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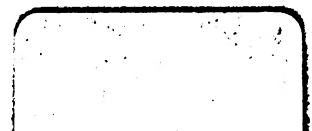

THE

ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

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CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS, PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et "censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, judicium "*parcius* interponatur." BACON *de historia literaria conscribenda.*

VOL. XX.

FROM SEPTEMBER TO DECEMBER INCLUSIVE, 1794.

LONDON:

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M DCC XCV.

THE ANALYTICAL REVIEW,

For SEPTEMBER, 1794.

BIOGRAPHY.

ART. I. *Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great-Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The second Edition, with Corrections, Enlargements, and the Addition of new Lives.* By Andrew Kippis, D. D. F. R. S. and S. A. with the Assistance of the Rev. Joseph Towers, LL. D: and other Gentlemen. Volume the Fifth. Folio. 710 pages. Price 1l. 11s. 6d. in sheets. Nichols, &c. 1793.

WE congratulate the public on the progress, however slow, of this great repository of national biography. For the success of such a work every man must wish, who is not indifferent to the history, the literature, and the national glory of Great Britain; and no man is better entitled to our confidence in the execution of the plan, than the respectable veteran in letters who conducts the present edition.—Yet, with sincere good wishes for the success of the work, and with the most unfeigned respect for the conductor, we will not dissemble, that the opening of the present volume suggested to us some gloomy reflections, respecting the size and probable termination of a work, of which about a fourth part forms five volumes in folio, and has taken fifteen years in publication. A work of which the size is so great, and the progress so slow, is likely, before the appearance of it's concluding volumes, to have it's more early antiquated, by the changes of literary fashion, by new discoveries in science or history, and even by the progressive languor and forgetfulness of the public. It's magnitude and duration so far surpass the probabilities of literary life, that, instead of being the uniform record of the judgements pronounced on eminent characters by one period and one set of writers, it may be abandoned in succession to new races of editors, who are likely to deform it by inequality of talent, dissonancy of opinion, and variety of style.—One conductor may write biography with all that vigour of eloquence, and loftiness of wisdom, which distinguished Johnson; and the successor, assigned to him by some unfortunate chance, may lower it to the petulant loquacity of Boswell.

Nor is this the only untoward circumstance, which belongs to the work. It is impossible to swell it to such a size, without the accumulation of obscure and uninteresting names, until the interest which belongs to illustrious characters be buried and smothered under the mass. The great extent too must operate as a secret temptation to the

mind of the conductor, to relax somewhat of his rigour in selection, and under the influence either of private friendship, or of peculiarity of opinion, to indulge a much greater facility in the admission and expansion of unimportant articles, than he would have allowed himself to practise in a work, where a more limited extent prescribed greater severity of selection. Let it be farther observed, that the chance of inferiour execution is also in another respect increased by the extent of the plan.

The hope of applause and reputation must very faintly animate the genius of a writer, who contributes to a stupendous compilation, from the perusal of which the poor are precluded by the price, and the wealthy deterred by the magnitude. That ardour which is the incentive to literary excellence is in a great measure repressed, and the writer is in danger of subsiding into all the coldness, haste, listlessness, and negligence of a trading compiler.

Notwithstanding these defects, which seem to us inherent in the constitution of so extensive a biographical work, it is perhaps necessary to the completeness of our national literature, that such a compilation should exist, as a repository accessible to the curiosity of the learned. The conduct of the present edition has been long known to be liberal and judicious, and the present volume will certainly not tend to change the favourable opinion of the public. It is inscribed by Dr. Kippis to the memory of sir David Dalrymple, a man of whom, as an antiquary of singular accomplishments and sagacity, Scotland is entitled to boast; and whom, as a magistrate of great virtue and discernment, she has on some late occasions had reason to lament. His communications to the Biographia Britannica are justly commemorated by Dr. K., nor will any of it's attentive readers have forgotten the success, with which he carried the light of criticism into the chaos of romance and prodigy, that formed the history of Crichton.

Of ninety two lives, which are contained in this volume, five only are taken unchanged from the former edition of the Biographia. To the industry of the present editors we owe fifty new lives, and thirty-seven to which there have been made important additions. The first specimen of it which we shall present to our readers is the following character of the late excellent Mr. Day.

P. 23. 'Mr. Day's short life was one uniform system of exertions in the cause of humanity. He thought nothing mis-spent or ill-bestowed which contributed, in any degree, to the general sum of happiness. In his pursuit of knowledge, though he deemed it highly valuable as a private and personal acquisition, he had a particular view to the application of it to the purposes of philanthropy. It was to be able to do good to others, as well as to gratify the ardent curiosity and activity of his own mind, that he became an ingenious mechanic, a well-informed chemist, a learned theoretical physician, and an expert constitutional lawyer. But though his comprehensive genius embraced almost the whole range of literature, the subjects to which he was the most attached, and which he regarded as the most eminently useful, were those that are comprehended in historical and ethical science. Indeed, every thing was important in his eyes, not merely as it tended to advance the individual, but in proportion to its ability in disclosing the powers, and improving the general interests, of the human species.

'The

'The political character of Mr. Day may be ſeen in his writings, hereafter to be mentioned. But it is proper here to obſerve, that though he wrote with warmth and energy, his ſentiments were tempered with a moderation dictated by humanity. To adopt his own words, he was unwilling to "make the great ſtate machine ſtand ſtill, for the mere experiment of greaſing its wheels." It was with horror that he heard of the coolneſs with which perſons ſometimes talked of civil wars, as if they imagined that every the leaſt profaneneſs at the ſhrine of liberty was to be purged by ſtreams of innocent blood, and the overthrow of the conſtitution. Partly from the notions he had imbibed from Rouſſeau of the dignity of man, but ſtill more perhaps from the jealouſy with which he thought the ſacred temple of freedom ought ever to be watched by its own prieſts, he declared, "that he never would, either by himſelf or agents, aſk for the vote of an elector in any part of the kingdom." From the ſame refined watchfulneſs over his own independence, as in the former inſtance over that of others, he withdrew from more than one overture to bring him into the public ſervice, though ſuch overtures were made in a very honourable manner. The pointed ſcrutiny with which he was accuſtomed to examine things threw a thouſand obſtacles in the way of his union with a party: and as he deſpiſed the proſpects of ordinary ambition, and ſought neither titles nor emolument, he perceived the more diſtinctly the ineſtimable privilege of retaining the good opinion of all mankind in the homely ſtation of an honeſt man.

'In private life, Mr. Day was a faithful and tender huſband, an affectionate ſon, and a generous and ſympathiſing friend. Indeed, the unuſual patience with which he commonly liſtened to the accounts any in his company gave of their ſituation and circumſtances, and the earneſt advice, as well as ready pecuniary aſſiſtance, which he afforded them, made many ſuppoſe him to be more intereſted for their individual welfare, than from their relative connections, and his regards for the reſt of mankind, there could be juſt reaſon to expect. Benevolent as he was, he knew that both friendſhip and property have their limits.

'Mr. Day was remarkably plain in his dreſs, and even negligent in that reſpect; but then it was only in ſuch points as he thought to be unconnected with health. In the choice of his food he was far from being nice and delicate; not, however, from the want of a very diſcriminating taſte, but becauſe he had obſerved that a faſtidiouſneſs of appetite is often productive of evil conſequences. His mode of travelling was as ſimple and unexpenſive as poſſible; the reaſon he aſſigned for which, was, that the leſs he ſpent upon himſelf, the more he could afford for the wants of his fellow-creatures. In fact, he not only applied great part of his income, but alſo ſome portion of his principal fortune to the calls and purpoſes of others. In conſequence of the wide range of his charity, and the unoſtentatious manner in which it was beſtowed, many of his beneficent actions are now totally unknown; and others it would not be proper to mention, as the objects of them are ſtill living. Few returned from him empty-handed; for he ſaid, "that he loved to give." It was a beautiful part of his character, that he would often ſeek for excuſes, why he might beſtow ſomething even on profligate poverty. The relief that might accrue to the families of unworthy perſons, the diſtance the petitioners came from, or

other reasons, were assigned by Mr. Day as apologies for the exercise of his generosity. Indeed, human benevolence would be too much limited, if the extension of it were solely confined to moral excellence. There may be much compassionable distress, much distress that ought to be relieved, where there are great defects in point of character.

'It has been thought that Mr. Day was reserved in his manners to those of his own degree in life; but this was not the case where he particularly esteemed people for their moral qualities, whether he knew them by experience or report. His countenance and behaviour were then expressive of the natural openness and cordiality of his temper. The persons he was most disposed to treat with coldness and distance, were those, who presuming upon their rank, fashion, or fortune, seemed to lay claim to the universal homage of mankind. Such vain and empty pretensions he undoubtedly regarded with supreme contempt. He enjoyed rational society, and had very great talents for conversation; but he had a dislike to mixed companies, and especially those which constitute what are commonly called the polite circles.

'To merit, though unattended with shining talents, Mr. Day was much attached; nor was he unwilling to have the company of any orderly persons of the lower ranks. Common farmers were frequently admitted to his table, and he conversed with them with the utmost freedom. It was a pleasure to him to promote the chearfulness and happiness of some part of that class of men, who, though overlooked in a country of opulence and luxury, may be considered as the centre pillar of the great fabric of society, and who at this day are an emblem, more perhaps than any other set of people in the kingdom, of the old english character.

'In his temper, Mr. Day was open and mild to an uncommon degree. Nevertheless, the rigour with which, at an early period, he had disciplined his own conduct, induced him sometimes to express his indignation with harshness, when persons talked in a manner very inconsistent with what might justly be expected from their age, situation, or character. He despised the french for their effeminacy and affectation; but a delicate englishman he regarded as doubly contemptible. Had he lived to see the progress of the late grand revolution in France, he would probably have adopted other sentiments, and made use of different language concerning that nation.

'Mr. Day spoke very indulgently of the failings of mankind, and maintained, that misconduct arose more from inconsiderate folly than deliberate wickedness. The latter term he thought to be rarely applicable to the characters of men. His opinion of the present age was, that it was dissipated and trifling; and he believed, that even the middling classes were in their full career to ruin: the great cause of which he ascribed to the want of good advice and example. He hoped, however, that from sowing the seeds of morality early, a new system might still spring up, if the respectable characters of the kingdom did but foster their growth with genial care, until they had raised them above the reach of those weeds with which french foppery and fashionable folly have over run the land.

'We shall conclude our account of Mr. Day's private life with an extract from a letter with which Mrs. Day has favoured the writer of the present article. "I may, I hope, without impropriety, freely express

expreſs my ſenſe of that merit, which, in *my eſtimation*, was unequalled. The undeviating firmneſs, independence, and diſintereſtedneſs of Mr. Day's character, in an age of ſuch venality, corruption, and effeminacy as the preſent, might ſurely be conſidered as a ſingular phænomenon. As I, of all human beings, was the moſt intimately acquainted with the extraordinary and invariable ſimplicity of his life and manners, I do not ſcruple to ſay, that this, united to his patriotic ſpirit (with the opinion I entertained of his eloquence and abilities,) continually reminded me of thoſe great and virtuous characters of ancient times, who, deſpiſing the common objects of ambition, cultivated their farms, and yet were ever ready, when occaſion called, to exert themſelves in defence of the rights and liberties of their country. My huſband's conduct was in a great meaſure conformable to that ſentiment of Rouſſeau: "Whilſt there is *one* of our fellow-creatures who wants the neceſſaries of life, what virtuous man will riot in its ſuperfluities?"

In the life of Daniel De Foe, which, though we are not inſenſible to the various merits of that unjuſtly neglected writer, we muſt think of a length diſproportioned to his rank in literature, there are many curious and intereſting particulars.—The following dedication of a tract of his, entitled, "the original Power of the People of England examined and aſſerted," to King William is extremely curious. P. 50.

"Sir,

"'Tis not the leaſt of the extraordinaries of your majeſty's character, that as you are king of your people, ſo you are the people's king.

"This title as it is the moſt glorious, ſo it is the moſt indiſputable in the world.

"God himſelf appointed, the prophet proclaimed, but the people's aſſent was the finiſhing the royal authority of the firſt king of Iſrael.

"Your majeſty, among all the bleſſings of your reign, has reſtored this, as the beſt of all our enjoyments, the full liberty of original right in its actings and exerciſe.

"Former reigns have invaded it, and the laſt thought it totally ſuppreſt; but, as liberty revived under your majeſty's juſt authority, this was the firſt flower ſhe brought forth.

"The author of theſe ſheets humbly hopes, that what your majeſty has ſo graciouſly reſtored, what our laws and conſtitution have declared and ſettled, and what truth and juſtice openly appear for, he may be allowed to vindicate.

"Your majeſty knows too well the nature of government, to think it at all the leſs honourable, or the more precarious, for being devolved from, and centered in, the conſent of your people.

"The pretence of patriarchal authority, had it really an uninterrupted ſucceſſion, can never be ſupported againſt the demonſtrated practice of all nations; but being alſo diveſted of the chief ſupport it might have had, if that ſucceſſion could have been proved, the authority of governors, *Jure Divino*, has ſunk ignominiouſly to the ground, as a prepoſterous and inconſiſtent forgery.

"And yet, if *Vox Populi* be, as 'tis generally allowed, *Vox Dei*, your majeſty's right to theſe kingdoms *Jure Divino* is more plain than any of your predeceſſors.

"How happy are these nations, after all the oppressions and tyranny of arbitrary rulers, to obtain a king who reigns by the universal voice of the people, and has the greatest share in their affections that ever any prince enjoyed, queen Elizabeth only accepted.

"And how vain are the attempts of a neighbouring prince, to nurse up a contemptible imposture, upon the pretence of forming a claim on the foundation of but a pretended succession, against the consent of the general suffrage of the nation.

"To what purpose shall all the proofs of his legitimacy be, *supposing it could be made out*, when the universal voice of the people already expressed in enacted laws, shall answer, *We will not have this man to reign over us.*

"May this affection of your subjects continue to the latest hour of your life, and may your satisfaction be such as may convince the world, *That the chiefest felicity of a crown consists in the affections, as the first authority of it derives from the consent of the people.*"

In the life of Dennis we meet a curious piece of literary information. The following beautiful verses of thanks to Thomson, for having taken the most active part in procuring him assistance, are said (P. 113.) 'to be generally understood' to have been written by Savage. The authority of this assertion however is not given.

"Reflecting on thy worth, methinks I find
"Thy various seasons in their author's mind.
"Spring opes her blossoms, various as thy muse,
"And, like thy soft compassion, sheds her dews.
"Summer's hot drought in thy expression glows,
"And o'er each page a tawny ripeness throws.
"Autumn's rich fruits th' instructed reader gains,
"Who tastes the meaning purpose of thy strains.
"Winter—but that no semblance takes from thee;
"That hoary season yields a type of me.
"Shatter'd by time's bleak storms I withering lay,
"Leafless, and whitening in a cold decay.
"Yet shall my propless ivy, pale and bent,
"Bless the short sunshine which thy pity lent."

The length to which the article Doddridge is protracted might have merited remark, had it not been anticipated by the editor in an apology, which is sufficient to disarm much sterner criticism than ours. The following interesting passage of that article regards a great man, who, from the fluctuating fashions of literature, seems in danger of passing from that adulation and abuse, of which he was the object during his life, into a state not of impartial estimation, but of most unmerited neglect.

P. 304. 'A very honourable part of Dr. Doddridge's correspondence was that which he maintained with some of the brightest ornaments, both among the clergy and laity of the established church. This is apparent from the collection of letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age. In the collection referred to, the letters of Warburton make a distinguished figure, and shew that great man in a new and very amiable light. They display not only his learning, but the piety, benevolence, and goodness of his

mind. The severity, or rather the arrogance, with which he treated his literary antagonists must undoubtedly have afforded too just cause for leaving an unfavourable impression of him in the estimation of the world. But in private life he appears in a far more agreeable point of view. The only time I had ever the honour of being in his company, which was an hour and a half in his own study, I found him remarkably condescending in his manner, and admirably instructive and entertaining in his conversation.'

The life of Robert Dodsley, the bookseller, written by Dr. K., is amusing and exemplary. It is the history of a man who attained reputation and competence by the honourable aid alone of talents, probity, industry, and prudence. Such narratives cannot be too much multiplied to honour the dead, or too widely diffused to instruct the living. In a note on the article of Dr. Donne, we find some mention of his tract on suicide. We should have been gratified by a more exact account of the circumstances, which attended the publication of that extraordinary tract. The only copy which we have seen of it professes to have been published by his son, by whom it is dedicated to a lord Herbert, and the title page only gives us the date of London, 1700, with a mysterious suppression of the publisher's name. It seems to us incomparably the most complete and masterly dissertation, that has appeared in our language on the subject; and though it be distinguished by that quaint rhetoric, and tortured subtlety, which deformed the most admirable compositions of the age in which it was written; yet there are very few works, in which an important subject is more *exhausted*, or which display more acuteness of intellect, splendour of imagination, and depth of various learning. In perusing the articles of Gavin Douglas and William Drummond, two scottish classics, now scarce known but to the cultivators of our earlier poetry, we thought that the execution of the first would not be entirely satisfactory to the warm admirers of our antiquities, and of our ancient literature. In the second, we perceive Drummond no longer with the borrowed lustre alone of Ben Jonson's friendship, but with the more solid and splendid distinction of having been imitated by some of our most admired poets, and of having furnished models to some of the most celebrated improvers of our versification.

We must be permitted to express our wonder, that it should have been thought necessary to have swelled the addition to the life of Dryden with extracts so large, from a work so popular as Johnson's Lives of the Poets.—No reader of the Biographia is likely to find novelty in extracts from Johnson.

The narrative of the persecution of Thomas Emlyn will, we hope, be thought interesting by our readers.

P. 591. 'After about ten weeks absence, though Mr. Emlyn received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinion and his person lay under a great odium among many who knew little of the subject in dispute, he deemed it an act of justice to himself, and especially to the truth, to shew what evidence there was in the scriptures for the doctrine which he embraced. Accordingly, he wrote his "Humble inquiry into the Scripture Account of Jesus Christ: or, a short Argument concerning his deity and glory, according to the Gospel." A few days after this work was printed, our

author intended to return to England; but ſome zealous diſſenters, getting notice of his deſign, reſolved to have him proſecuted. Two of them, one of whom was a preſbyterian, and the other a baptiſt-church officer, were for preſenting Mr. Emlyn; but, upon reflection, this method was judged to be too ſlow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two diſſenters, immediately obtained a ſpecial warrant from the lord chief juſtice (ſir Richard Pyne) to ſeize our author and his books. Thomas himſelf accompanied the keeper of Newgate in the execution of the warrant, and was afterwards a very forward and eager witneſs at Mr. Emlyn's trial. Our author, with part of the impreſſion of his work, being thus ſeized, was carried before the lord chief juſtice, who at firſt refuſed bail, but afterwards ſaid that it might be allowed, with the attorney-general's conſent; which being obtained, two ſufficient perſons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in hilary term, february, 1702-3, at the end of which he was bound over to eaſter term, when the grand jury found the bill, wherein he was indicted of blaſphemy. To ſuch a charge he could not in juſtice ſubmit, and therefore choſe to traverſe. The indictment was altered three times before it was finally ſettled, which occaſioned the trial to be deferred till the fourteenth of june, 1703. On that day, Mr. Emlyn was informed by an eminent gentleman of the long robe, that he would not be permitted to ſpeak freely, but that it was deſigned to run him down like a wolf, without law or game; and he was ſoon convinced that this was not a groundleſs aſſertion. The indictment was for writing and publiſhing a book, wherein he had blaſphemouſly and maliciouſly aſſerted, that Jeſus Chriſt was not equal to God the Father, to whom he was ſubject; and this with a ſeditious intention. Mr. Emlyn knew that it would be difficult to convict him of being the author of the work; and, no queſtion being put to him on that head, he did not think himſelf bound, by a forward confeſſion, to be his own accuſer. The proſecutor, not being able to produce ſufficient evidence of the fact, at length ſent for Mr. Boyſe. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had ſaid nothing of them in the pulpit directly, but only ſome things that gave ground of ſuſpicion. Mr. Boyſe being farther aſked, what our author had ſaid in private conference with the miniſters, anſwered, "that what he had declared there was judged by his brethren to be near to arianiſm." Though this only proved the agreement of the book with Mr. Emlyn's ſentiment, it had a great effect upon the minds of the jury, and tended more than any other conſideration to produce a verdict againſt him. The queen's counſel, ſenſible that they had only preſumption to allege, contended, that ſtrong preſumption was as good as evidence; which doctrine was ſeconded by the lord chief juſtice, who repeated it to the jury. In ſhort, the torrent was ſo violent, that our author's own counſel could not withſtand it. All this, however, related only to the fact of his writing the book, while the main queſtion ſtill remained, whether the paſſages produced in the indictment amounted to blaſphemy. But this matter was never ſpoken to at all. Mr. Emlyn's own counſel dared not to touch upon the ſubject, and he was not permitted to ſpeak for himſelf. In concluſion, the jury brought him in *guilty*; for which ſome of them

them afterwards expreſſed their concern. The verdict being pronounced, the attorney general moved that our author might have the honour of the pillory; but the paſſing of the ſentence was deferred to june the ſixteenth, being the laſt day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyſe ſhewed great concern for our author, and uſed all his intereſt to prevent the rigorous ſentence for which the attorney-general (Robert Rochford, eſq) had moved. It being thought proper that Mr. Emlyn ſhould write to the lord chief juſtice, he accordingly did ſo; and his letter was expreſſed in ſuch candid, ſerious, and manly, terms, that it ought to have excited a greater attention. When he appeared to have judgment given againſt him, it was moved by one of the queen's counſel (Mr. Brodrick) that he ſhould retract; but to this our author could not conſent. The lord chief juſtice, therefore, proceeded to paſs ſentence on him; which was, that he ſhould ſuffer a year's impriſonment, pay a thouſand pounds fine to the queen, and lie in priſon till paid; and that he ſhould find ſecurity for good behaviour during life. The pillory, he was told, was the puniſhment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breaſt, he was led round the four courts to be expoſed. This ſentence, for bare matters of ſpeculation and belief, was by ſome thought to be very ſevere and cruel; but the lord chief juſtice did not ſcruple to magnify the mercy of it, becauſe in Spain and Portugal the puniſhment would have been no leſs than burning. After judgment had been paſſed, Mr. Emlyn was committed to the ſheriffs of Dublin, and was a cloſe priſoner, for ſomething more than a quarter of a year, in the houſe of the under-ſheriff. On the ſixth of october, he was haſtily hurried away to the common jail, where he lay among the priſoners in a cloſe room, filled with ſix beds, for about five or ſix weeks; and then, by an *habeas corpus*, he was upon his petition removed into the marſhalſea for his health. Having here greater conveniences, he wrote, in 1704, a tract entituled, "General Remarks on Mr. Boyſe's Vindication of the true Deity of our Bleſſed Saviour." In the marſhalſea our author remained till the twenty-firſt of july, 1705, during the whole of which time his former acquaintances were eſtranged from him, and all offices of friendſhip or civility in a manner ceaſed; eſpecially among perſons of a ſuperior rank. A few, indeed, of the plainer tradeſmen belonging to his late congregation were more compaſſionate and friendly. But, of all men, the diſſenting miniſters of Dublin were the moſt deſtitute of kindneſs. Not one of them (Mr. Boyſe excepted) vouchſafed to Mr. Emlyn that ſmall office of humanity, the viſiting him in priſon; nor had they ſo much pity on the ſoul of their erring brother (as they thought him), as to ſeek to turn him from the error of his way. For a long time our author continued with little appearance of relief; content with this, that he knew for whom and for what he ſuffered. At length, through the zealous and repeated ſolicitations of Mr. Boyſe, the generous interference of Thomas Medlicote, eſq. the humane interpoſition of the duke of Ormond, and the favourable report of the lord chancellor (ſir Richard Cox, to whom a petition of Mr. Emlyn's had been referred), and whoſe report was, that ſuch exhorbitant fines were againſt law, the fine was reduced to ſeventy pounds, and it was accordingly paid into her majeſty's exchequer. Twenty pounds more were paid, by way of com-

compoſition, to Dr. Narciſſus March, archbiſhop of Armagh, who, as queen's almoner, had a claim of one ſhilling a pound upon the whole fine. During Mr. Emlyn's confinement in the marſhalſea, he regularly preached there. He had hired a pretty large room to himſelf; whither, on the ſundays, ſome of the impriſoned debtors reſorted; and from without doors there came ſeveral of the lower ſort of his former people and uſual hearers. That they would not wholly forſake him, nor refuſe to worſhip God with him, was a great pleaſure to our author in his ſtate of impriſonment.

'Soon after his releaſe Mr. Emlyn returned to London, where a ſmall congregation was found for him, conſiſting of a few friends, to whom he preached once every ſunday.'

Soon after we find a conciſe ſtate of the famous controverſy reſpecting the authenticity of the text 1 John v. 7.

P. 595. 'Our author did not again appear from the preſs till the year 1715, when he publiſhed, "A full Inquiry into the Original Authority of that Text, 1 John v. 7. *There are three that bear record in Heaven, &c.* Containing an Account of Dr. Mill's Evidence, from Antiquity, for and againſt its being genuine. With an Examination of his Judgement thereupon." This piece was addreſſed to Dr. William Wake, lord archbiſhop of Canterbury, preſident, to the biſhops of the ſame province, his grace's ſuffragans, and to the clergy of the lower houſe of convocation, then aſſembled. The diſputed text found an advocate in Mr. Martin, paſtor of the french church, at the Hague, who publiſhed a critical diſſertation on the ſubject, in oppoſition to Mr. Emlyn's "Inquiry." In 1718, our author again conſidered the queſtion, in "An Anſwer to Mr. Martin's Critical Diſſertation on 1 John v. 7. Shewing the Inſufficiency of his Proofs, and the Errors of his Suppoſitions; by which he attempts to eſtabliſh the Authority of that Text from ſuppoſed Manuſcripts." Mr. Martin having publiſhed an examination of this anſwer, Mr. Emlyn printed a reply to it in 1720. A third tract was written upon the ſubject by Mr. Martin; ſo that he had the honour of being left in the poſſeſſion of the field; and this has been thought by many learned men, to have been the only honour he obtained. It is generally allowed that Mr. Emlyn ſhewed diſtinguiſhed abilities and literature in the controverſy, and that there were numerous converts to his opinion. Biſhop Smallbrooke ſeems not to have been ſatisfied with Martin's defence. On Emlyn's ſide of the queſtion are Father Simon, La Croze, ſir Iſaac Newton, Dr. Bentley, Dr. Benſon, Wetſtein, Grieſbach, and other reſpectable writers and critics. Indeed, ſuch was the ſtate of the controverſy, that the learned in general had abandoned the defence of the verſe, when a new and ſpirited advocate for its authenticity appeared in Mr. Archdeacon Travis. The archdeacon's work, however, has not been permitted to be triumphant. Strictures have been made upon it by ſeveral authors, both at home and abroad; and Mr. Porſon in particular (to whoſe eminence in greek literature words cannot eaſily do juſtice) has examined Mr. Travis's poſitions with ſuch ingenuity, ability, and critical preciſion, that, if the archdeacon can produce an anſwer equally diſtinguiſhed by the ſame qualities, he will juſtly be eſteemed one of the moſt fortunate of mankind. In fact, the ſubject is conſidered, by many learned men, as for ever decided.'

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We looked with ſome eagerneſs among the various articles appropriated to perſons of the name of Edwards, for that of Jonathan Edwards, preſident of the college of New Jerſey, and we can only ſuppoſe his name to have been omitted, on the principle of his having been an American. Yet as the learning of America is ſtill almoſt too much in it's infancy to have a ſeparate exiſtence, it might perhaps have been conſidered without impropriety, notwithſtanding our political ſchiſm, as forming a part of the great body of engliſh literature and biography. The delineation of very few lives would have been more intereſting than that of Jonathan Edwards. It is perhaps impoſſible to name a work, in which a paradoxical abſurdity, ſhocking not only to our judgment, but to our moral feelings, is defended with ſo much invention and acuteneſs, as in his book on original ſin; and his treatiſe on free-will deſerves in our opinion to be regarded as one of the moſt ſtupendous monuments of metaphyſical argument ever erected by the human underſtanding. Yet his talents do not form the moſt extraordinary part of his character. Our wonder is ſtill more excited by the appearance of ſuch a mind in the midſt of ſuch a gloom of barbarous enthuſiaſm, and by the union of ſuch mighty powers with the groſſeſt deluſions of the moſt deplorable fanaticiſm. U.

ART. II. *Memoirs of General Dumourier. Tranſlated from the French by J. P. Beaumont.* 8vo. 184 pages. Price 4s. Allen and Weſt. 1794.

This is an *abridgment* of Dumourier's life, it being the avowed intention of the tranſlator, 'to preſent the public with authentic particulars of that celebrated character in as convenient a form, and at as little expence as poſſible.' The author's preface is entirely omitted.

TRAVELS.

ART. III. *Letters on a Tour through various Parts of Scotland, in the Year* 1792. By I. Lettice, B. D. 8vo. 536 pa. Pr. 6s. 6d. in boards. Cadell. 1794.

DIFFERENT travellers view the ſame objects under ſuch different aſpects, and indeed find in the ſame country ſuch a diverſity of objects of attention, as well as differ ſo much in their manner of deſcribing or commenting upon them, that it is no ſufficient objection againſt the publication of a new tour, that the track has already been beaten. Mr. Pennant's tour in Scotland did not ſuperſede Dr. Johnſon's: why ſhould Dr. Johnſon's ſuperſede Mr. Lettice's? The courſe of a few years, in the preſent times, makes a conſiderable change in the ſtate of moſt countries. It has certainly done ſo with reſpect to Scotland. Another tour through this country, therefore, may afford new information and entertainment: and we do not heſitate to promiſe our readers both, in a conſiderable degree, from the tour before us.

Mr. L. appears to have contemplated the objects which have occurred to him with a happy mixture of intelligence and ſenſibility. He deſcribes natural ſcenery in a lively and pleaſing manner;

manner; points out with judgment the chief objects of attention in the principal towns; relates with eaſe, and often with pleaſantry, the incidents of his tour; and ſeizes every occaſion of introducing pertinent reflections.

The deſcriptive part of the work has been laboured with peculiar diligence. Pref. p. vi.

'It has been particularly the author's deſire to carry his reader with him into every ſcene he deſcribes, and to make the whole face of the country, as it were, viſible to the imagination. For this purpoſe he has been more ſolicitous to catch its characteriſtic features as he paſſed along betwixt one great town and another, than perhaps moſt former travellers. Others have fixed their attention chiefly on particular ſcenes; and ſuch as, according to the ideas of landſcape-painters, would be termed pictureſque. Theſe, in the preſent performance, have not been neglected; but to preſent the reader with the general aſpect of the country, as it appeared to the traveller's eye upon each day's ride, has been much more his object; and to ſhew not only the time and ſeaſon, but each ſucceſſive place of his tour, *its form and preſſure*; that ſo the reader may be almoſt perſuaded that he himſelf exiſts and moves in each real and local circumſtance, in which he finds the touriſt and his companion actually moving, and perſons and objects in motion about them, with which they happen to be engaged.'

This part of a traveller's taſk is certainly attended with great difficulty: for, as Mr. L. juſtly remarks, in order to produce the effect, vigour of imagination is neceſſary both in the writer and the reader. The author's ſucceſs in this way will appear in ſome of the extracts which we now proceed to make from his work.

Our traveller commences his tour from Carliſle, and proceeds to Gretna-green, of which he gives a good deſcription, accompanied with an amuſing matrimonial anecdote. At his entrance into Scotland, he makes ſome ſenſible remarks on the ſcottiſh dialect, and on the folly of treating it with ridicule. On his way towards Glaſgow, he pays a viſit to the celebrated ſeat of the duke of Hamilton, and deſcribes the edifice and ſome of the more valuable paintings. A pretty full account is given of Glaſgow. Of the cathedral, the following is the author's entertaining deſcription. p. 66.

'From the college we went to viſit the cathedral, ſaid to be the only gothic church remaining entire in North Britain. It is a building of great magnitude, ſituate on an elevated ſcite to the north of the old town. Its length ſtrikes the eye more than its other dimenſions. It has a fine ſpire, which, having been rent by lightning, is in ſome parts held together by cramps of copper. The bold and lofty arches of the interior edifice, formed by the concurrent ramifications of oppoſite columns, would exhibit a perſpective of the moſt magnificent effect, were it not almoſt deſtroyed by a partition which divides the old church into two. The ſeats and galleries in each help alſo to conceal, or deform the original deſign. To carry this parſimony of ſpace, as far as it would go, and that, whatever ſacrifices be offered in this temple, there may be none to the pride of the eye, its ancient vaults have been

been converted into a third church; the windows of which, being neceſſarily near the ground, admit, according to the poet's expreſſion, with doubtleſs propriety applicable here,

"*Naught ſave a dim religious light.*"

The crowd of pews below, and galleries hanging from the ſepulchral arches above, conſiderably aid the native gloom of the place. Into this lower region it is, that the young clergy of Glaſgow often modeſtly deſcend to make, not the firſt diſplay, but the firſt trial of their talents. The young divine needs certainly be under no apprehenſion of facing a congregation, whom he cannot ſee, and who cannot ſee him. In a place peculiarly deſtined for the communication of light, one can hardly wonder at the obſervation of a wag, who ſaid, "It was rather odd to find both parties here ſo much in the dark." How far it may be needful ſo tenderly to conſult the diffidence of novices, where the clergy, though well trained for the functions of the miniſtry, are expected to preach without notes, they are beſt able to judge who have adopted this arrangement; but I confeſs, that in deſcending into this ſubterraneous church, ſo peculiarly calculated to give effect to a funeral harangue, I could not but imagine, till otherwiſe informed, that it was probably deſtined ſolely to this mournful uſe. My reſpectable friends at Glaſgow, or any other of its worthy citizens, who may happen to read this letter, will candidly account for the impreſſion made upon a ſtranger, by the preſent economical humiliation of this once magnificent edifice conſecrated to the worſhip of God, when they recollect the admiration univerſally excited in travellers by the beautiful and expenſive architecture of their new city in ſubſervience to the purpoſes of men.'

From Glaſgow our author ſteps pretty far out of his way, to have a ſtroke at french philoſophy, which he calls the worſt corruption and diſgrace of the human intellect, and to hazard a prophecy of the gradual renovation of the former glory and ſplendour of France, perhaps under ſome new modification of it's ancient forms. In the preſent ſtate of affairs, this modeſt *perhaps* is very prudently introduced.

At Paiſeley, after a general ſurvey of the manufactures as far as he was permitted, (for he was told by his guide that "the managers were not ſo keen to let ſtragglers in") he viſited the famous vocal chapel, the remains of the ancient abbey church.

P. 110. 'It was impoſſible to quit Paiſeley without viſiting the famous vocal chapel; the remains of the ancient abbey church. It is, at preſent, the burying-place of the earls of Abercorn; and, being no longer uſed for divine ſervice, all its ſeats, galleries, &c. are removed; and the whole interior, above the vaults, remains a large, void ſpace. The weſt door, immediately on our entrance, being ſhut with ſome violence, an echo ſucceeded, like a clap of thunder, which rolled beneath the gothic roof with ſurprizing effect. A perſon ſinging a few notes of a ſlow and pleaſing ſtrain, which he happened to recollect, the reverberation multiplied every ſound, till the whole circumambient ſpace was filled with one great volume of harmonious air, which,

which, dying away by gentle degrees, enchanted every ear. The ſtatue of Memnon, ſo celebrated by poets and grave hiſtorians, could not have cauſed the egyptian temple of Serapis, to reſound with more celeſtial muſic at the riſing of the ſun:

"*Dimidio magicæ reſonant ubi Memnone chordæ.*" Juv.

Port Glaſgow and Greenock are next deſcribed, and ſome account is given of their trade. Hence our traveller paſſed over to the iſle of Bute, where the town of Rothſay firſt engaged his attention. A part of the deſcription will amuſe our readers.

P. 137. 'Moſt parts of the building [the caſtle], which remain, are mouldering away with age. Many of the ſtones are looſe, and fragments ſo frequently fall, that we were earneſtly warned, at almoſt every ſtep we took, not to venture up this ſtair-caſe; over that arch; or beneath the other wall, if we meant to eſcape alive. You would have been oddly affected, betwixt amuſement, and alarm, had you heard the particular queſtions and anſwers, which paſſed between our cautious conductor, and ourſelves, whilſt we continued within the precincts of the ruin:—"From the roundneſs, and breadth of thoſe window, and door arches, may it not be ſuppoſed, that the architecture is ſaxon gothic?"—"For God's ſake, ſir, haſten from that wall, or you will be cruſhed under its ruins."—"What do you conjecture, to have been the uſe of this ſubterrain?"—"The arch you ſtand upon, is giving way; you will ſlip through, ten fathoms deep, and be heard of no more."—"This was, probably, the ancient keep, and that its dungeon beneath?"—"Take care, you don't get into it; or you may wait long enough for your gaol-delivery." With all this cold water, flung on the ſpirit of reſearch, the moſt decided antiquary, would have felt it conſiderably damped. Our own inferior ardour became very much chilled; and, therefore, after having examined ſuch of the few parts, as were to be approached, without danger; and, contemplating the reſt, rather ſhily, at a diſtance, we made a ſafe retreat, and took leave of our conductor; who ſeemed more ambitious (and could we blame him?) of ſaving us from deſtruction, than of gratifying our curioſity.

'Night was now coming on, and we retired to our inn, which we had left, two hours before, in perfect order, and tranquillity. But we had ſcarcely re-entered, and ſat down to an early ſupper, meaning to retire ſoon to bed; when we ſuddenly heard a great deal of running up and down; the voices of men and women, in all the adjoining rooms; ſome talking, others ſinging, and whiſtling. Preſently, ſtruck up a merry ſtrain of muſic, in a room directly beneath us: dancing ſucceeded: the whole houſe ſhook: our table, our ſeats, our very plates and ſpoons, reſponſively partook the general movement; as we ourſelves did, a few minutes afterwards. For, as ſoon as we found, that all thoughts of ſleep muſt be deferred, for a ſeaſon, we deſcended, in haſte, in order to ſee the company, and the ball. Having ſqueezed, with ſome effort, through the crowd of the paſſage, and door-way, many a bonny lad and laſſie, did we ſee; who, having finiſhed their day at the cotton works, were, very nimbly, and not ungracefully, performing the lively evolutions of the ſcottiſh reel. The dance, and

and the muſic, were national, and merited the attention of ſtrangers. To give you, however, any preciſe ideas of the nature of the ſteps, with all the croſſing, ſhuffling, ſpringing, and friſking of the dancers; or to deſcribe their ſetting-to, their figuring in and out, and turning about; their clapping of hands, and ſnapping of fingers, would be impoſſible. There was ſomething of all this, and more in the dance: every man had his partner, and the number of couples, in each reel, ſeemed indefinite. The muſic, and the dance, began very temperately, in a kind of *adagio* movement. Each couple glided gently along, for two, or three rounds; the motion increaſed by degrees, till it became briſker and more lively; at length wonderfully rapid; and concluded like the german vait, by each pair joining hands, and whirling round with a velocity continually accelerated,

——*Quo non aliud velocius ullum,*
Mobilitate viget, viresque acquirit eundo; VIRG. IV, 174.

till the parties, growing giddy, began to reel and ended the dance, but when unable either to move, or even to ſtand any longer. I ſhould not have omitted to mention, that a certain rapturous yelp, which every now and then eſcapes the male dancers in the height of their glee, ſeems to give new ſpirit to their movements. Conſiderable credit was due to that addreſs and circumſpection of the ſwains, by which they avoided trampling upon the naked feet of the nymphs, whilſt moſt vigorouſly footing it very near them in ſhoes of a very maſſive ſole. After a ſhort pauſe the dance was renewed, and an agreeable young woman invited us to partake in it. As it was impoſſible not to have ſympathized in the animation of the ſcene, I know not, that any thing but our ignorance of the ſteps and the figure, prevented our accepting the challenge. Our excuſe allowed us, however, to remain ſpectators, which we did till the aſſembly broke up, and departed, according to their cuſtom, about eleven o'clock. Such is the manner in which the cotton workers, and young tars, returned from their ſea-faring expeditions, amuſe themſelves on ſaturday evenings, and particular holidays.'

Several curious objects, both natural and artificial, are noticed in our author's account of his excurſion to this iſland; among which is an ancient Druid's temple, formerly ſurrounded by oaks, of which the trunks are ſtill ſeen. In the church-yard of Blain, an ancient cuſtom prevailed of burying the women in a ground apart from the men; which is ſaid to have been inflicted upon them as a puniſhment for their profane negligence, in dropping by the way ſome of the precious conſecrated mould, which the pious founder had brought from Rome to form the upper *ſtratum* of the burying-ground. Another curious inſtance of ſuperſtition is added. P. 159.

'Not far from St. Blain's church, is ſtill ſhewn the devil's cauldron; which, though vulgar tales, formerly current, of the evil ſpirit's purgatorial parboiling of the bodies and ſouls of departed ſinners, are too groſs for notice, is known to have been, in catholic times, a place of real penance, for living ones. "This cauldron, ſays Mr. Blain, thirty feet in diameter, is formed by a wall of dry ſtone, ſeven feet, ſix inches high, and ten feet in thickneſs, with an entrance from the eaſt.

It was a place of pennance, as its name imports; ſuch as ſir James Ware deſcribes, in his Antiquities of Ireland. Poor culprits were ſometimes obliged to traverſe the top of the wall, on their bare knees, a certain number of times, according to their demerit; whilſt their path was covered over with ſharp ſtones*. At other times, a number of theſe unhappy people were made to ſit, days and nights together, on the floor, within the encloſure; diſtreſſed for want of food, and neceſſitated to prevent each other from enjoying the comforts of ſleep; for it was inculcated in them, by their ghoſtly fathers, as an article of belief, that, if they ſuffered any of the company to ſlumber, before the time, appointed for expiating their guilt, was at an end, hell and damnation would be the lot of the whole; and that they would be hurried from an earthly, to an infernal, cauldron. The poor, infatuated people, in order to avoid eternal torments, ſubmitted to prick one another with ſharp inſtruments, ſo ſoon as the ſmalleſt diſpoſition to ſlumber, appeared to ſeize upon any of them. In theſe better days, ſuperſtition is no part of the characteriſtic of Bute-men.'

After croſſing the Clyde, and paſſing through Dumbarton, our traveller arrives at Loch-Lomond, which, with it's attendant mountains, affords him large ſcope for the exerciſe of his deſcriptive talents: we ſhall copy one beautiful paſſage. P. 224.

'When we had coaſted the lake, to about the ſixteenth mile-ſtone, the road now paſſing over abrupt cliffs, and hanging promontories, we commanded a grand ſweep of the water, ſtretched out beneath the eye, for many miles, and, toward the ſhore, running into ſhady bays, or loſing itſelf beneath impending rocks. We frequently turned back on our ſteps, to enjoy theſe freer, and more open proſpects of the lake, till our road, now chiefly aſcending, began to conduct us through groves of various foreſt wood; ſometimes hanging over our heads, from the cliffs, on one hand, and deſcending down them, on the other, to the water's edge:

——————Overhead up-grows
Inſuperable height of loftieſt ſhade,
Cheſnut, and pine, and fir, and branching elms;
A ſylvan ſcene, and as the banks aſcend
Shade above ſhade, a woody theatre
Of ſtatelieſt view.

'Here we were contented, at times, to catch only glimpſes of the lake, through caſual apertures in the wood. The water began now to be confined within narrower limits, as we approached its northern termination, and, in ſome degree, to loſe its conſequence; unable to detain the eye from the wild, ſtupendous crags and towering ſcenery of the Ben-Lomond, and other lofty mountains, becoming now

* The author of theſe letters remembers to have ſeen a ceremony of this kind, in the church of San Juſtina, at Padua; where a number of ruſtic lubbers were waddling on their knees, round an ancient marble tomb, or altar, in the narrow ſpace, between the main body of the ſhrine, and the columns, which ſurrounded it. The ruefulneſs of their viſages, expreſſed much more pain of body, than devotion of ſpirit; though they muſt have poſſeſſed no ſmall portion of the latter. Their perſeverance was really ſurpriſing.'

the principals of the ſcene. When we found ourſelves, again, cloſed up in wood, which frequently happened for ſome length of way, we were, at one ſtep, entertained with the varieties of beautiful foliage, waving over our heads; at another, with the moſs-grown ſtems of ancient oaks, or pine, their diverſified forms and poſitions, or their roots half diſcovered, and fantaſtically wreathed about the rocks; but above all, we were delighted, and refreſhed, with the falls of frequent torrents and caſcades which took their progreſs down the ſides, or over the ſummits of precipices, ſometimes glittering in our view, at others rolling through concealed channels, beneath our feet, and thundering down the ſteeps, to join the waters of the Lomond. In one ſequeſtered ſpot, near the road's ſide, carpetted with green herbage, ſhaded by trees above, and half incloſed in rocks below, down which a beautiful rill trickled, in many a bright maze amidſt variegated moſſes, aquatic plants and flowers, we heard, overhead, the ſolitary ſtock-dove mingling his murmurs with thoſe of the ſtream. We found it impoſſible to reſiſt the temptation of breathing awhile the delicious coolneſs of this romantic grotto; which failed not, whilſt we repoſed ourſelves in it, to recal to our minds a paſſage in one of Horace's epodes, nearly deſcribing the ſcene, and its circumſtances:

Libet jacere ſub antiquâ Ilice:
Modò in tenaci gramine
Labuntur altis interim ripis aquæ,
Queruntur in ſilvis aves,
Fonteſq; lymphis obſtrepunt manantibus,
Somnos quod invitat leves.

'When, after ſome farther progreſs, we quitted the delightful region of the lake; we had only to regret, our want of opportunity, to hunt the roe-buck in the wild foreſts of the Ben Lomond, to purſue the ptarmigan or oſprey, with our guns, on its ſummit; or to trace out, among other rare vegetables on its ſide, the ſibaldia procumbens, which the botaniſt ſeeks in vain among the more ſouthern hills of our iſland.'

Mr. L.'s readers alſo will regret, that he was prevented aſcending the majeſtic Ben-Lomond.

We are next conducted to Inverary, and on the way entertained with a deſcription of the ſeat of the duke of Argyll, and the circumjacent country, and with remarks on the language and manners of the inhabitants. A highland cottage is thus deſcribed. P. 280.

'Upon ſtones and pebbles mingled together, and reared, outwardly, without cement or plaiſter, into four rough walls, about five feet and a half high, ſome rude unhewn poles, often about the ſame height, are placed parallel to each other, and reach, angularly, one tranſverſe beam, or rafter, at the ridge. A few light pieces, upright, or horizontal, are nailed at the ſides. A quantity of oat ſtraw, not very artificially laid upon ſplit ſticks, nailed over theſe poles, conſtitutes the roof. This thatch is ſecured againſt the wind, by heath or hay-bands ſtaked upon it, and running all over it in ſmall ſquares. A couple of holes, about a foot ſquare, are left in the walls for windows, and another for the door-way; the former, near Tyndrum, commonly occupied by a glazed caſement, of four panes, or a large one ſingle, and oftener, elſewhere, by nothing but a wooden ſhutter, kept open in the day, and cloſed at night. The door, ſeldom above five feet high, is

generally here of board; but I have often ſeen a kind of willow, or oſier-hurdle, pretty cloſely wattled, ſerve for the ſame purpoſe. When the ſmoke is allowed any other iſſue than at the door, or windows, four ſtout ſticks ſet upright, and ſquare, with a few others, running tranſverſly, to frame them, the whole bound round with heath-bands, and plaiſtered with mortar on the inſide, form the chimney. But as theſe chimneys are ſeldom ſo conſtructed as to exclude the rain, a ſerious inconvenience in a wet climate, theſe apertures, in the roof, are often diſpenſed with, to avoid it. The floor is the bare earth, ſometimes made even, and tolerably ſmooth, but oftener left rough. Where the inſide of the walls are not plaiſtered with mortar, the peat, or turf, is ſo piled up round the room, in double, triple, and quadruple rows, as to ſerve, till its conſumption, as fewel, reaches the wall, for the wainſcot of the houſe. A ſecond ſtory is ſcarcely ever thought of, in theſe cottages: they are generally divided into two ſmall rooms on each ſide of the door. Although the cottages, in the ſouth-weſt part of the Highlands, have commonly a thatch of oat ſtraw, and, in ſummer, a flouriſhing crop of oats, they are more northwardly covered, on the roof, with ſods of earth laid, partly one over the other, in the manner of tiles. Theſe, indeed, frequently cover the cottage from the top to the bottom, and when this covering is entirely green with graſs, an aſſemblage of theſe huts, forming a village or hamlet, have, to the eye of a ſtranger, a ſingular, but not a diſagreeable effect. But I am ſorry to ſay, there is nothing within to compenſate for this pitiful exterior; and that nothing can be more ſcanty, mean, and ſqualid, than their furniture and houſe-hold utenſils. Two or three boards, as often unſhaven as otherwiſe, ſlightly tacked together, are a table. If we find three or four wooden ſtools, and a crazy old chair, for the elder part of the family, the reſt are glad to ſeat themſelves upon a heap of turf, if not upon the floor. A ſingle kettle, and, perhaps, a ſaucepan, a few courſe platters, wooden diſhes and ſpoons, a bedſtead or two, with wretched flock, or ſtraw mattraſſes, and a few courſe rugs to cover them, make up the remainder of the inventory. I have not been deſcribing ſome one ſingle cottage, to which the miſery or deſpair of its inhabitant might have led me, through commiſeration on his behalf: this is a picture of all, within and without, which my mortified curioſity induced me to examine; and, more particularly on the route from Tyndrum to Inverneſs, comprehending nearly 120 miles. From the exterior, however, which I ſaw of many hundred cottages, bearing the greateſt reſemblance to thoſe, which I entered, as well as from the reſult of enquiry, I cannot help concluding, that, except the houſes of the nobility, thoſe of the gentry, clergy, ſheep-farmers, and inn-keepers, ſcattered here and there, I have deſcribed nineteen out of twenty, not of all the pig-ſties, but the dwellings of the peaſantry in the northern Highlands.

'Although their lodging has ſo little to recommend it, and cannot have undergone much improvement, ſince the firſt peopling of this country, the introduction of potatoes, which, I believe, have been cultivated in the Highlands for theſe fifteen or twenty years, has certainly mended their food, and augmented its quantity. The cottage fare, till a late period, was generally confined to oatmeal, made into cakes with water; if not, ſometimes, eaten raw. The few, who can now and then

then procure a little milk, to mix with their potatoes, will probably be thought, by their neighbours, to fare ſumptuouſly on thoſe days.'

The reſt of this tour through the Highlands is enriched with grand deſcriptions of nature: from theſe we ſelect that of the fall of Fyres.

P. 352. 'After much deſcending and mounting, we found ourſelves on elevated ground, parted into different eminencies, and covered with birch-trees, grey moſſy crags ſhooting rudely among them; a ſtrange and romantic ſcene. The hollow way, through which the road is carried amidſt theſe cliffs, is called Glenneagh, famous for its wild and rugged ſcenery. As we were winding laborioufly up the laſt acclivities, the roaring of unſeen waters ſuddenly diſturbed the ſilence, which had prevailed around us. The ſounds, as we proceeded, increaſed upon the ear, and were, at length, decidedly thoſe of ſome tremendous cataract tumbling from a lofty precipice. A few minutes brought us within ſight of it, not far from the head of the cliff, over which it poured. It was the celebrated fall of Fyres, the greateſt caſcade in the Highlands. Whilſt we were ſurveying it from above, a woman, who ſaw us at her cottage door, near the road, ſtepped forward, and offered to guide us to the bottom; where only, ſhe acquainted us, we could ſee the whole.

'It was the moſt precipitous deſcent, down which we had yet ventured, and, but for catching, now and then, at the ſtump of a tree, a root of heath, or branch of ſome ſtraggling birch; creeping, ſliding, and balancing our bodies in every ſort of attitude; it had been impoſſible to reach the bottom of this perilous declivity, unleſs by falling down it, and meeting inſtant deſtruction. I confeſs, that whilſt my feet were groping for unſeen hold, as I hung by my hands, with my face downwards, at the root of a tree, a ſituation more than once repeated in the deſcent, I felt a degree of palpitation very diſcouraging to my progreſs into this infernal region. Our guide had, from the force of habit, pretty compoſedly gone all the lengths that became a prudent woman, and was contented to ſtop, where the foot-ſteps of former adventurers had been ſo rare, as to have left no viſible traces; but ſhe aſſured us, ſhe had ſeen ſome few, whoſe curioſity had led them down to a ſmall green hillock at the foot of the rocks; the only ſpot for a full view of the ſcene. What had been done, was, certainly, not impoſſible; and it ſeemed diſgraceful to retreat. After another venture, or two, and freſh reſolution, we arrived at the laſt ledge of rocks; from whence we ſprung with a doubtful leap, and found ourſelves ſtationed on the ſaid green hillock, at leaſt five hundred feet below the ſummit of the hill. We now beheld this grand cataract in front, pouring down from a height very little leſs than that juſt mentioned; but broken in its progreſs through the different ſtages of the rocks. At the laſt ſtage, but one, where the freedom of its paſſage was arreſted, by a narrow channel, in a cleft of the precipice, it grew furious and foaming from the obſtruction; till, at length delivered, it iſſued forth on a broad ſurface of rock juſt below, and, in one vaſt and voluminous ſheet, tumbled into the profound gulph with a momentum, that ſhook the Glen, and filled the circumambient ſpace with a continual ſpray.

Now rolling down the ſteep amain
Headlong, impetuous, ſee it pour!
The rocks and nodding groves rebellow to the roar.

'When we had re-aſcended our lofty hill, which from the bottom appeared all but perpendicular, we were led into a vaſt ſubterrain, beneath a neighbouring eminence, called the Giant's Cave; but, for want of light, we could not explore it ſufficiently to reward our curioſity. We were much more intereſted by the little fall of Fyres, which we ſaw from a bridge at no great diſtance from the great cataract. This has the character of a torrent, but owes its principal conſequence to the huge uncouth maſſes of rock, which form its bed, and project above, and on either ſide of it, with a ſort of chaotic confuſion, and ſavage magnificence, bordering upon the horrid.

'After viewing this ſcene, under the mingled emotions of ſurpriſe, comfortleſs diſcouragement, and cold ſhuddering, which it peculiarly occaſioned, we were agreeably relieved by a green paſtoral meadow at the bottom of the hill, which the eye caught, in ſudden tranſition, juſt as we were moving from the bridge. The water of the great fall, after a circuitous courſe in the valley, had ſpent all its rage, and we now beheld it gliding placidly along beneath the wooded cliffs, which ſurrounded this peaceful ſpot, ſequeſtered from intruſion, and ſolely occupied by ſhepherds and their flocks. Its ſmooth level verdure, under mingled ſhade and ſunſhine, the ſtillneſs and ſerenity of every thing immediately around it, were well calculated to bring our ruffled feelings to a calm and pleaſurable ſtate. Long could we have loitered on its confines; but it was time to quit them.'

Our traveller's rout now lies through Inverneſs and Elgin to Aberdeen. On his way, paſſing through Keith, he is led to ſome judicious and humane reflections on the bad effects of large farms. P. 401.

'A good deal of flax is produced in this neighbourhood; ſome of which the inhabitants of Keith are employed in dreſſing, ſpinning, and weaving; but the largeneſs of farms, and that continually increaſing in this country, diminiſhes the quantity of labour neceſſary upon each, and throws many more hands into this town and its dependent hamlets, than can be conſtantly occupied in the manufactures which have ſuffered of late years from the prevalent mode of wearing cottons; ſo that the poor are very numerous and burthenſome. I demanded of the perſon, with whom I had been converſing about Keith, why the farms were caſt into ſuch large allotments, when the firſt neceſſary conſequence is the increaſe of the poor; and the ſecond, a diminution of the population. "The farmers in this part," he anſwered, "cannot otherwiſe maintain themſelves: many upon ſmall farms have broken, and loſt the little they began with." I found, on purſuing my queſtions, that becauſe the ſoil is tolerable, land is let, in this poor country, under a rude climate, at as high a rent, upon an average, as it is in many counties in England, viz. at 15s. and 20s. per acre. It is needleſs to add, that large farms and exorbitant rents, originating in the luxury or avarice of proprietors, muſt have the ſame ruinous tendency here, which they have every where elſe. When theories of government, or of economics, are the ſubject of diſcourſe at the tables of theſe gentlemen, it is pleaſant to hear how eloquently they inſiſt, that the ſtrength and proſperity of a ſtate depends on its population, and how neceſſary it is, that good ſubjects ſhould encourage it; and in that irritation of feeling, and fervency of ſpirit to which ſome gentlemen, are ſubject in converſation, it is, perhaps, ſometimes aſſerted, that it is more neceſſary, each individual of a community ſhou'd

should be covered, and have something to eat, than that any one should be cloathed in purple, and fare sumptuously every day. This all passes in an afternoon over their wine: in a morning, they are engaged with their stewards in contriving the surest means of defeating these humane and patriotic maxims.'

Aberdeen is particularly described with respect to it's university, trade, and population. On the latter subject the author makes a remark, the *vein* of which somewhat disgraces those strokes of genuine humour with which his work abounds.—'The population of Aberdeen is thought to amount nearly to twenty-thousand *souls*: that is [alluding to the inscription of *La mort un sommeil eternel*, said to have been placed over the cemeteries in France by order of the convention] 20,000 more than are to be found in all the population of France; 25 millions of *souls* having lately been there annihilated by order of the convention.'

For Mr. L.'s account of Aberdeen, Perth, Stirling, and Edinburgh, with the intermediate country, we must refer to the ingenious and entertaining work, which concludes with a valuable extract from Mr. Creech's Comparative Estimate of the Manners of Edinburgh at the different periods of 1763 and 1783. O. S.

POETRY. THE DRAMA.

ART. IV. *The Thymbriad, (from Xenophon's Cyropædia.)* By Lady Burrell. 8vo. 154 pages. Price 6s in boards. Leigh and Sotheby. 1794.

THE story of Panthea and Abradates, related with such inimitable simplicity by Xenophon, is one of the most charming domestic tales which has been preserved from ancient times. It exhibits a picture of conjugal affection, which can never cease to delight, as long as refinement in depravity will suffer the domestic virtues to linger upon earth. This beautiful story Lady B. has told at large, in blank verse, under the title of the Thymbriad. Though she has taken the historian as her guide, she has not scrupulously followed his track, but given free scope to her fancy and feelings, in the introduction of incidents and sentiments not to be found in the original. Of her talents for an undertaking of this kind our readers are already enabled to judge, from the quotations they have lately perused in our account of her poems. (Rev. Vol. xvii, p. 141), and of her Telemachus (Vol. xix, p. 288).

It is therefore only necessary concerning the present performance, to observe in general, that though the story is perhaps less pathetic, in the diffuse form in which it here appears, than in the simple language of the original, it is a pleasing and interesting tale, in which natural sentiments are expressed in easy verse, and which leaves the mind of the reader strongly impressed with virtuous sympathy. We shall copy the description of Panthea, going with her faithful slave to the field of battle in search of her lord. P. 145.

'Disguis'd in servile garments, o'er their heads
Their veils they cast, and undiscover'd stray'd
Along the fatal field. The silver moon
Expos'd the various horrors of the scene,

And ſoon Panthea mark'd the regal car,
Whereon her Abradates ſhe beheld
That very morn, in all the brilliant pride
Of youth, of grace, and conſcious dignity.—
(This was a ſight, to make her blood run cold,
And ev'ry limb relaxing from its ſtrength,
Refuſe aſſiſtance to her trembling frame.)
The vital heat fled from her timid breaſt,
And terror with an haſty hand deſpoil'd
Her cheeks of all their bloom; ſhe ſtrove to ſpeak,
But found no language equal to expreſs
The feelings of her heart. Awhile ſhe ſtood
As mute and motionleſs as the fair form
Of Medicean Venus, while her ſlave
Participates her fears, and begs in vain
To guide her to Cardouchus' care, forbodes
A thouſand evils, and implores the Gods
To ſhield Panthea's boſom from deſpair.
Her Pray'rs are fruitleſs, to the winds alone
Her words are giv'n,—they pierce the ambient air,
But do not reach the ear of Suſa's Queen.
Deaf to her voice, ſhe only caſts aſide
Lethargic horror, to experience pangs
Of moſt acute diſtreſs, and frantic fear;
Wild with her terror, o'er the plain ſhe flies,
And calls for Abradates; none appear
To anſwer her enquiry—with her ſhrieks
She wakes the diſtant echo, which repeats
His name belov'd—thro' all the dreadful ſcene
She paſſes—walks among her murder'd friends,
And thoſe who were her foes; with dread ſurveys
The faces of the dead, and fears to meet
That which ſhe knew, and lov'd ſo well—at laſt
She finds the object of her ſearch. But how?
How does ſhe find him? cover'd o'er with wounds;
His manly limbs hew'n by the cruel ſcythe,
His face diſfigur'd with a maſk of blood,
But ſtill ſuperior to diſguiſe. His ſword,
His veſt, his ſcarf, his armour, leave no doubt
For the expiring hopes of Suſa's Queen.
In ſilent horror ſhe ſuſpends the force
Of frantic fury. Certainty appears
In dreadful garb array'd, and anguiſh, keen
And terrible, uſurp'd that tender heart,
Ordain'd this worſt of trials to endure.'

ART. V. *Poems* by Mr. Jerningham. Vol. III. Small 8vo. 111 pages. Price 3s. Robſon. 1794.

THIS volume of Mr. Jerningham's poems contains all his pieces which have appeared ſeparately, ſince the publication of the two preceding volumes. For our opinion of the principal of them, we refer to the accounts given in our Review, at their firſt appearance. For the

Poem

Poem on Enthuſiaſm, ſee Vol. III, p. 219; *Lines on Sir J. Reynolds*, Vol. VI, p. 330; *The Shakeſpeare Gallery*, Vol. IX, p. 443; *Abelard to Eloiſa*, Vol. XIII, p. 59. Beſide theſe, this volume contains ſix ſmall pieces. *The African Boy*; *An Apologue*; *The Rookery*; *Tintern Abbey*; *Lines on the Monument of Sir John Elliſt, M. D.*; *and Lines written in the Album at Coſſey Hall, Norfolk.*

Notwithſtanding the defects which we have had occaſion to remark in Mr. J.'s pieces, we very readily admit his title to a place of ſome diſtinction among the poets of the preſent age, both on account of the powers of fancy which he diſcovers, and the harmony of his verſification. Our readers will be pleaſed to have an opportunity of peruſing the following elegant fable. P. 97.

'AN APOLOGUE.

Woo'd by the ſummer gale, an Olive ſtood
Beſide the margin of a ſilver flood,
Beneath its playful gently-wav'ring ſhade
A Syrian Roſe her Eaſtern bloom diſplay'd!
The flow'r complain'd, that ſtretching o'er her head
The dark'ning Olive a broad umbrage ſpread,
Or if admitted to a partial view,
Her bluſhing leaves imbib'd a yellow hue.

Not unattentive to the mournful ſtrain,
The Maſter heard his Syrian Roſe complain:
The ready axe ſoon urg'd the fatal wound,
And bow'd the ſtately Olive to the ground!
The Roſe exulting now with full diſplay
Gave all her beauty to the gariſh day;
But ſoon her triumph ceas'd, the mid-day beam
Pour'd on her tender frame a ſcorching ſtream:
The Roſe now ſick'ning, drooping, languid, pale,
Call'd the ſoft ſhow'r, and call'd the cooling gale;
Nor ſoft'ning ſhow'r, nor gale with cooling breath,
Approach'd, to ſave her from untimely death.

The humbled Olive ſaw the Roſe diſtreſs'd,
And thus with dying voice the flow'r addreſs'd:
Ah! were it not that low-born envy ſtole
With all its rancour on thy yielding ſoul,
I might, attir'd in youth's unfading green,
Have ſtill embelliſhed the ſurrounding ſcene;
And thou, detaining ſtill th' admiring eye,
Have breath'd thy little incenſe to the ſky!'

ART. VI. *Sonnets, (third Edition) with other Poems*, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford. Small 8vo. 220 pages. Price 3s ſewed. Bath, Crutwell; London, Dilly. 1794.

SEVERAL of the pieces contained in this publication have been for ſome time before the public, and have paſſed under our notice. See Rev. Vol. VI, p. 93, 327; VII, p. 188; XII, p. 269.—By turning to theſe articles, our readers will find, that we have always peruſed Mr. Bowles's productions with pleaſure, and been diſpoſed to allow him conſiderable merit. The uniform ſtrain of his poetry is plaintive;

the language, without the aid of meretricious ornament, is elegant; and the verſification uniformly flows in gentle harmony, happily ſuited to elegiac verſe. The volume, we have no doubt, will be an acceptable preſent to thoſe readers of poetry, who have not, in compliance with a faſtidious taſte, which has of late been too much encouraged, loſt their reliſh for chaſte ſimplicity. We ſhall enrich our journal with the two following pieces. P. 10.

'SONNET TO THE RIVER ITCHIN.

'Itchin, when I behold thy banks again,
Thy crumbling margin and thy ſilver breaſt,
On which the ſelf-ſame tints ſtill ſeem to reſt,
Why feels my heart the ſhiv'ring ſenſe of pain?
Is it—that many a ſummer's day has paſt
Since, in life's morn, I carol'd on thy ſide?
Is it—that oft, ſince then, my heart has ſigh'd,
As Youth, and Hope's deluſive gleams, flew faſt?
Is it—that thoſe, who circled on thy ſhore,
Companions of my youth, now meet no more?
Whate'er the cauſe, upon thy banks I bend
Sorrowing, yet feel ſuch ſolace at my heart,
As at the meeting of ſome long-loſt friend,
From whom, in happier hours, we wept to part.'

'ON SHAKESPEARE.

P. 67. 'O Sovereign Maſter, who with lonely ſtate
Doſt reign as in ſome iſle's inchanted land,
On whom ſoft airs and ſhadowy ſpirits wait,
Whilſt ſcenes of fairie riſe at thy command!
On thy wild ſhores forgetful could I lye,
And liſt, 'till earth diſſolv'd, to thy ſweet minſtrelſy!

'Call'd by thy magick from the hoary deep,
Aërial forms ſhould in bright troops aſcend,
And then a wond'rous maſk before me ſweep;
Whilſt ſounds, *that the earth own'd not*, ſeem'd to blend
Their ſtealing melodies, that when the ſtrain
Ceas'd, *I ſhould weep, and would ſo dream again!*

'The charm is wound: I ſee an-aged form,
In white robes, on the winding ſea-ſhore ſtand;
O'er the careering ſurge he waves his wand:
Upon the black rock burſts the bidden ſtorm.
Now from bright opening clouds I hear a lay,
Come to theſe yellow ſands, fair ſtranger *, *come away.*

'Saw ye paſs by the weïr'd ſiſters pale†?
Mark'd ye the low'ring caſtle on the heath?
Hark! hark! is the deed done? the deed of death?
The deed is done:—hail, king of Scotland, hail!
I ſee no more;—to many a fearful ſound
The bloody cauldron ſinks, and all is dark around.

'* Ferdinand: See *The Tempeſt*. † See *Macbeth*.

Pity!

' Pity! touch the trembling ſtrings,
A maid, a beauteous maniack, wildly ſings.
" They laid him in the ground ſo cold *,
" Upon his breaſt the earth was thrown;
" High is heap'd the graſſy mould,
" *Oh! he is dead and gone.*
" The winds of the winter blow o'er his cold breaſt,
" But pleaſant ſhall be his reſt."

The ſong is ceas'd; ah! who, pale ſhade! art thou,
Sad-raving to the rude tempeſtuous night?
Sure thou haſt had much wrong, ſo ſtern thy brow;
So piteous thou doſt tear thy treſſes white;
So wildly thou doſt cry, " *Blow, bitter wind,*
" *Ye elements, I call not* you *unkind* †."

' Beneath the ſhade of nodding branches grey,
'Mid rude romantick woods, and glens forlorn,
The merry hunters wear the hours away;
Rings the deep foreſt to the joyous horn!
Joyous to all, but him ‡, who with ſad look
Hangs idly muſing by the brawling brook.

' But mark the merry elves of fairy land §!
In the cold moon's gleamy glance,
They with ſhadowy morrice dance:
Soft muſick dies along the deſert ſand:
Soon at peep of cold-ey'd day,
Soon the numerous lights decay;
Merrily, now merrily,
After the dewy moon they fly.

' Let roſy Laughter now advance,
And Wit with twinkling eye,
Where quaint pow'rs lurking lye:
Bright Fancy, the queen of the revels, ſhall dance,
And point to her frolickſome train
And antick forms that flit unnumber'd o'er the plain.

' O ſovereign maſter! at whoſe ſole command
We ſtart with terror, or with pity weep;
O! where is now thy all-creating wand?
Buried ten thouſand fathoms in the deep.
The ſtaff is broke, the powerful ſpell is fled,
And never earthly gueſt ſhall in thy circle tread.'

ART. VII. *War. A Poem.* 4to. 54 pages. Price 2s. Johnſon. 1794.

WAR is in theſe verſes deſcribed as alike inconſiſtent with the ſentiments of piety and humanity, and with the principles of the chriſtian religion. The writer does not appear to poſſeſs any high degree of poetical fancy, or to have formed a very accurate taſte in verſifica-

' * Ophelia: *Hamlet.* † See *Lear.*
' ‡ Jaques: *As You Like it.* § See *Midſummer Night's Dream.*'

tion; but his good intentions may be well admitted as an apology for these deficiencies.

ART. VIII. *The Siege of Meaux; a Tragedy. In three Acts. As it is acted at the Theatre Royal, in Covent Garden.* By Henry James Pye. 8vo. 71 pages. Price 1s. 6d. Nicol. 1794.

THE historical fact, on which this tragedy is built, is thus related in St. Palaye's Memoirs of ancient chivalry. P. VII.

'After the battle of Poitiers, more than an hundred thousand peasants resolved to extirpate the nobility, ravaged their estates, burned their houses, and, without distinction of age or sex, treated all of that order whom they could seize with the most brutal and savage barbarity.

'The duchess of Normandy, the duchess of Orleans, and three hundred ladies, married and single, were at Meaux with the duke of Orleans. Several detachments of this furious rabble, joined by others from Paris and its environs, thought themselves certain of dividing this prey. The inhabitants had opened the gates, and in conjunction with the rebels had reduced the ladies to the necessity of intrenching themselves in a place called Le Marché de Meaux, a post separated from the rest of the town by the river Marne. The danger was extreme. There was no excess of brutality which might not be expected from these unbridled hordes. The count de Foix, and the Captal de Buche *, who during this event were returning from the Prussian crusade, heard of their distress at Chalons. Though with a very inconsiderable force, they immediately resolved to join the small party who defended the fortress of Meaux. The honour of the ladies neither suffered the count de Foix to reflect on the danger, or the Captal de Buche to remember that he was an englishman. He eagerly availed himself of the liberty which a truce between France and England afforded him, of following sentiments more sacred in the breast of a knight than national animosity. They threw themselves into the place, where our brave knights, and their followers, had no other apparent resource than inevitable death, nor any other rampart to oppose to the rebels than the banners of the duke de Orleans and the count de Foix, and the pennon of the Captal de Buche. They ordered the gates to be opened, and marched resolutely against the enemy. At this sight the insurgents were seized with terror, the knights cut through their broken ranks, killed seven thousand, and returned triumphant to the ladies.'

The scene is throughout in Meaux, and the time during the siege. The play opens with a conversation between the baron St. Pol and Clermont, in which the former declares his affection for Matilda, daughter of the duke of Orleans, and his jealousy of his rival Douglas, a gallant scottish officer, to whose bravery he had owed his life in the

* John de Grielly, Captal de Buche, was a general under the black prince. He was one of the first knights at the institution of the Order of the Garter. To him was entrusted the command of that body of troops, which, falling on the flank of the second line of the French army, decided the fate of the battle of Poitiers. He was so attached to the prince of Wales, that on hearing of his death, he refused all nourishment, and followed him to the grave.'

battle

battle of Poitiers. The duke, ſuſpecting the fidelity of Dubois, one of his officers, expreſſes to his friend St. Pol his great apprehenſions for the ſafety of his wife and daughter. At the approach of a body of engliſh troops under lord de Buche, whoſe arrival is announced by Douglas, the alarm increaſes; the ducheſs and Matilda expreſs their terrour; Douglas, after a ſucceſsful engagement, receives their thanks, and Matilda's acknowledgment of love, while St. Pol is rejected with cold diſdain, and, in revenge, determines to join the traiterous Dubois, to whom he communicates his reſolution. The duke, now entered within the citadel, is informed, that in an aſſault upon the city, as Douglas and Clermont were conveying away the ducheſs and her train, St. Pol having joined the aſſailants, ruſhed upon Douglas, and that the brave ſcot Matilda were taken priſoners. Dubois, elated with his ſucceſs, reſolves to make the fair Matilda his prize. While Douglas and Matilda are under guard as priſoners, and Matilda is entreating St. Pol to ſpare the life of a brave warrior, Dubois ruſhes in with an armed band, and forces off Matilda, whilſt Douglas remains guarded. St. Pol, who is diſarmed, repents of his baſeneſs, and reſolves to take advantage of the truce with the engliſh, to ſolicit the aid of the gallant commander of their forces, de Buche. While the duke and ducheſs are lamenting the loſs of Matilda, Dubois declares to her his paſſion, and demands her hand; and, to enforce his ſuit, preſents before her Douglas bound, with an executioner, making her compliance the only condition of his ſafety. At this critical moment, St. Pol with a band of engliſh ſoldiers ruſhes in, kills Dubois, and reſcues Matilda and Douglas. After due acknowledgment to de Buche for his generous interference, St. Pol, having been mortally wounded in battle, is brought in to acknowledge his ingratitude and obtain forgiveneſs, and the piece cloſes with his death.

In this miniature tragedy, neither the characters nor incidents are ſufficiently unfolded to produce any very powerful effect. The piece has, however, the merit of preſerving a ſtrict adherence to propriety of ſentiment, and of being a natural exhibition of various paſſions. That it is not deſtitute of pathos will appear from the following ſcene, in which the duke and ducheſs of Orleans are deploring the fate of their daughter, *p. 53,*

' *Duch.* Undone, undone, my low'd my loſt Matilda;
What doſt thou ſuffer now?—perhaps beyond
What even my fears can picture.—
' *Duke.* Do not thus
Give way to uſeleſs ſorrow.
' *Duch.* That's the ſting
That tortures me.—I know my tears are uſeleſs—
I know they flow in vain—I know they cannot
Reſtore my murder'd child.
' *Duke.* Recall your firmneſs—
Bear up againſt the conflict—am not I
A parent too.
' *Duch.* You are—you are a father,—
You cannot feel the agonizing pangs
That tear a mother's breaſt.—A thouſand cares,
A thouſand tender offices, which, trifling
In wiſdom's eye—touch every finer ſpring

Of

Of fondneſs and of love, crowd on my memory,
Once my ſoul's deareſt joy, now its deſpair,
And fill my breaſt with woe unutterable.—
Thoſe arms which oft around my neck were thrown
In playful tenderneſs, are gall'd by chains;
That breaſt, the ſoft abode of filial kindneſs,
Now pours, perhaps, the guſhing tide of life.—
Yet you're a parent.—Had I been a man,
I would have ruſh'd on ſwords and pointed ſpears—
This boſom ſhould have ſtream'd one bleeding wound
Ere thus abandon her.—
"*Duke.* O dry thoſe tears—
What could I do—hemm'd in by warring thouſands,
Compell'd by duty to conſult the ſafety
Of thoſe given to my charge,—to guard thee too.
"*Duch.* Periſh ſuch duty! periſh too my ſafety!
Can I ſurvive my daughter's death, or, worſe,
Her foul diſhonour—for this public duty,
'Tis a fine word ambition has invented
To cheat mankind, to ſkreen its ſelfiſh views
Beneath the ſpecious maſk of patriot zeal,
And blunt the feelings of humanity.
But he whoſe ſtubborn breaſt is ſteel'd againſt
The ſocial charities of love and friendſhip,
Whatever knaves pretend, or fools believe,
Can never love his country.
"*Duke.* Peace, and hear me.
"*Duch.* I will not, cannot.——
O, I am deaf to every ſound but ſorrow's!—
Matilda! O, my child! my bleeding daughter!" D. M.

THEOLOGY.

ART. IX. *A View of the Evidences of Chriſtianity in three Parts. Part* I. *Of the direct hiſtorical Evidence of Chriſtianity, and wherein it is diſtinguiſhed from the Evidence alleged for other Miracles. Part* II. *Of the auxiliary Evidences of Chriſtianity. Part* III. *A brief Conſideration of ſome popular Objections.* By William Paley, M. A. Archdeacon of Carliſle. In three Volumes. 12mo. price 10s. 6d. ſewed. Faulder. 1794.

IN the preſent awakened and agitated ſtate of ſociety, in which ancient inſtitutions of every kind are canvaſſed with greater freedom than ever before; in which people of all claſſes, not excepting the loweſt, ſeem diſpoſed to aſſert the natural right of rational beings, to judge for themſelves in all points which concern their perſonal conduct, and affect their perſonal happineſs;—it becomes more neceſſary than ever to furniſh men with the means of forming a fair and ſatisfactory judgment, eſpecially on ſuch intereſting ſubjects as thoſe of morals, policy, and religion. The two former of theſe ſubjects have been ſo happily illuſtrated by Mr. Paley in his 'Principles of Moral and Political Philoſophy,' that the public

public will, of courſe, entertain high expectations from his exertions in the cauſe of religion, and will obſerve with ſatisfaction ſo able an advocate ſtepping forward in defence of chriſtianity.

Though many valuable works have been written in proof of the divine authority of the chriſtian religion, there is ſtill room for other elementary treatiſes upon the ſubject; and we have no heſitation in ſaying—for we are well aſſured of being ſupported in the opinion by the general voice of the public—that no popular view of the evidences of chriſtianity has hitherto been given, at once ſo judicious in the ſelection and arrangement of materials, ſo happy in illuſtration, and ſo well ſupported by citations, as that which now comes under our conſideration. Without ſpending more time in general commendation, we ſhall immediately proceed to give an analyſis of the reaſoning of this work, in order that our readers may be furniſhed with a conciſe view of the whole ſeries of evidence for the truth of the chriſtian religion. We ſhall, at preſent, ſtate the direct hiſtorical evidence, reſerving the more indirect proofs, with the author's replies to objections, to another article.

Preparatory conſideration.—It is urged as an argument ſufficient to ſuperſede all further inquiry concerning the truth of chriſtianity from the evidence of miracles, that no human teſtimony can, in any caſe, render miracles credible, becauſe it is contrary to experience that miracles ſhould be true, but not contrary to experience that teſtimony ſhould be falſe.—To this it is replied, 1. If it be not improbable, that God ſhould deſtine men for a future ſtate of exiſtence, and ſhould acquaint them with this deſtination, it is not improbable, that he would authenticate this diſcovery by miracles. 2. The improbability ariſing from the want of experience is only equal to the probability, that, if the thing were true, ſuch things would be generally experienced: but, ſuppoſing it to be true, that miracles were wrought at the firſt promulgation of chriſtianity, it is not certain, or a probability approaching to certainty, that ſuch miracles would be repeated ſo often, as to become objects of general experience. The courſe of nature may not be invariable; and, nevertheleſs, the variations may be ſo few as not to eſtabliſh a general experience. 3. If we believe in God, miracles are not incredible; for there are ſufficient power, and an adequate motive. 4. Caſes may be put, in which united teſtimony to a miraculous fact, perſiſted in at the expence of life, would be irreſiſtible.

Part I. Of the direct hiſtorical evidence of chriſtianity.

Propoſition 1. *That there is ſatisfactory evidence that many, profeſſing to be original witneſſes of the chriſtian miracles, paſſed their lives in labours, dangers, and ſufferings, voluntarily undergone in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of theſe accounts; and that they alſo ſubmitted from the ſame motive to new rules of conduct.*

Firſt, The fact of the voluntary ſufferings of the firſt chriſtians is probable from the *nature of the caſe*, or from circumſtances on all hands acknowledged. For. 1. Since the chriſtian religion exiſts and was eſtabliſhed, it is probable, that it's author, and his immediate

immediate disciples after his death, exerted themselves in first publishing, and afterwards spreading this religion. 2. It is probable, that, in the prosecution of this purpose, they underwent the labours and troubles, which the propagators of new sects are observed to undergo. 3. It is probable, that the first propagation of christianity would be in a high degree dangerous; because it contradicted the popular expectation concerning the Messiah, and the jewish prejudices against other nations; because it disparaged those ceremonies which were in the highest estimation, and decried the merit of ritual zeal; because the first missionaries would necessarily offend the jewish rulers, by reproaching them with the murder of their master, and raise jealousy in the roman governors, by their profession of unqualified obedience to a master, foretold to the jews under the title of king; and because they had to oppose a priesthood possessed of municipal authority, and were under a foreign government constantly surrounded by their enemies. 4. It is probable, that, when the preachers of christianity turned themselves to the heathen public, they would meet with great opposition, because their religion was exclusive, and would accept no compromise with idolatry, herein essentially differing from the doctrine of the philosophers; that this opposition would subject them to great danger from private enmity, even where no public persecution was denounced by the state; and that they would find little protection in that general disbelief of the popular theology, which is then supposed to have prevailed, since (beside that unbelievers are not usually tolerant) the magistrates, who were also frequently officers of religion, were deeply interested in the continuance of the established system; to which may be added, that an ancient religion has always many votaries*, and a splendid and sumptuous religion would retain great numbers partly by fascination, and partly by interest. 5. It is probable, that the original teachers of christianity conformed themselves to the institution which they preached to others, and consequently made an essential change in their habit of life, attended with a considerable degree of self-denial.

Secondly, The fact of the sufferings of the first christians is established by direct testimony, both heathen and christian.

1. *Heathen.* Tacitus, who wrote about seventy years after Christ's death, speaking of the fire which happened at Rome in the time of Nero, relates (Annal. l. xv, c. 44) that this emperor, to put an end to the report of his having ordered the city to be set on fire, laid the guilt, and inflicted the most cruel punishments, upon a set of men, who were held in abhorrence for their crimes, and called by the vulgar *christians*. The founder of that name, he adds, was *Christ*, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. He goes on to relate, that this pernicious superstition, thus checked for awhile, broke out again, and spread not only over Judea, where the evil originated, but through Rome also—where a vast multitude were apprehended, who were convicted, not so much of the crime of burning

* Hi ritus, quoquo modo inducti, antiquitate defenduntur. Tac.

ing Rome, as of hatred to mankind;—that their ſufferings, at their execution, were aggravated by inſult and mockery;—that ſome were diſguiſed in the ſkins of wild beaſts, and worried to death by dogs, ſome were crucified, and ſome ſet on fire, when the day was cloſed, that they might ſerve as lights to illuminate the night;—that Nero lent his own gardens for theſe executions, and exhibited at the ſame time a mock circenſian entertainment, being a ſpectator of the whole;—and that this conduct made the ſufferers pitied, ſo that, though they were criminals, and deſerving the ſevereſt puniſhment, yet they were conſidered as ſacrificed, not ſo much for the public good, as to gratify the cruelty of one man.—This happened thirty-four years after the death of Chriſt.—Suetonius, a writer of the ſame age, ſays, (Nero, c. xvi) 'The chriſtians, a ſet of men, of a new and miſchievous (or magical) ſuperſtition, were puniſhed.'—Juvenal probably refers to theſe executions, ſat. i, v. 155. A celebrated letter of Pliny to Trajan ſpeaks of many chriſtians of every age, and of both ſexes; and ſays, that the contagion of this ſuperſtition had not only ſeized cities, but ſmaller towns, and the open country. From the ſame letter it appears, that trials were and had been going on againſt them in the provinces over which he preſided, and that in conſequence of anonymous informations, ſent in writing, many had been apprehended, ſome of whom had died in the cauſe, while others abandoned it. This letter, and alſo a reſcript of Adrian to the proconſul of Aſia, which takes notice of tumults raiſed againſt the chriſtians, ſhow, that chriſtians were expoſed to ſufferings without any public proſecution.—Martial ridicules the *voluntary* ſufferings of the chriſtians; Epictetus (l. iv, c. 7) imputes their conſtancy to madneſs, or a kind of faſhion or habit; M. Aurelius (Medit. l. xi, c. 13) aſcribes it to obſtinacy.

2. *Chriſtian.* We have four hiſtories of Jeſus Chriſt, a hiſtory taking up the narrative from his death, for thirty years, and a collection of letters written by principal agents, which atteſt the ſufferings of the witneſſes of the hiſtory, directly and indirectly, by recital, alluſion, and diſcourſe.—Theſe books relate, that Jeſus, the founder of the religion, was in conſequence of his undertaking put to death as a malefactor at Jeruſalem;—that this religion was, *notwithſtanding*, continued and widely propagated, by his diſciples; and that Chriſt foretold the perſecution of his followers, [ſee Matt. xxiv, 9; Mark iv, 7; Luke xxi, 12; John xvi, 4.] Theſe books abound with exhortations to patience, and with topics of comfort under diſtreſs, [ſee Rom. viii, 35—37; 2 Cor. iv, 8—17; James v, 10, 11; Heb. x, 32—36; 2 Theſſ. i, 1—5; Rom. v, 3, 4; 1 Pet. iv, 12—19] which prove, that the circumſtances of the times required patience and conſtancy.—Not in a profeſſed hiſtory of perſecutions, but in the courſe of a mixed general hiſtory, it is related in detail with the utmoſt particularity of names and circumſtances, that Jeſus commiſſioned twelve perſons, to publiſh his goſpel, and collect diſciples, in all countries;—that they began their work at Jeruſalem, and made many converts, but met with oppoſition from the jewiſh magiſtracy and prieſthood, and ſuffered impriſonment; that the people at length

joined

joined their ſuperiours, and a general perſecution commenced with ſtoning one of the community; that this perſecution, after a ſhort intermiſſion, the cauſe of which is not certainly known, was renewed under the government of Herod Agrippa; and that the violence of this perſecution was particularly experienced by St. Paul, who, nevertheleſs, perſevered in the propagation of chriſtianity. The latter part of this account is corroborated by letters, written by St. Paul himſelf on the ſubject of his miniſtry, which correſpond with the hiſtory in many circumſtances, relative both to his own ſufferings and thoſe of his fellow-labourers.—The ſuffering ſtate of the original teachers of chriſtianity is further confirmed by the teſtimony of the immediate followers of the apoſtles. Clement ſpeaks of the martyrdom of Peter and Paul, and of many others. Hermes, Polycarp, Ignatius, atteſt the ſame.—Theſe writings, without at preſent regarding the miraculous part of the narrative, afford abundant proof, that the original followers of Chriſt exerted great endeavours to propagate his religion, and underwent great labours, dangers, and ſufferings, in conſequence of their undertaking; and the details which they give, on this head, are perfectly agreeable to what might reaſonably be expected from the nature of their undertaking, compared with the character of the age and country in which it was carried on.—Theſe records alſo ſupply evidence to prove another part of the general propoſition, that the primitive followers of Jeſus aſſumed a new and peculiar courſe of private life, and became eminent for piety, purity and benevolence. See Acts i, 4; ii, 46; xii, 12; Eph. ii, 1—3; Tit. iii, 3; 1 Pet. iv, 3, 4; 1 Cor. vi, 11; Rom. vi, 21. And this agrees with the character afterwards given of the chriſtians by Pliny.

Thirdly. There is ſatisfactory evidence to prove, that the original teachers of chriſtianity voluntarily underwent the ſufferings which they have been proved to have undergone, in atteſtation of the miraculous hiſtory recorded in our ſcriptures.

I. It is very manifeſt, that they underwent theſe ſufferings for a miraculous ſtory of ſome kind or other; becauſe they could have nothing elſe, upon which to reſt their claim to attention. A galilean peaſant was announced to the world as a divine lawgiver. Without ſome proofs of his miſſion, the pretenſion could claim no credit. It could only be ſupported by miraculous evidence. A young man, calling himſelf the ſon of God, could not have excited ſo much as a doubt among the jews, whether he was their Meſſiah, without miraculous tokens of his divine miſſion: or could his followers, without an appeal to ſuch tokens, have had any ground to ſtand upon, in attempting to propagate his religion.

II. The miraculous hiſtory, recorded in the ſcriptures now in the hands of chriſtians, is that which the original teachers of chriſtianity delivered, and for which they acted and ſuffered as they did.

This appears, firſt, *from general conſiderations.* 1. There exiſts no veſtige of any other ſtory. The remote, brief, and incidental notices of chriſtianity, which are found in heathen writers, agree in

in ſubſtance with our hiſtory. The jewiſh writers of that period advance no other hiſtory of the tranſaction, than that which we acknowledge. Joſephus mentions John the Baptiſt, and Herod, with circumſtances agreeing with the chriſtian ſtory; and, though the genuineneſs of the paſſage in which he ſpeaks of Jeſus as the Meſſiah is much controverted, it is certain that he does not contradict the chriſtian account.—2. The whole ſeries of chriſtian writers, from the firſt age of the inſtitution down to the preſent, in their diſcuſſions, apologies, and controverſies, proceed upon the general ſtory which our ſcriptures contain, and no other. The remaining letters of the apoſtles, though written without the remoteſt deſign of tranſmitting the hiſtory of chriſtianity to future ages, incidentally mention many circumſtances recorded by the evangeliſts. The epiſtles of Barnabas, Clement, and Polycarp; the remaining works of Ignatius; a fragment of Quadratus; the writings of Juſtin Martyr; all atteſt the chriſtian miracles, and particularly the reſurrection of Chriſt. After this time, that is, after the middle of the ſecond century, the hiſtory, as given by the evangeliſts, occurs in ancient chriſtian writings, as familiarly as in modern ſermons. Even in the ſpurious or doubtful writings of the early age of chriſtianity, the leading facts are preſerved, though mixed with fable. 3. The religious rites and uſages, that prevailed among the early chriſtians, were ſuch as belonged to, and ſprang out of the narrative now in our hands. 4. It appears from the goſpels themſelves, that when they were written, the chriſtian community was already in poſſeſſion of the ſubſtance and principal parts of the narrative. Luke i, 1—4; John i, 40; iii, 13, 24; xvi, 28; xx, 17; xxi, 24.

That the hiſtory of chriſtianity now in our hands is that which was delivered by the firſt teachers, appears, ſecondly, from various proofs, preſumptive and direct, of the genuineneſs of the books in which this hiſtory is recorded.—Before theſe proofs are ſtated, it muſt be premiſed, (1.) That if any one of the four goſpels be proved genuine, this is ſufficient to eſtabliſh the identity of the hiſtory. If the firſt goſpel were written by Matthew, we have the narrative of an eye-witneſs and apoſtle, to judge what miracles were attributed to Jeſus: if the goſpel of John alone were genuine, we have the ſame degree of evidence: if both theſe were ſpurious, yet if the goſpel of Luke, or that of Mark, were written by the perſon whoſe name it bears, or by any other perſon in the ſame ſituation, we ſtill have the account of a contemporary and aſſociate of the apoſtles, on the loweſt ſuppoſition, compiled from memoirs at that time in high eſteem among them; and therefore have ſtrong reaſon, from the character and ſituation of the writer, to believe that we poſſeſs the report, which the original emiſſaries delivered. (2.) That the books of the New Teſtament are not a ſolitary teſtimony, but a *collection of proofs*, a cumulation of teſtimony, with the value of which we may be ſtrongly impreſſed, by conſidering them as communicated to us in ſucceſſion: and this written evidence is of ſuch a kind, and comes to us in ſuch a ſtate, as the natural order and progreſs of things, in the infancy of the inſtitution, might be expected to produce; writ-

ten evidence *succeeding* verbal, and regular hiſtorical details ſucceeding epiſtolary exhortations and detached memoirs. (3.) That, though it were not aſcertained that the goſpels are the productions of the perſons whoſe names they bear, if it be known that they were received by early ſocieties, which the apoſtles founded, as containing authentic accounts of the facts upon which the religion reſted, this reception would be a valid proof, that theſe books muſt have accorded with what the apoſtles taught.

The *preſumptive proofs* of the genuineneſs of the books of the New Teſtament are, 1. We are able to produce a great number of ancient manuſcripts, found in different and diſtant countries, all anteriour to the art of printing, ſome from ſeven hundred to above a thouſand years old; together with verſions of great antiquity, which prove, that the ſcriptures were not of modern contrivance, and were long ago much read and ſought after. 2. The language of the New Teſtament is juſt ſuch as might be expected from jewiſh chriſtians, greek, abounding with hebrew and ſyriac idioms: this is not the language of the fathers, but of the apoſtolic age. 3. The miraculous relations contained in theſe books do not directly affect the queſtion of their genuineneſs. 4. Had it been eaſy to forge chriſtian writings, it is probable, that ſome would have appeared under the ſanction of the name of Chriſt himſelf, as in the unſucceſsful attempt of the epiſtle of Chriſt to Abgarus: ſee Euſeb. Hiſt. Ec. l. i, c. 13. 5. If the aſcription of the goſpels to their reſpective authors had been arbitrary, it is probable they would have been aſcribed to more eminent men, than the reputed authors of the firſt three goſpels. 6. Chriſtian writers and churches appear to have ſoon arrived at a very general agreement upon the ſubject, without authority. The firſt council, that declared the canon of ſcripture, was that of Laodicea, in the year 363.

The *direct proofs* of the genuineneſs of theſe books may be reduced to the following heads of teſtimony:

I. The hiſtorical books of the New Teſtament, namely, the four goſpels, and the Acts of the Apoſtles, are quoted or alluded to by a ſeries of chriſtian writers, beginning with thoſe who were contemporary with the apoſtles, or who immediately followed them, and proceeding, in cloſe and regular ſucceſſion, from their time to the preſent.

In the epiſtles of Barnabas, Clement, Ignatius, and Polycarp, and in the Shepherd of Hermas, ſhort pieces which bear marks of having been written very ſoon after the time of the apoſtles, and which are mentioned by other writers before the cloſe of the ſecond century, various alluſions to the goſpels, or to the words of Chriſt, are preſerved; and though ſeldom accompanied with marks of quotation, yet, from the manner in which many of them are introduced, and from the method of adopting the words of Scripture in general uſe among the moſt ancient chriſtian writers, they may be fairly ſuppoſed to have been commonly borrowed from the places of Scripture in which we now find them.—Papias, a hearer of John, and companion of Polycarp, as Irenæus atteſts, and of that age, as all agree, in a paſſage quoted

by Euſebius, expreſsly aſcribes the reſpective goſpels to Matthew and Mark, and ſays, that Matthew wrote in hebrew, and that Mark gathered his materials from Peter's preaching. Juſtin Martyr (A. D. 148) has frequent quotations from the evangeliſts, and though he does not mention the authors by name, he calls the books, 'Memoirs compoſed by the apoſtles and their companions.' In all his works, from which might be extracted almoſt a complete life of Chriſt, there are but two inſtances, in which he refers to any thing ſaid or done by Chriſt, which is not related concerning him in our goſpels; which ſhows, that theſe goſpels, and theſe we may ſay alone, were the ſources from which the chriſtians of that day drew the information upon which they depended. The principal remaining teſtimonies within the ſecond century are Hegeſippus, Irenæus, Clement of Alexandria, and Tertullian. Of theſe Irenæus (A. D. 178) is the moſt important. His explicit teſtimony to the goſpels is as follows: VOL. I, P. 248.

'We have not received the knowledge of the way of our ſalvation by any others than thoſe by whom the goſpel has been brought to us. Which goſpel they firſt preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith.—For after that our Lord roſe from the dead, and they (the apoſtles) were endowed from above with the power of the Holy Ghoſt coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the bleſſing of heavenly peace, having all of them, and every one alike, the goſpel of God. Matthew then, among the jews, writ a goſpel in their own language, while Peter and Paul were preaching the goſpel at Rome, and founding a church there. And after their exit, Mark alſo, the diſciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the goſpel preached by him (Paul). Afterwards John, the diſciple of the Lord, who alſo leaned upon his breaſt, he likewiſe publiſhed a goſpel while he dwelt at Epheſus in Aſia.'

In other places, Irenæus limits the number of goſpels to four; mentions how Matthew begins his goſpel, and how Mark begins and ends his; enumerates the paſſages in Luke, not found in the other goſpels; ſtates the particular deſign of John's goſpel; he ſpeaks of the author of the Acts of the Apoſtles, as a writer of credit, who has related the truth with the greateſt exactneſs. His works, as well as thoſe of the other fathers laſt mentioned, abound with references to the New Teſtament. Irenæus refers to no apocryphal chriſtian writing. Clement of Alexandria, as quoted by Euſebius, deſcribes the order in which the goſpels were written —Matthew's and Luke's firſt, Mark's next, and John's laſt; and this account he tells us he had received from more ancient times: he appeals with confidence to the four goſpels, and diſtinguiſhes them from that of the egyptians.—Tertullian, after enumerating many apoſtolic churches, ſays, that 'with them, and with all who have fellowſhip in the ſame faith, is that goſpel of Luke received from its firſt publication, which we ſo zealouſly maintain;'

and adds, 'the ſame authority of the apoſtolical churches will ſupport the other goſpels, which we have from them, and according to them, I mean John's and Matthew's, although that likewiſe, which Mark publiſhed, may be ſaid to be Peter's, whoſe interpreter Mark was:' he elſewhere affirms, that the three other goſpels were in the hands of the churches, from the beginning, as well as Luke's.—Origen (A. D. 230) is equally deciſive in his teſtimony to the four goſpels and Acts, and cenſures certain apocryphal goſpels.—From this time the works of chriſtian writers are full of references to the New Teſtament, as Lardner has ſhown at large.

II. When the ſcriptures are quoted or alluded to, it is with peculiar reſpect, as poſſeſſing an authority belonging to no other books, and as concluſive in all queſtions and controverſies among chriſtians.—Beſide the general ſtrain of reference, which indicates this diſtinction, many ſpecific teſtimonies occur, from the middle of the ſecond century downwards, in which the goſpels are ſpoken of, as written by inſpired men—as divine ſcriptures—the ſacred fountain—the heavenly ſcriptures, without which no article of faith ought to be delivered—the ſacred volume, which is a perfect rule, &c.

III. The ſcriptures were, in very early times, collected into a diſtinct volume. The term *goſpel* is probably uſed by Ignatius for a collection of writings, as oppoſed to the prophets. Clement of Alexandria, Tertullian, &c. ſpeak of the chriſtian ſcriptures under the general title of the goſpel and apoſtles. Euſebius ſpeaks of the order in which the books were arranged.

IV. Our preſent chriſtian ſcriptures were ſoon diſtinguiſhed by appropriate names, and titles of reſpect. Polycarp calls them the holy ſcriptures; Clement, the true evangelical canon; Origen, the New Teſtament.

V. Our ſcriptures were publicly read and expounded in the religious aſſemblies of the early chriſtians. 'The memoirs of the apoſtles, or the writings of the prophets, are read according as the time allows, and when the reader has ended, the preſident makes a diſcourſe exhorting to the imitation of ſo excellent things.' *Juſt. Mart.*—'We come together to recollect the divine ſcriptures; we nouriſh our faith, raiſe our hope, confirm our truſt, by the ſacred word.' *Tertull.*—Many homilies of Origen upon the New Teſtament, delivered in the aſſemblies of the church, are extant.

VI. Commentaries were anciently written upon the ſcriptures; harmonies formed out of them; different copies carefully collated, and verſions made of them into different languages.—Tatian (A. D. 170) compoſed a collation of the four goſpels, entitled, *Diateſſaron*. Pantænus, and Clement of Alexandria, wrote many explications of the ſcriptures. Tertullian appeals to the 'authentic greek.' An anonymous writer mentioned by Euſebius, and who appears to have written about the year 212, appeals to the 'ancient copies' of the ſcriptures in refutation of corrupt readings. In the third century, J. Africanus wrote upon the genealogies in Matthew and Luke; Ammonius wrote a harmony of the

four.

four gospels; Origen wrote numerous commentaries *only* on the books of the New Testament; Dionysius harmonized the accounts of the resurrection. At the beginning of the third century, Eusebius wrote upon the discrepancies in the gospels, and says, that the writings of the apostles were translated into every language, both of greeks and barbarians. Gregory of Nyssen undertook to reconcile the accounts of the resurrection given by the *four* evangelists. Numerous other commentators succeeded. Jerome put forth an edition of the New Testament in latin, corrected, at least as to the gospels, by 'ancient greek copies.' The fathers comment upon no other books than those of the New Testament, except Clement of Alexandria, on the revelation of Peter. A syriac version is now extant, which, as syriac was the language of Palestine when christianity was first established, is probably very ancient; it wants the 2d of Peter, 2d and 3d of John, and the book of Revelation; in other respects it differs little from our text.

VII. Our scriptures were received by ancient christians of different sects and persuasions, by many heretics as well as catholics, and were usually appealed to by both sides in the controversies which arose in those days.—Basilides (A. D. 120) rejected the jewish institution, but received the gospel of Matthew, and commented upon it. The valentinian gnostics, in the second century, fetched arguments from the evangelists and apostles. Heracleon, one of their sect (A. D. 125), wrote upon Luke, John, and Matthew. The carpocratians are accused by Irenæus of perverting a passage in Matthew; which shows, that they received that gospel. Several other sects of heretics, between the years 150 and 200, in their controversies appealed to the New Testament; and some are accused by Eusebius of altering their copies. Origen, whose opinions excited great controversies, testifies, that the four gospels were received without dispute by the whole church. Paul of Samosata, in his controversies on the person of Christ, urged the testimony of scripture. Sabellius, too, who taught a contrary system, received all the scriptures. The case was the same with respect to subsequent heresies. Among the early heretics, indeed, Cerinthus received only the gospel of Matthew, and that not entire: but he taught, that Jesus wrought miracles, and appeared after his death; he therefore retained the essential parts of the history. Marcion also (A. D. 130) rejected the Old Testament as proceeding from an inferiour deity, and erased from the New every passage which recognized the jewish scriptures; but he published a chastised edition of Luke's gospel, containing the leading facts, and all that is necessary to authenticate the religion.

VIII. The four gospels, the Acts of the apostles, thirteen epistles of St. Paul, the first epistle of John, and the first of Peter were received without doubt, by those who doubted concerning the other books which are included in our present canon.——Jerom relates, that the epistle to the hebrews was not received as St. Paul's by the romans. Origen speaks doubtfully of the epistle to the hebrews, the 2d of Peter, and the 2d and 3d of John,

but teſtifies, that the four goſpels were univerſally received, and mentions the Acts, and ſome of the epiſtles, as of undoubted authority. Dionyſius of Alexandria (A. D. 247) doubts, whether the book of Revelation was written by St. John, but collates the four goſpels, and refers to them as authentic hiſtories. Euſebius ſpeaks of John's goſpel as acknowledged without contradiction; and of the four, as parallel in their authority and certainty: he alſo reckons among the books to be ranked in the firſt place the Acts of the apoſtles, and St. Paul's epiſtles; the firſt of Peter, and the firſt of John, he mentions as next to be eſteemed authentic; after this, if it be thought fit, the Revelation of John, on which there are different opinions: the epiſtles of James, Jude, 2d of Peter, and 2d of John he deſcribes as controverted, yet well known and approved by moſt; he then reckons up five others not in our canon, which he calls in one place ſpurious, and in another controverted.

IX. Our hiſtorical ſcriptures were attacked by the early adverſaries of chriſtianity, as containing the accounts upon which the religion was founded.—1. Celſus a heathen philoſopher, about the middle of the ſecond century, wrote a treatiſe againſt chriſtianity, to which Origen publiſhed an anſwer. The work of Celſus is loſt; but Origen's remains, and recites largely the adverſary's words. The notice which Celſus takes of the books of the New Teſtament proves, that their reception, credit, and notoriety, muſt have been at that time well eſtabliſhed among chriſtians. He ſpeaks of accounts of Jeſus written by his diſciples: he accuſes the chriſtians of altering the goſpel, which proves that the hiſtories were then extant, and of ſome ſtanding, and admits their genuineneſs while it queſtions their integrity: he appeals to *their own writings* as of acknowledged authority among themſelves. Several references ſhow the books to have been our preſent goſpels, Celſus refers to no ſpurious goſpels. 2. Porphyry, in the third century, wrote a large and formal treatiſe againſt the chriſtian religion, now loſt. From chriſtian writers who have replied to his objections, it appears, that his animadverſions were directed againſt the contents of our hiſtorical books, and ſhow that he regarded them as the depoſitaries of the chriſtian religion. 3. The emperor Julian, in the fourth century, in writing againſt chriſtianity (as appears by long extracts tranſcribed from his work by Cyril and Jerom) noticed by name Matthew and Luke, and recited various paſſages from the goſpels and the Acts, and from no other books; he ſtates the early date of theſe records, and never queſtions their genuineneſs. This conceſſion, from all theſe learned antagoniſts, of the authenticity of theſe books, is extremely valuable.

X. Formal catalogues of authentic ſcriptures were publiſhed, in all which our preſent ſacred hiſtories were included.—Enumerations of this kind are found in the writings of Origen, Euſebius, Athanaſius, and Cyril. In the latter the book of Revelation is omitted; as alſo in an authoritative catalogue of canonical ſcriptures delivered (A. D. 364) by the council of Laodicea.

Other

Other catalogues are given by writers about the ſame period, in which no books are admitted beſide thoſe we now receive.

XI. The ſame things cannot be predicated of any of thoſe books, which are commonly called apocryphal books of the New Teſtament.—Beſide our goſpels and the Acts of the apoſtles, no chriſtian hiſtory, claiming to be written by an apoſtle, or apoſtolic man, is quoted within three hundred years after the birth of Chriſt, by any writer now extant or known; or if quoted, not without marks of cenſure and rejection. The goſpel according to the Hebrews is, indeed, *once* cited by Clement of Alexandria, it is alſo twice mentioned by Origen, but with marks of diſcredit. Of other chriſtian writings, denominated apocryphal, only two are noticed by any author of the firſt three centuries, without expreſs terms of condemnation; theſe are, the Preaching of Peter, quoted repeatedly by Clement of Alexandria (A. D. 196), and the Revelation of Peter, twice cited by the ſame writer, and upon which he is ſaid by Euſebius to have written notes. Add to this, that there is no evidence, that any ſpurious books exiſted in the firſt century; that theſe apocryphal writings were not read in the churches of chriſtians, were not admitted into their volumes, do not appear in their catalogues, were not noticed by their adverſaries, were not alleged by different parties as of authority in controverſies, were not the ſubjects, amongſt them, of commentaries and verſions, and finally, beſide the ſilence of three centuries, or evidence within that time of their rejection, that they were, with a conſent nearly univerſal, reprobated by chriſtian writers of ſucceeding ages. All theſe books proceed upon the ſame fundamental hiſtory of Chriſt, and contain, not contradictions of our hiſtories, but unauthoriſed additions.

Concluſion.—If it be admitted, that the ſeveral parts of our *firſt general propoſition* are, by the preceding ſtatement of arguments and facts, ſatisfactorily eſtabliſhed, it muſt follow, that the chriſtian religion is true. 'Theſe men could not be deceivers. By only not bearing teſtimony, they might have avoided all their ſufferings, and have lived quietly. Would men in ſuch circumſtances pretend to have ſeen what they never ſaw; aſſert facts which they had no knowledge of; bring upon themſelves, for nothing, enmity and hatred, danger and death?'

The remainder of this analyſis will be given in a future article.

ART. X. *The Univerſal Reſtoration of Mankind, examined and proved to be a Doctrine inconſiſtent with itſelf, contrary to the Scriptures, and ſubverſive of the Goſpel of Jeſus Chriſt. In Anſwer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues.* By John Marſom. In two Volumes. Sm. 8vo, 416 pages. Price 5s ſewed. Marſom. 1794.

SEVERAL theological writers have maintained it to be the doctrine of Scripture, that the wicked, after a temporary puniſhment, ſhall be reſtored to happineſs, and that final ſalvation ſhall be the univerſal lot of all mankind. Among the advocates for this opinion, two writers have particularly diſtinguiſhed themſelves; Dr. Chauncy, late of New England, in his work entitled, 'The Myſtery hid from Ages and

Generations, made manifeſt by the Goſpel Revelation; or, The ſalvation of all Men, the grand thing aimed at in the Scheme of God, as opened in the New Teſtament;' and Mr. Winchester, in his treatiſe: 'The univerſal Reſtoration exhibited, in four Dialogues between a Miniſter and his Friend.' Mr. Marſom, the author of the tract which now comes under our notice, apprehending, that theſe two treatiſes comprehend the ſubſtance of the whole argument in favour of this doctrine, undertakes the full examination of their contents, allotting a diſtinct volume to each.

As theſe writers make their appeal to the Scriptures, as the only deciſive authority on this queſtion, and in ſupport of their opinions comment largely upon various texts, Mr. M.'s treatiſe, of courſe, chiefly conſiſts of a re-examination of theſe paſſages of Scripture, in order to reſcue them out of their hands, and ſhow, that they require an interpretation very different from that, which has been given them by the advocates for univerſal ſalvation. To examine in detail the propriety of Mr. M.'s criticiſms, and compare them with thoſe of his antagoniſts, would carry us too far into the field of controverſy; and to give a general unſupported opinion upon the queſtion could be of no uſe. Juſtice to this author, however, requires us to ſay, that he has examined the ſubject very fully, as far as it reſts upon ſcriptural authority; that his method of arguing is clear, and his language accurate and unaffected; and that his work merits the attention of all, who wiſh to form a correct judgment on the point in queſtion. The doctrine, which Mr. M. holds to be the truth according to the goſpel, lies in the middle way between thoſe of eternal miſery, and univerſal reſtoration; it is, that the impenitently wicked ſhall be totally and for ever deſtroyed, or ſtruck out of exiſtence; concerning which he writes thus:

Vol. I. P. 70.—'The doctrine of the *compleat deſtruction* of the wicked, is not only the clear doctrine of the ſcriptures, but is every way worthy of the character and perfections of the divine being. For God to puniſh ſin every one will acknowledge is not inconſiſtent with his juſtice, righteouſneſs and truth; on the contrary, thoſe attributes make it neceſſary that he ſhould puniſh iniquity; "he will by no means clear the guilty *."' Not to puniſh ſin would be a violation of his truth, and faithfulneſs in his threatenings. But it is contended that *eternal deſtruction* is a mode of puniſhment, not only conſiſtent with thoſe attributes, but alſo with the *mercy*, *love*, and *kindneſs* of God. To illuſtrate this, let it be obſerved, that man was made the ſubject of *moral government*, that as ſuch, he muſt be *rational*, he muſt be free, he muſt be under law, and accountable for his conduct to his Creator. All this was abſolutely neceſſary, in order to his glorifying God by a voluntary ſubmiſſion to his authority and government, and that he might know and experience, that his higheſt happineſs depended upon, and was connected with, ſuch a ſubmiſſion and obedience to the law of God. But how would God have been glorified by the exerciſe of thoſe rational powers he had endowed man with, had man been rendered impeccable by a divine coercive power preventing his

'* Exod. xxxiv. 7.'

choice

choice and determining all his actions? God's omnipotent arm could have made him immutably happy, and have rendered all the efforts of Satan to introduce ſin and miſery into the world ineffectual; but God who is infinite in wiſdom, and unbounded in goodneſs, did not ſee fit ſo to do; it was unneceſſary for him to do it, becauſe he had furniſhed man with ſufficient power and ability to reſiſt temptation, and to do what he had commanded him; nay it was impoſſible for God ſo to do, becauſe ſuch an exertion of divine power would have been to counteract himſelf, as the moral governor of his creatures—to render the divine precept nugatory—obedience to it impoſſible—the threatening annexed in caſe of diſobedience uſeleſs and abſurd; and man would have been deprived of thoſe ſublime pleaſures, and that exalted felicity which reſult from doing the will of God. The only means therefore that God makes uſe of, or can make uſe of, (conſiſtent with his own wiſe conſtitution of things, and the nature of his own moral perfections) to engage men to keep his commandments and live, are rational and perſuaſive, encouraging them by promiſes, and awing them by threatenings; but where theſe are ineffectual, and men are determined to reject the counſel of the Moſt High, and trample upon his authority, there it becomes the divine Being, as a juſt governor, and righteous judge, to puniſh iniquity; and while juſtice calls for the deſtruction of theſe his enemies, mercy muſt acquieſce, becauſe the preſervation of their being would be to perpetuate rebellion and diſorder, and to render them compleatly miſerable through a determined oppoſition to the fountain of all good.'

Mr. M., in his preface, mentions, with ſtrong, and as it ſhould ſeem deſerved, expreſſions of diſapprobation, certain methods which have lately been taken to propagate the doctrine of univerſal ſalvation; namely, the publication of pretended viſions of perſons conveyed by angels through the celeſtial and infernal regions, where this doctrine is ſaid to have been revealed to them. A publication of this kind is mentioned, entitled, Some paſſages in the life of Mr. George De Benneville, who is ſaid to have been dead forty-one hours; during which period he was conducted through the ſeven habitations of the damned, and the manſions of the bleſſed; ſaw many of the wicked reſtored to happineſs; and was aſſured, that all the poſterity of Adam ſhould be finally ſaved.

ART. XI. *The Chriſtian Doctrine of Juſtification by Faith not deſtructive of the Principles of Natural Virtue. Being an Eſſay.* By the Rev. William Deacon, B. A. of Trinity College, Cambridge. Publiſhed in compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he inſtituted in that Univerſity. 4to. 23 pages. Price 1s. Stockton, Atkinſon; London, Richardſon. 1794.

THOUGH it appears, from the title-page of this Eſſay, that it has already anſwered a very good private purpoſe, we do not apprehend, that it will be of much public utility, or caſt much new light upon the ſubject on which it treats. Upon the ſuppoſitions of the original depravity and guilt of mankind, in conſequence of Adam's tranſgreſſion; and of the neceſſity of ſatisfaction to the juſtice of an offended God both for original and actual ſin, and of faith in Chriſt as the means of juſtification;

justification; the author's drift is, to show, that faith in Christ either includes or necessarily produces good works. In confirmation of this point, a few trite remarks are made, and numerous texts of Scripture are quoted. But we find neither that philological precision, nor that critical acumen, nor that philosophical penetration, which might reasonably have been looked for in a successful prize essay, read in the university of Cambridge. The piece might more properly have been delivered as a popular sermon, than as an academical exercise; and even as a sermon, it would have been entitled to little commendation.

ART. XII. *Dishonest Shame the primary Source of the Corruptions of the Christian Doctrine. A Sermon, preached at the Gravel Pit Meeting, in Hackney, April* 6, 1794. By Thomas Belsham. 8vo. 32 p. Price 1s. Johnson. 1794.

In order to account for the early introduction of doctrines into the christian system, which are considered by many diligent and learned inquirers as corruptions of christianity, it has been of late maintained, particularly by Dr. Priestley in his History of Early Opinions, that these doctrines were invented and taught for the purpose of removing the reproach, which attended the profession of a religion founded by a crucified jew. This hypothesis is adopted by Mr. Belsham, and made the ground of the discourse here presented to the public.

After remarking, that the contempt and odium which fell upon the professors of christianity, on account of the mean birth and ignominious death of it's author, furnish a satisfactory explanation of the general rejection of this religion both by jews and gentile; Mr. B. observes, that this proved a temptation to many of it's avowed advocates, to accommodate the doctrines of the gospel to their own preconceived opinions, and to the prejudices of their unbelieving neighbours. False shame induced the jewish converts to pass off christianity as a jewish sect, by uniting the observance of the jewish ritual with the profession of faith in Christ. The same principle, while it led some of the gentile converts to associate the christian worship with that of idols, prompted others to borrow sundry metaphysical fancies from the oriental philosophy, to invent the story of the miraculous conception, and to teach, that the wisdom of God was personified and resided in Christ Jesus; whence arose, after sundry controversies, the athanasian doctrine of the trinity. In opposition to the temporizing spirit which introduced these errours, the example of the apostle Paul is exhibited, whose whole conduct proved, that he was not ashamed of the gospel.—The discourse concludes with a caution against suffering the apprehension of incurring odium, to prevent an explicit and public avowal of the pure and simple doctrine of christianity.—P. 26.

'Not,' says Mr. Belsham, 'that in the present times it is any disgrace to make a public general profession of faith in the christian religion, and to affect wonderful zeal for what are often called its *peculiar doctrines* in opposition to heretics, philosophers, and atheists. This we know is practised every day by numbers who are hostile to the genuine truths of the christian religion, who are strangers to its spirit, who are infidels to its authority. A parade of zeal for christianity is, if I may so express

preſs it, the *cant* of the day, ſtudiouſly ſupported by the enemies of all religion, to impoſe upon the unthinking and the unwary, for the moſt unworthy purpoſes.

'But if any one is ſuſpected of ſeriouſly believing the divine authority of the chriſtian revelation, many, who are loudeſt in their profeſſions of zeal for chriſtianity, will regard him with contempt as a perſon of mean underſtanding, and exceſſive credulity, in giving credit to a fiction which is kept in countenance for no other purpoſe than to awe the vulgar. If ſuch a perſon ſeparates from the ſtate religion, for grave and conſcientious reaſons, he is repreſented as a weak enthuſiaſt, and is fortunate if he eſcapes the cenſure of diſaffection and diſloyalty. If by diligent ſtudy of the ſcriptures and of the hiſtory of the chriſtian church, he has detected ſome of the corruptions which diſgrace the chriſtian religion, and has reformed his creed more nearly to the apoſtolic ſtandard, an outcry is immediately raiſed that he is ſtripping chriſtianity of its moſt eſſential doctrines, and that a religion ſo plain and ſimple is neither worthy of God to impart, nor of men to accept. But if in addition to this a perſon diſcovers any degree of zeal to promote what he ſeriouſly believes to be important truths, and to oppoſe prevailing errors, he immediately becomes the object of general reproach; and it often happens that his luke-warm brethren, from whom a ſimilarity of principles might naturally lead him to expect encouragement and ſupport, are the firſt to upbraid his intrepidity in the cauſe of truth.

'How great then is the temptation to which we are expoſed of being aſhamed of Chriſt and his religion, and of adopting the miſerable temporiſing maxim, *to think with the wiſe, and to ſpeak with the vulgar*, a maxim readily admitted by thoſe who prefer indolence and eaſe to the practice of duty, when attended with inconvenience and hazard, but rejected with contempt by every honeſt, firm, and benevolent mind. And you my friends have not ſo learned Chriſt. You have not been taught either by the doctrine or example of your late excellent inſtructors * to be aſhamed of your chriſtian profeſſion.'

This diſcourſe, which is judicious and unaffected, is an excellent ſupplement to Mr. B.'s former diſcourſe on the *Importance of Truth*. We have pleaſure in announcing to the public a work preparing for the preſs, by the ingenious author of this ſermon, entitled, Lectures on Logic, and the Philoſophy of the Human Mind.

'* Dr. Price, and Dr. Prieſtley: the former of whom cloſed in peace his virtuous and patriotic career before the ſtorm burſt which has involved Europe in calamity and blood, and this country in diſtreſs and alarm. The latter, the firſt of experimental philoſophers, metaphyſicians, and divines, a man of the moſt vigorous and comprehenſive mind, the moſt benevolent heart, the gentleſt manners, and the moſt exemplary character, is driven, in the decline of life, by the ſpirit of the times, at the cloſe of the eighteenth century, to ſeek a refuge on the ſhores of America. A fact which enlightened poſterity will with difficulty credit, and which every friend of his country, who feels a true concern for its honour, will wiſh blotted from its annals, when the paroxyſm of paſſion is paſt, and the ſeaſon of calm and ſober reflexion returns.'

ART.

ART. XIII. *A Sermon, preached at the Viſitation, holden at Skipton, May* 12, 1794. By Samuel Clapham, M.A. Vicar of Bingley. 4to. 21 pages. Price 1s. Leeds, Binns; London, Johnſon. 1794.

VERY uſeful and ſeaſonable advice is in this diſcourſe given to the clergy, in an unaſſuming tone, and in unaffected language. The author appears to be himſelf ſtrongly impreſſed with a conviction of the importance of the clerical character, and deſirous of fixing the ſame conviction upón the minds of his brethren. He diſtinctly cautions them againſt diſhonouring their profeſſion, and preventing the ſucceſs of their doctrine, by indulging the diſpoſitions and practiſing the vices of rancour and revenge, inſincerity and hypocriſy, ſelfiſhneſs and avarice, pride and inſolence, peeviſhneſs and cenſorioufneſs; and earneſtly exhorts them to diſtinguiſh themſelves by becoming eminent patterns of piety, humanity, hoſpitality, and all thoſe amiable virtues which promote the happineſs of mankind.

With reſpect to public inſtruction, Mr. C. adviſes his brethren, rather to inculcate the practical truths of religion, than to inſiſt upon ſubjects of theological controverſy; and to be more concerned to deliver intereſting and impreſſive diſcourſes, than to diſtinguiſh themſelves by the elegance of ſtudied compoſition. He appears inclined (whether on ſatisfactory grounds we cannot ſtop to inquire) to diſcourage the practice of *reading* ſermons. The diſcourſe is written with a pious and candid ſpirit, and may be read with pleaſure and improvement by religious inſtructors of all claſſes.

Faſt Sermon.

ART. XIV. *The Riſe and Fatal Effects of War: A Diſcourſe delivered on March* 28, 1794; *being the Day appointed for a General Faſt.* By Robert Miln, A.M. 8vo. 31 pages. Price 1s. Carliſle, Thompſon. 1794.

VERY different is the ſpirit of this diſcourſe from that of many of thoſe fulminations of divine vengeance againſt the french nation, which have been poured forth from the pulpit, with what conſiſtency we need not ſay, by profeſſed miniſters of the goſpel of charity and peace. The writer traces, chiefly from ſcripture hiſtory, the ancient riſe and progreſs of war, and deſcribes, in detail, the grievous calamities, which war introduces both into public and private life. In concluſion, he expreſſes in explicit terms his diſapprobation of the preſent war, and declares his decided opinion, that no advantages are to be expected from it, and that we have no right to preſume upon ſucceſs from the vices of our enemies. The diſcourſe is written with conſiderable ſtrength of thought and fluency of language.——There is ſo much truth in the picture, which the author draws of the preſent ſtate of this country, that we ſhall make no apology for laying it before our readers. P. 26.

'The voice of diſtreſs is daily ſounding in our ears. Our commerce is interrupted, and there is a ſtagnation to our trade. Our manufactories are decreaſed, and the wonted demands for their

their goods are much diminished. Returns for the produce of the country are slow and precarious; owing to this, the merchant can neither do justice to himself nor creditors. Our jails are crowded with the indigent and unfortunate. Thousands of looms are standing still; and numbers of the laborious and most useful part of mankind, no longer able to maintain themselves and families, are obliged to go into a foreign land in quest of food and raiment, or to inlist into a service which nothing less than necessity could have compelled them to do. In short, into whatever part of the island we travel, we either see or hear of scenes of accumulated misery and distress.'

P. 27. 'There has been for some time past, such a collision of political opinions, as has produced a violent party spirit, which has always been found the great bane of society, by giving scope to the exercise of vindictive power; throwing dangerous temptations in the way of the naughty and unprincipled; and dissolving the ties of friendship and good neighbourhood. On the one hand are the supporters of prerogative and royal power; with whom are united the abettors of the war, and votaries of the present administration. These, by the increase of their influence and power, are the preponderating body in the scale; whilst the only one that can counterbalance them, is now become so light in the scale, that its weight is almost an evanescent quantity.—There is another party, and its number is not small, whose principles and opinions are widely different from the former; and though they are called by the zealous partizans of power, *seditious* and *disloyal*, yet they may be more properly denominated *discontented*. Some of this description, for publishing their sentiments with openness and freedom, have been crushed by the iron hand of rigorous law, and are greatly pitied, as victims of a cruel and iniquitous prosecution: while others only murmur, but their murmurs though silent are nevertheless sullen. Doubtless, from what the nation has already suffered, the complaints of the people are increased, and mixed with a peculiar degree of acrimony. They see and feel many grievances, which they wish to have redressed. Their taxes are a heavier yoke than they can well bear: but the payment of them is a less galling consideration, than the ways and means by which they are expended. They consider it a hard load upon the public, that so much of its wealth should be squandered away to people, who neither by talents of body or mind are of any service to their country; but like locusts fatten on the sweat and labour of the useful and industrious. They think it harder still, that the insatiable demands of faithless and ambitious powers to support their own quarrels, should serve as a drain to convey from this island that immense treasure, which if kept at home and properly employed, could make thousands of families comfortable and happy, who at present are struggling not for the comforts, but for the very necessaries of life. They are alarmed at the extension of judicial power, and the encroachments now making on that constitutional liberty, which their forefathers purchased at the expence of their blood. They are concerned for the *liberty of the press*, which, by

by the beſt and wiſeſt men, has always been conſidered the great bulwark of civil and religious liberty.'

The grand catholicon, as Mr. M. juſtly remarks, for all theſe evils, is a reform of parliament; but how this powerful remedy is to be obtained, is a queſtion which may perplex the wiſdom of the moſt able politician, and alarm the fears of the firmeſt friends of freedom and their country. M. D.

ARCHITECTURE.

ART. XV. *Deſigns in Perſpective, for Villas in the ancient Caſtle and Grecian Styles.* By Robert Moriſon. 6 plates. Plain 10s. 6d. Coloured 15s. 1794.

MR. MORISON, in a ſhort introduction, traces our modern architecture to two grand ſources: the ancient grecian, and the ancient caſtle ſtyle, in the latter of which the gothic is ſometimes included.

'The feodal ſyſtem,' ſays he, 'which pervaded and for many centuries governed all Europe, introduced the caſtle ſtyle of building, as a neceſſary conſequence of its martial ſpirit, which rendered the habitation of every chief literally a caſtle, or place of ſtrength, to which his vaſſals might fly for refuge in times of danger; for this purpoſe the ſituation was generally upon ſome rocky eminence, which by its difficult acceſs, might prevent any ſudden attack from the enemy, and by its commanding appearance ſecure the reſpect of his adherents: defence being the chief object, towers and battlements (from which they might with ſafety annoy the aſſailants) became the principal ornaments of theſe buildings; exactneſs of ſymmetry often gave way to local neceſſity or convenience, yet the veſtiges of rude grandeur ſtill viſible in their ruins, afford convincing proof how well they were adapted to the purpoſe of the proprietor.—So powerful is the impreſſion made by theſe venerable fragments, even at this day, that many through choice imitate that ſtyle, which was the mere conſequence of neceſſity; and where the country is bold and mountainous, a compoſition of this kind correſponds with the ſurrounding landſcape, and adds greatly to the pictureſque effect of the whole.

'But when cultivation had changed the rude neglected plain into a verdant lawn, adorned with all the varied imagery which wood and water can beſtow, the mild beauty of the ſcene, naturally induced the proprietor to leave the bleak ſummit of the rock, and fix his habitation in the boſom of the ſmiling plain—a more refined ſpecies of architecture was now required to ſuit the genius of the place, and the delicacy of the grecian orders was called in to embelliſh and complete the picture. This country is indebted to Inigo Jones for the neareſt approach to the antient ſimplicity, from which many of his ſucceſſors ſoon deviated, and giving way to the luxuriance of their fancy, endeavoured to form a new and cumbrous ſyſtem, by blending the two oppoſite ſtyles, from

from which heterogeneous mixture, many large and coſtly fabrics have done but little honour to the national taſte.'

Comparative elevations, in the different ſtyles alluded to in the preface, are formed from the ſame plan, in order to contraſt that rude magnificence which peculiariſes the ancient caſtles, with the delicate ſimplicity admired in the grecian ſtructure; but the ſix deſigns here given are on far too expenſive a ſcale, for any other than men of large, and overgrown incomes, being calculated at from eight to nineteen thouſand pounds each. We would recommend it to the artiſt to confine his views principally to ſuch buildings as are adapted to the middling, and more numerous claſſes of ſociety. S.

NOVELS.

ART. XVI. *Edward de Courcy, an Ancient Fragment.* In two Volumes. 12mo. 364 pages. Price 6s. ſewed. Lane. 1794.

FOR what reaſon this tale is introduced to the public under the improbable pretence of it's having been drawn up from an ancient manuſcript, found in a cavern in the iſle of Angleſey, we cannot conjecture. The piece will not, under this diſguiſe, the more eaſily paſs for the genuine adventures of a hermit: or does it need the feeble aid of ſuch a contrivance, to recommend it to public attention. The ſentiments which it is deſigned to illuſtrate, and the handſome manner in which it is written, are of themſelves ſufficient recommendations.

It is the writer's profeſſed deſign, to exhibit ſuch a ſketch of the ſtate of this kingdom, with reſpect to civil and religious liberty in former times, as may furniſh a contraſt to what he deems their preſent flouriſhing condition. The period, at which the ſuppoſed events take place, is towards the cloſe of the 14th century, in the reign of Richard II. The fictitious ſtory, which is blended with ſome of the leading facts of real hiſtory, deſcribes Edward de Courcy, nephew of the duke of Norfolk, a youth of rare accompliſhments and merit, as meeting with cruel obſtructions to the completion of his union with Ethelinde, the daughter of a neighbouring earl, through political jealouſy, and prieſtly intrigue. The incidents are few, but intereſting: and excepting, certainly, the idle tale of the duke of Norfolk's *prophecy* of England's future proſperity—excepting, alſo, perhaps, ſome of the romantic circumſtances in the ſtory of Ethelinde—they are ſuch as may be eaſily ſuppoſed to have happened. The character of the generous duke of Norfolk is well contraſted with that of the baſe and cruel earl of Belmont; de Courcy is noble and magnanimous; and Ethelinde has a mind capable of exerciſing a conſiderable degree of fortitude, but liable to be overpowered by ſuperſtition, or miſled by prieſtcraft. The ſentiments are throughout juſt and liberal; though, perhaps, not exactly ſuch as would have been expreſſed even by a Wickliffite at ſo early a period; and the whole piece is correctly and neatly written. The author is evidently a decided enemy to tyranny, both civil and ſpiritual, but particularly points his reflections againſt the latter.—The following ſuccinct account of the cauſes which united to increaſe the civil power of the church, put into the mouth of a follower of Wickliffe, we ſhall quote as a ſpecimen of the work. Vol. II. P. 61.

'The

'The union of church and ſtate under Conſtantine the great, tended to procure the clergy both wealth and influence. But we are now ſpeaking of the weſtern church excluſively, the commencement of whoſe grandeur may reaſonably be dated at the removal of the ſeat of empire to the Thracian Boſphorus by the forementioned prince. Rome politically fell when Conſtantinople roſe, and the eccleſiaſtical influence increaſed, in proportion as the civil authority was leſs energetic, yet neither the biſhops or paſtors of that church had then any other power than that which is founded on virtue or intrigue—they had no civil juriſdiction, much leſs was the idea of ſupremacy annexed to the ſee of Rome; on the contrary, the precedency was claimed by the patriarch of Conſtantinople. The ſeveral diſputes in which the church was divided on ſpeculative points of religion, ended at laſt in a total ſeparation of the greek and latin churches, which circumſtance I conſider as highly advantageous to the ambition of Rome, who, by means of that ſchiſm, became avowedly the head of a diſtinct church.

'It was long after this, however, that any thing like ſovereignty was affected by that metropolitan; yet in regard to wealth, the ſee of Rome ſeems to have been early an object of envy and competition. "Make me biſhop of Rome, (ſaid a certain pagan, in the fifth century) and I will be a chriſtian."

'The donation of Conſtantine, and of conſiderable eſtates in more than one country, had already enriched it. During the incurſions of the goths, vandals, and heruli, the popes were the comforters—the fathers of their diſtreſſed people, and if the public deſolation added nothing to their temporalities, it unqueſtionably did to their influence and authority.

'But I apprehend the eſtabliſhment of the lombard kingdom in Italy, was more immediately favourable to the temporal power of Rome. That city was never under the dominion of the lombards, nor could it actually be ſuppoſed under that of Conſtantinople, where ſcarcely the ſhadow of the imperial dignity remained.—Here then was the period for the popes to become ſubſtantially the ſovereigns of their people, even while acknowledging ſubmiſſion to the greek emperors; for an empty homage paid to a diſtant lord, might very well comport with a real independance, ſupported by the influence of the ſacred office.

'At length pope Stephen, by pretending a commiſſion from the apoſtle Peter, had the art to engage Charlemaign in his intereſt. That free-booter, and ſcourge of mankind, paſſed the Alps, ſeized on the whole exarchate of Ravenna, then in poſſeſſion of Aſtolphus, king of the lombards, and made a preſent of it to the holy ſee. From this time the popes became apparently, what they had long been in reality—the ſovereigns of a large territory in the fineſt country of the world. It ſeems as though this northern conqueror had been raiſed up on purpoſe to eſtabliſh the power and grandeur of the roman hierarchy; as he extended his conqueſts, he added to her communion, as if employed in ſubduing nations, only to enlarge her influence. The whole body of the clergy eſtabliſhing themſelves in the ſeveral kingdoms of Europe, were gratified by an uncontrouled authority, of which Rome was the ſource. The ignorance of the age, which it was their intereſt to encourage, daily added to their riches. The keys of St. Peter, lodged in the holy ſee, could at all times unlock the coffers of the laity; and

it

it was usual for people, at death, to bequeath estates to the church, the more effectually to secure the repose of their souls. The bishops and abbots were become temporal lords—some have possessed twenty thousand vassals, which they not unfrequently led to battle, in order to depose a prince with whom they were dissatisfied, or to favour the pretensions of one who should be more devoted to their interest. The power of the supreme pontiff to dispose of crowns, is a doctrine which could only be promulgated in the very zenith of mental darkness, nor was it avowed 'till the corruptions of christianity had so completely plunged the world in superstition and credulity, as to render it ready to receive the monstrous tenet, by which the kings of the earth are become merely deputies or viceroys of a priesthood, which, in effect, constitutes the supreme power that directs all human affairs. But I stop here to pause with wonder and amazement, on the train of events which have given birth to a species of despotism, unknown before, and inconceivable by the human intellect, did not facts evince too clearly its existence. Conquerors have subdued men, but the bishop of Rome only has had the address to enslave both body and mind."

ART. XVII. *Lucy: A Novel, in three Volumes.* By Mrs. Parsons. 3 Vols. 12mo. Price 9s. sewed. Lane. 1794.

IF the merit of a novel be measured by it's power of exciting surprize, the tale now before us may be entitled to a certain share of commendation. With respect to some of those qualities, which are expected in this class of writings, it can indeed boast no superiour excellence. It's characters are only such as have been exhibited under a thousand different names, in former novels; it's moral sentiments are trite, and sparingly interspersed; in scenical description no extraordinary powers of fancy are displayed; and the language, though well enough adapted to the purpose of narrative, possesses no high degree of elegance, and is, in a few instances, deficient even in grammatical propriety.—For example, 'both *him* and *the lady were* dragged out:' 'they had just *fall*: Oh! that I could *lay* in the same grave with him.' The story, however, has a sufficient variety of wonderful incidents to fix the reader's attention. The first volume, especially, is abundantly romantic. Lucy, the heroine, an exposed orphan, is brought up in a deserted castle, at a distance from all human intercourse, except that of Mr. and Mrs. Butler, her supposed father and mother. At sixteen years of age, deprived by death of both her protectors, she is left in perfect solitude, without any other support than the milk of her cow and the produce of her garden. The description of the incident which provided her with a new protector will be a favourable specimen.

Vol. I. P. 70.—'Lucy kindled a fire, and eat her solitary dinner; she milked her cow, walked by the sea side, returned to her garden, snatched a look at the grave of her departed friends, and retired to bed. For three or four days she regularly pursued this method of filling up her hours; but at length she grew tired of having no one to speak to, no one to consult; her task became heavy, her mind languid, her walks tiresome, she was disgusted, and unhappy.

'One day, after her morning's employment was finished, seated melancholy at a table, it darted suddenly into her mind, that she would examine those long and dark passages; a new idea was a relief to her

thoughts; she started up with alacrity, took her tinder box, some candle, and taking the key, which led to them, hastily opened the door, kindled a light, and walked on for some time, not seeing three yards before her. She felt the cold damp very sensibly, she was chilled, her clothes grew wet, the candle gave but a feeble light, she walked with caution, and felt a kind of terror, to which, till then, she had been a stranger. After walking a considerable time, she seemed to be descending, and presently after a door impeded a further progress. She held her light to it; there were no bolts, no locks, yet still it was a door, and must, she thought, be fastened on the other side. She beat against it, a hollow sound followed, and soon after she thought she heard a kind of rustling noise. She listened, again she heard something move. She stooped forward to the door, and knocked her candle out. Vexed, and a little fluttered, she put her hand in her pocket for her tinder-box: alas! how great was her disappointment! In the hurry with which she lighted her candle, she left it behind her! No words can express her vexation!. She looked around, all was total darkness; directing her eyes accidentally towards the door, she thought there was a gleam of light appearing through a crack on one side; she bent towards it, and, to her utter astonishment, discovered the figure of a man with a long white beard, and a kind of blanket wrapped round him. He stood facing the door with a small lamp in his hand. She involuntarily shuddered; a thousand terrors, with which she had hitherto been unacquainted, darted into her mind; she trembled, and scarcely breathed; she thought of the cruel and wicked men Mr. Butler described, yet what could a wicked man do there? Was he alone, or had he companions? Tormented with doubts and fears, she still kept an eye upon him. He also seemed to listen, and, whilst she was considering whether she should venture to knock, both himself and light suddenly disappeared! Inexpressibly shocked, she in a moment recollected Mr. Butler had been told the castle was inhabited by evil spirits. Who, or what are these evil spirits, thought she, wicked men? If so, certainly this is one, and I had best return. A kind of chill horror crept through her veins as she sought to retrace her steps in the dark; she had no clue to guide her, but believed it to be a straight passage. She walked on with care; she grew very tired, but supposed that arose from not seeing her way, and going so slowly. As she advanced, with extended hands, she found the passage grew narrow, and, in a few moments after, her head struck against something that impeded her from walking upright. She was now sensible she was in a wrong direction, and stood for a moment irresolute, whether to return or go on. Not acquainted with any artificial fears, nor accustomed to hear any stories, that inspired terror from supernatural causes, her only apprehensions arose from a supposition that she might go on wrong till she could not recover her way back; still curiosity suggested, that this passage might lead to another part of the castle, and that she must soon see the light. Young minds easily flatter themselves with believing, that what they wish for must be a reality, and therefore Lucy absolutely crept on her knees for many yards, until by her hand she felt greater height, and very soon was able again to stand erect. She heard the gushing of waters, and began to fear she might suddenly tumble into them; but in a few moments her fears were done away, a glimmering day-light appeared, the cave or passage

again

again grew so very low, that once more, upon her knees, she followed the light, and, after creeping for about ten minutes, to her infinite joy and surprise, she came through a small opening, under a little projecting hill, to the sea-side, which were the waters she had heard. It may easily be conceived that, after travelling so long in darkness, she was delighted with a view of the light, and knowing she was not at any great distance from the castle; but she was so excessively fatigued, that, by the time she arrived there, she was extremely glad to throw herself on the bed for the remainder of the day.

P. 77.—' The following morning her impatience carried her early to the passage, taking care to secure her tinder-box, that she might not again be subject to the inconvenience of being in the dark, and resolved within herself to knock loudly at the door; but should the old man make no reply, nor give her entrance, she would then search the wood.—Better acquainted with her way, she went on boldly until she came to the door. Here she paused for a moment, minutely examined it, but could discover no appearance of hinges, or any signs that it ever was opened, the cobwebs hanging thick upon every part. She listened, but all was silent. She then gathered courage to knock smartly against it. No answer was returned. She looked through the crevice, all was dark; vexed and disconcerted, she repeated the noise, but to no purpose, for neither could she hear or see any thing, though she remained near half an hour at the door. How mortifying to her curiosity! She turned at length reluctantly from it; but in turning discovered two openings, one below the door which inclined to the right, and the other to the left, higher up, which latter was the one she had, in mistaking the way, gone through the preceding morning. Pleased at this discovery, she walked boldly on along the passage to the right; it had several windings and turnings, and was in some places so very narrow, that, slender as she was, it gave her no little difficulty to press through them; but what will not inclination and perseverance accomplish! As she advanced, in a very narrow part, the walls quite wet and dripping, the bottom had so much water running, that in some places she found her haste impeded, by being compelled to step very carefully to avoid the wet.—Nothing, however, repressed her curiosity; her light was the only thing that gave her concern, for the damps and closeness of the place occasioned it to burn very feebly, and was indeed of very little use to her. As she was proceeding on she thought a kind of murmur struck her ear; she stopped, and was convinced it must be a distant voice reading. She went on, the sound was imperfect, she returned a few yards back, and heard it more distinctly to the right. There was no appearance of any door; she tried repeatedly, going forwards and then returning, and found that only in one spot she could distinguish sounds. Without consideration of consequences, she immediately, in a loud voice, said, "Whoever you are, or wherever you are, help an unfortunate young woman."

'Almost instantly, in a very hollow tone, were these words: "Nothing but misery dwells here."

"O then," replied she, "I beseech you come to me, I am miserable also; alone, and without a friend on earth."

'The voice answered, "Go back to the wood, there are the ruins of a grotto, wait there, you cannot proceed, there is no passage."

'This direction at first puzzled her. "Go back to the wood." After a moment's pause, "Surely," said she, "this path I am in leads to the wood; it would be madness to go back to the castle." Pursuing this idea she walked on, and at length saw a faint appearance of light. She now ascended a rising ground for some time, and so close were the walls, that she began to fear she had mistaken the advice, and should not get through. It is most certain, a person less delicate than herself could not have done it; however, a mind determined is not easily baffled, and therefore, after a good deal of up-hill labour, she came out through a narrow and low hole, into a part of the wood she had never seen before. Standing some minutes to recover herself, she looked round, but saw no ruins, no appearance of any building. She walked slowly on, and the under-wood being thick was rather troublesome, for she saw no path. At length, to her infinite joy, she discovered a rude parcel of stones and turf upon a rising ground; thither she speeded, and found this place commanded a view of the sea and the turrets of the castle at a great distance.—Being extremely tired she seated herself on a stone, anxiously expecting the old man, who in a moment was at her side, without her observing his approach. His venerable appearance struck her with reverence. She arose, but before she could speak, "My good child," said he, in the voice of kindness, "what adverse fate has thrown you into a situation so deplorable? From whence do you come, or how have you lost your way?"

"Ah, *father!*" answered she, involuntarily, "I live here—I came from yonder castle—my best, my only friends, are dead—I belong to nobody—I am a stranger to the world, and know not where to go."

"Poor young creature!" exclaimed he, "so early acquainted with sorrow, so soon deserted and exposed to misery! Come, my child, trust yourself with me, a man of sorrows also; but I may yet have the power to serve you."

In the sequel Lucy is discovered by a neighbouring youth, who, being enamoured of her charms, entices her from her cell, and lays a plan for her ruin.—The history of her escape from this snare, and from other plots against her innocence, and of a subsequent virtuous attachment, which, as usual, after many difficulties and embarrassments, terminates in a happy marriage, forms the main business of the tale.

Other subordinate adventures are introduced, but all in connection with the leading story. The novel, if not deeply affecting, may afford a few hours agreeable amusement, without leaving any injurious impression upon the mind of the reader.

ART. XVIII. *The Necromancer: or the Tale of the black Forest. Founded on Facts. Translated from the German of Lawrence Flammenberg,* By Peter Tenthold. In two Volumes. 8vo. Price 6s. sewed. Lane. 1794.

To those who are pleased with tales that 'freeze the blood,' and harrow up the soul, the Necromancer will afford a delightful treat. It tells of haunted towers, and gloomy cells, where nocturnal noises are heard, and nocturnal fights are seen; of 'goblins damn'd', that at the midnight hour revisit the abodes of men; and of phantoms of the dead and the living, called forth by the necromantic art, before the wondering eyes of mortals, chilling their souls with horrour. With such

dreadful tales does this work abound; and they are related with ſuch variety and minuteneſs of horrid deſcription, that to readers of delicate nerves the peruſal might be too hazardous, did we not out of pure humanity perform towards them the charitable office of honeſt Bottom in the play, and 'for more better aſſurance, and to put them out of fear,' tell them that the ghoſt is not a ghoſt, but true and real fleſh and blood. The wonderful ſtories told in the firſt volume, which have every appearance of ſupernatural interpoſition, are in the ſecond explained to be nothing more than the ingenious devices of artful villains, who have employed the timidity and credulity of honeſt but ignorant people, as inſtruments in executing their plans of robbery and plunder. The ſtrange myſterious events, here related, are ſaid to be founded on facts, the authenticity of which can be warranted by the tranſlator. If the ſubject ſhould be thought ſufficiently intereſting and amuſing, the public is promiſed the ſpeedy publication of a ſtill more intricate and wonderful ſtory, exhibiting a long ſeries of ſimilar frauds, perpetrated under the myſterious veil of pretended ſupernatural aid. The tranſlation, though not without ſome of thoſe inaccuracies, into which foreigners commonly fall in ſpeaking or writing the engliſh language, is ſufficiently correct to be read with pleaſure. O. S.

CHEMISTRY.

ART. XIX. *A Tranſlation of the Table of Chemical Nomenclature, propoſed by de Guyton, formerly de Morveau, Lavoiſier, Bertholet, and de Fourcroy; with Additions and Alterations: to which are prefixed an Explanation of the Terms, and ſome Obſervations on the new Syſtem of Chemiſtry.* 4to. 56 pages. 4 whole ſheet tables. Price 6s. in boards. Johnſon. 1794.

THE introduction of a new ſyſtematical nomenclature has formed an epoch in the hiſtory of chemiſtry, and has tended perhaps more than any thing to propagate the doctrines of the ſyſtem on which it was founded. Unqueſtionably the ſcheme of deſignating things by adequate words expreſſive of their very natures, inſtead of arbitrary or fortuitous combinations of unmeaning ſounds, was in itſelf grand and truly philoſophical: but it may be doubted, whether the ſcience of chemiſtry, yet in it's childhood, be by any means ſufficiently advanced for ſuch a nomenclature. It has been urged, that the new ſyſtem is now embraced by far the greater part of the chemiſts living: but the true philoſopher determines not on the validity of an opinion by counting noſes; and we may be permitted to obſerve, without pretending to decide on it's merits, that there are yet men, we will not ſay of great name, but of great abilities, who hold it highly apocryphal.

Mr. de la Metherie has juſtly remarked, that the new ſyſtem, aided by the new nomenclature, may be taught with conſiderable facility: and, as it pretends to account for every thing, and does indeed account for almoſt every thing, in at leaſt a plauſible manner; the fallacy of which, when it is more ſpecious than ſolid, the pupil is unable to detect; no wonder many chemical teachers have been induced to embrace it, as it ſaves them trouble, and prevents their appearing deficient in knowledge on any point, before thoſe whom they undertake

to inſtruct; the fear of which has undoubtedly great hold on the human mind, though few perhaps are ſufficiently conſcious of it, even when obeying it's dictates. Indeed it has been aſſiſted by every auxiliary, that could be called in to it's aid: it has been inſtilled by gentle inſinuation, it has been inculcated with dogmatical authority, it has been adorned with all the charms of eloquence, it has been ſupported by apparently ſtrong facts. Still to the ſcrutinizing view of the keen obſerver it has it's weak parts; and by ſome it is believed, that with it certain incontrovertible facts are impoſſible to be reconciled. Whilſt then it remains *ſub judice*, it would be prudent, as far as truth is the object of purſuit, to avoid whatever may tend to foſter prejudice; and it is much to be feared, that the tiro, who is now introduced to an acquaintance with chemiſtry through the new nomenclature, will with it imbibe prejudices in favour of the new ſyſtem, which will not eaſily be eradicated, ſhould the farther progreſs of knowledge hereafter prove many of it's principles fallacious. The abſurdity of ſeveral of the old chemical appellations indeed muſt be confeſſed: it muſt be admitted, too, that many were calculated to convey erroneous notions concerning the nature of the things deſignated by them: but perhaps true knowledge would have been more ſubſtantially promoted by a gradual alteration and improvement of theſe, in proportion as the arcana of nature were unveiled by patient reſearch, than by a precipitate attempt at a radical and thorough reform, whilſt the ſcience is inconteſtibly in a progreſſive ſtate. Indeed the new nomenclature, introduced in 1787, has already undergone many variations; different perſons have propoſed different ſchemes for it's conſtruction; and even the learned gentleman, whoſe work gave riſe to theſe reflections, has taken the liberty of altering the nomenclature he profeſſes to tranſlate.

But this tract is not merely a tranſlation of the new french chemical terms, with explanations of them, and a brief attempt to defend them againſt the ſtrictures of Mr. Keir, in the preface to his tranſlation of Macquer's Dictionary: beſide occaſional obſervations in ſupport of the antiphlogiſtic ſyſtem of chemiſtry, interſperſed throughout the work, we have a polemical poſtſcript, in which the author, Dr. Pearſon, attacks Dr. Prieſtley's pamphlet on the Generation of Air from Water *. The experiment of Dr. Prieſtley was curious, and reiterated till *he* was convinced, that the whole of the water might have been converted into permanent air: but, unfortunately, he did not think it neceſſary to mention what quantity of water changed was ſufficient to convince him; and hence his experiment is liable to the objection, that no more air was produced, than the water might have contained as air. Averſe as we are to pin our faith on the ſleeve of any one, we ſhould not be extremely ready to ſuppoſe, that very unſatisfactory proofs could carry conviction to the mind of Dr. Prieſtley: though we could wiſh, that the Dr. had ſpecified the quantity of water employed, the quantity remaining, and the quantity of air produced, as it unqueſtionably would have given more ſatisfaction to his readers. At the ſame time, we cannot avoid obſerving, that Dr. Pearſon, as he was diſſatisfied with Dr. Prieſtley's experiment,

* See Analyt. Rev. Vol. XVIII, p. 46.

might

might have repeated it himself; and thus have overturned the opinion of Dr. Priestley, if it were ill founded, by fact, instead of attempting to undermine it by supposition. Till this be done, whatever may be our conjectures on the subject, our opinions must be founded merely on belief, instead of resting, as they ought, on the certainty of knowledge. 3.

NATURAL PHILOSOPHY.

ART. XX. *A meteorological Journal of the Year* 1793. *Kept in London.* By William Bent. To which are added, Observations on the Diseases of each Month in the City and Suburbs. 8vo. Price 1s. 6d. Bent. 1794.

THIS journal was kept on the south side of Pater-noster-row, London, and contains the height of the barometer, temperature of the air, in the open air, and also within doors, the degrees of De Luc's hydrometer, estimated degrees of cloudiness, the direction and force of the wind, and general medical remarks annexed to each month. It is impossible to give any useful account of a register of this kind. The meteorologist must have recourse to the work itself. An instrument to measure the quantities of rain, it may be observed, is essential to the completion of a journal of the weather. X.

MEDICINE. ANIMAL ELECTRICITY.

ART. XXI. *A Treatise upon Gravel and upon Gout, in which their Sources and Connection are ascertained; with an Examination of Dr. Austin's Theory of Stone, and other critical Remarks. A Dissertation on the Bile, and its Concretions, and an Enquiry into the Operation of Solvents.* By Murray Forbes, Member of the Surgeons' Company. 8vo. 270 pages. Price 5s. in boards. Cadell. 1793.

IN the preface to this work we are informed, that the chief part of the matter which it contains was given to the public some years ago, under a somewhat different title, and without the author's name. At present, however, the author steps forward in *propria persona*, to vindicate his claim to principles, which, as he tells us, 'others, taking advantage of his remaining in the dark, seemed inclined to appropriate to themselves.'

P. viii. 'The author is not endeavouring to pass a plausible fiction on the public. He aims not at the undecorous fame of promulgating a splendid hypothesis, which shall seem well connected in all its parts, while the basis is visionary. His endeavours have been directed to the investigation of truth, which he has studied to sustain by chemical deduction. Reasoning upon established chemical facts comes as near to perfection as any argument that does not rest upon mathematical evidence. The conclusions to which his enquiry leads, are of the first importance, and demand consideration. It is of consequence that they should be confuted or confirmed. His desire is to afford illustration of diseases which were before unexplained, and he does not shrink from a minute discussion of his endeavour. He is earnest to solicit the strictest scrutiny of candid criticism, that he may recede from his

errors if they can be made evident, or be furniſhed with opportunities of replying to objections that may proceed from the miſtakes or miſconceptions of his readers. He does not deprecate, but courts a cloſe examination of the argument, and will acknowledge himſelf obliged by every comment.'

The principal object, which this writer ſeems to have in view, is to eſtabliſh by a kind of experimental evidence the means by which the gravel and gout are produced. An intimate connexion has long been ſuſpected to exiſt between the two diſeaſes, and the author thinks, that we ſhall ſoon be ſatisfied, that the conjecture has had it's foundation in truth. They are affections, in his opinion, of which the ſources are the ſame, and the differences of which depend 'upon peculiarities in the ſtructure and functions of the parts concerned.'

With reſpect to the nature of the matter of urinary concretions, we receive not much new information from the labours of our author, who has done little more than relate the experiments of Bergmann and Scheele, with which, however, he does not appear to be perfectly ſatisfied. We find him indeed in the ſecond ſection attempting the precipitation of the concreting matter from urine, by means of a ſtronger acid.

P. 19. 'I collected a conſiderable quantity of this matter, by filling, every morning, a quart bottle with recent urine, to which was added a drachm or two of muriatic acid. On the ſucceeding day, when the chryſtallization was complete, I cauſed the fluid to be poured off, with care that none of the chryſtals were loſt. The bottle was then filled as before, and the proceſs continued until the inner ſurface had acquired a thick cruſt of the adhering matter. By violent agitation with a few ounces of cold water, a great number of the chryſtals were detached from the glaſs, and fell to the bottom. The others were ſeparated by means of a feather, and the whole was poured upon a ſtrainer of fine linen, in which, after the water had paſſed through, there remained about two drachms of a matter in appearance like red ſand. This matter, when chemically examined, turned out to be of the nature of urinary concretions. Like the calculus, it was ſoluble with the aſſiſtance of heat in concentrated vitriolic acid. Like the calculus, it united with diluted nitrous acid into a yellow ſolution, which poſſeſſed the properties of communicating red ſpots to the ſkin, and of leaving on evaporation a roſe-coloured ſpongy maſs. Like the calculus, it was capable of being combined with cauſtic alkalis, both fixed and volatile, with lime, with magneſia, and with the pure earth of alum; from all which it was precipitated by every other acid. Like the calculus, it was diſſolved by pure boiling water, and in like manner it was depoſited in cooling. It would have been difficult for the moſt accurate chemiſt to diſtinguiſh between the matter of theſe chryſtals and that of a real concretion from the kidnies or bladder. The chryſtals are the ſpecific matter of calculi; the pure concreting acid which forms the baſis of urinary concretions. For inveſtigating the properties of that acid, they are to be preferred to the calculus itſelf, becauſe it is probable, that to a ſtone in the body, a little of any adventitious matter happening to be contained in the urine may frequently adhere.'

Into the cauſes of the preternatural ſeparation of the concreting matter, the author next inquires. He here ſeems to be of opinion, that,

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when there is from any cauſe a ſuperabundance of acidity in the ſyſtem, the particles of the lithic, or as he calls it, lithiſiac acid, cohere in the body, and form gravel and calculi.

In the third ſection Mr. F. examines the opinions of the late doctor Auſtin, reſpecting calculous concretions. It is well known, that it was the opinion of that phyſician, that theſe concretions were formed chiefly from the mucus of the ſides of the different cavities through which the urine paſſed. This ſuppoſition, we had occaſion to obſerve in our review of the doctor's work, Vol. XI. p. 416, ſtood in need of further proof and illuſtration; and the author of the treatiſe before us appears by no means ſatisfied with ſuch a concluſion.

P. 43. 'I have been at pains to prove that the urinary calculus is not mucus, but matter of a very different kind, and the experiments appear fully adequate to that intent. The lithiſiac acid, in its ſimple properties, or in any of its combinations, does not evince the leaſt reſemblance to mucus. In all the phenomena from the application of acids and alkalis, there is not a circumſtance that can bring mucus to the recollection. The effect of boiling water is ſtrong evidence in regard to the difference. It is not altered in texture by coagulation in a certain degree of heat, nor does it in the end give the conſiſtence of glue, like every kind of animal mucilage. The water receiving from it only a very ſlight impregnation, is not rendered gelatinous, but remains as thin as before, and even the little that was taken up is depoſited in the cold. The ſolution is incapable of running into the putrefactive fermentation, after the manner of mucilaginous ſolutions of animal matter. The experiments with magneſia and other earths are equally deciſive. Mucus muſt be admitted to be incapable of combining with magneſia, which, with the aſſiſtance of water and heat, is a ready ſolvent for the calculus.'

The author's farther obſervations on the doctrine which implies the formation of calculous concretions from mucus, as well as thoſe on the ſediments of the urine, have ſtrong claims to notice.

In concluding this ſubject Mr. F. thinks it unneceſſary to adduce farther evidence of the concreting matter being depoſited principally from the urine, ſince a few drops of diluted vitriolic acid, or a few drams of vinegar, added to a little morning urine, will afford ſatisfactory proof of the preſence of lithic matter in it.

In the fourth ſection we come to the inveſtigation of the cauſes of the gout; and here alſo the author attempts to apply his reaſoning reſpecting the lithic acid, but in a much leſs ſatisfactory manner. He contends, that, in conſequence of the concreting acid becoming redundant in the ſyſtem, a depoſition takes place, which is the cauſe of the diſeaſe in queſtion.

P. 111. 'Gout is a diſeaſe proceeding from a redundancy of acid in the ſyſtem, and that redundancy is connected with the introduction of foreign acids, or the generation of acid in the alimentary canal. It does not follow, however, that acids, employed with much freedom, or produced in the ſtomach by frequent fermentation, ſhould occaſion gout in every inſtance: the effect will have relation to the natural proportion of lithiſiac matter, to the condition of the emunctories, to particular ſtates of habit that may favour or reſiſt depoſition and its conſequences, and to pre-diſpoſitions to other diſeaſes which may prevail over that of gout. The redundancy of acid may ſometimes

times be expended in promoting ſpecific morbid affections of a different kind, to which the conſtitution is inclined. But there remains to be conſidered a faculty within the animal œconomy of counteracting acidity, and of obviating or diminiſhing the injury that might ariſe from it.'

In the fifth ſection, the author very *kindly* endeavours to ſet us right with reſpect to the nature of biliary calculi, and the peculiar uſes and compoſition of the hepatic fluid. After attempting a ſort of analyſis of the bile, and labouring hard to prove the exiſtence of an alkali in it; the author brings us to the conſideration of the particular purpoſes, which it ſerves in the animal œconomy. Here, his opinion is, that it not only corrects acidity, but that it's principal uſe is the 'maintaining a paſſage through the inteſtines.' 'When we reflect,' ſays he, p. 125, 'upon the great length of the canal, its narrowneſs in particular parts, and cellular conformation in others, the redundancy of its inner membrane, and the villous nature of its ſurface; the contortions and convolutions which as often require the contents to be carried forward in oppoſition to gravity, as with the aid of it, we ſhall ſee the neceſſity for ſome lubricating fluid capable of mingling uniformly with the various matters that paſs along, ſo as to give harmony and greater ſolubility to the whole, that the particles may be prevented from adhering and accumulating. Such a fluid is the bile, which with the properties of a ſoap, combines into one ſmooth and uniform mixture the different kinds of matter with which it becomes blended, and by rendering the ſurface eaſy and glib, forwards their deſcent and expulſion.' Having ſlightly obſerved on ſome other purpoſes which the bile may ſerve, Mr. F. comes to the nature of *calculi* formed in the liver and gall-bladder. We here, however, recognize nothing that can be entitled to particular attention, or conſidered of much importance to the medical inquirer. We ſee an attempt to re-eſtabliſh a doctrine, which has been diſproved by the ſatisfactory evidence of actual experiment: but we know it is eaſy to bring forward ſomething like argument in ſupport of any opinion, however extravagant; and here the author is determined to defend his favourite doctrine of acidity at all hazards. 'The bile,' ſays he, p. 147, 'by its alkaline principle becomes a guard upon acidity, and as the quantity ſecreted may vary with circumſtances, the effects from acids will likewiſe be different. Biliary concretions proceed from the ſame ſources as gravel and gout, but theſe diſeaſes are not of neceſſity always preſent in the ſame habit. Towards the production of every diſeaſe there are circumſtances of particular pre-diſpoſition and peculiar fitneſs, which co-operate with the prime cauſe.' Thus, if we underſtand the author, a prevalence of acidity is the immediate cauſe of gout, by inducing precipitation of lithic matter, but ſomething elſe not explained operates as the remote one.

The ſixth ſection contains our author's means of prevention and cure, which, in conformity to his hypotheſis, are ſuch as tend to guard againſt acidity, and counteract or diminiſh the power of acids when preſent.

The author concludes with ſome very general obſervations on the powers of ſolvents. In this part of the work we have remarked little of importance; our author appears merely to have gone over the old ground, without ſuggeſting much uſeful improvement; the field was, however, ſufficiently extenſive, and required the induſtry of an inquiſitive labourer.

ART.

ART. XXII. *An Inquiry into the Nature and Properties of Opium; wherein it's component Principles, Mode of Operation, and Uſe or Abuſe in particular Diſeaſes, are experimentally inveſtigated; and the Opinions of former Authors on theſe Points impartially examined.* By Samuel Crumpe, M. D., Member of the Royal Iriſh Academy. 8vo. 304 pages. Price in boards. Robinſons. 1793.

WE are introduced to Dr. Crumpe's obſervations on the properties of opium, by ſome judicious reflections on the propriety and neceſſity of a freedom of inquiry in the proſecution of medical ſcience. It is undoubtedly of importance, to have a proper inveſtigation into the nature and mode of operation of a remedy, the uſe of which is ſo very frequent and eſſential in the removal of a variety of diſorders. With reſpect to opium, though it has been ſo conſtantly called to the aid of the phyſician, there is probably no remedy, which has afforded greater diverſity of opinion, or the nature of which has been leſs underſtood. This incongruity of opinion, reſpecting a medicine of ſuch importance, ſeems firſt to have led our author to ſcrutinize and examine the ſentiments and notions of the different writers, who have inquired concerning it's effects; the reſult of which was a ſuſpicion, or diſtruſt, that required to be removed by the deciſion of actual experiment.

In purſuing this uſeful inquiry, the author begins by a ſhort account of the natural hiſtory of the medicine; from which he proceeds to the enumeration of it's effects when applied to living ſyſtems; the analyſis of it's component principles; the various theories which have prevailed reſpecting it's mode of action; the refutation of the opinions of thoſe, who have attributed it's effects to changes induced in the fluids; the diſcuſſion of other opinions on the ſubject; and a detail of that which the author has attempted to eſtabliſh. The whole is concluded with practical obſervations on it's pharmaceutical treatment, and uſe or abuſe in particular diſeaſes.

In the firſt part of the work we remark nothing new as to our author's account of the method of preparing opium. His hiſtory of the drug is conciſe and accurate, and little more could be expected. In the common opium of the ſhops, Dr. C. thinks *one part and a half* out of *twelve* are the full amount of any extraneous addition. That opium has the power of diminiſhing the ſenſibility of parts to which it is applied, has been pretty generally believed; but that the diminution of ſenſibility was preceded by any inflammatory or ſtimulant action, has not only been doubted, but even denied, by many phyſicians. The experiments of our author are, however, directly in proof of a ſtate of action taking place previous to the ſtate of diminiſhed ſenſibility.

The effects of opium on the ſtate of the pulſe are well deſcribed, and rendered pretty certain by the variety of experiments, which have been inſtituted by the author. 'P. 36.

'Theſe experiments, and the authorities above quoted, ſeem ſufficiently to evince, that the primary effect of opium on the pulſe is to accelerate and render it fuller; and we can only account for the miſtake of thoſe who maintain a contrary opinion, by ſuppoſing that they neglected to examine the ſtate of the pulſe *ſhortly* after the opium had been taken, attending only to the *ultimate* changes it underwent; and this ſuppoſition will receive further confirmation from conſidering, that the only favourer of this opinion, who, as far as I know, has given

given a particular detail of any experiments in its ſupport, has totally omitted any account of the ſtate of the pulſe during the firſt half hour*; although, as ſufficiently appears from thoſe above related, its frequency is, during that period, more augmented than during any other, and indeed in a ſhorter time than has been generally imagined. After this increaſed frequency of pulſe has continued for ſome time, it again becomes ſlower; and this change, as may be obſerved in the eighth experiment above ſtated, and as I have remarked in many others of a ſimilar nature, is frequently *very ſudden*. The number of pulſations, in a given time after this change has once taken place, continue to diminiſh, and at length, if the doſe has been any way conſiderable, fall far ſhort of the natural ſtandard of health; the difference in this reſpect being generally proportioned to the quantity of the medicine which has been taken, and the conſequent increaſe of quickneſs occaſioned by it in the heart's pulſations. If the doſe has been ſo great as to induce death, intermiſſions in the pulſe have been generally remarked before that event took place.

'With the increaſed frequency of pulſe, the heat of the body is, as abovementioned, ſomewhat augmented, at leaſt in all my experiments I found this to be the caſe, if I could judge by my own feelings, and it was ſometimes attended with fluſhings of the face. I could perceive little alteration in the reſpiration, except the doſe had been conſiderable; by ſuch it was in the end rendered ſomewhat laborious. Thoſe who have had an opportunity of remarking the ſymptoms which preceded death from an over-doſe, have obſerved it ſlow, ſtertorous, and laborious.'

The natural functions alſo are much affected by opium. From large, or frequently repeated doſes of this medicine, the appetite and digeſtion are impaired, and vomiting not unfrequently produced. The inteſtinal diſcharges are either diminiſhed or ſuppreſſed. Secretion and excretion are alſo impeded in all parts of the ſyſtem except the ſkin, from which there is evidently an increaſed diſcharge.

In inquiring into the component principles of opium, our author has ſtrictly avoided any analyſis by means of fire; the products obtained in this way, in his opinion, having no ſimilarity to the principles naturally conſtituting vegetable ſubſtances. The method which he has followed is that by diſtillation with water, and the application of different ſuitable menſtrua. After drawing nearly the ſame concluſion with Dr. Alſton reſpecting the gummy, reſinous, and indiſſoluble matters of different ſpecimens of opium, which is, that in *twelve* parts of OPIUM *officinarum*, there are *five* of gum, *four* of reſin, and *three* of earthy feculencies; the following poſitions are laid down. P. 85.

'1. Opium is compoſed of a gum, a reſin, an eſſential ſalt, and of earthy indiſſoluble impurities.

'2. The quantity of gum and reſin is nearly equal; the proportion of the ſalt very inconſiderable; the earthy impurities amount to *three* parts out of *twelve*.

3. 'The gum, when *perfectly* ſeparated from the reſin, is diveſted of the peculiar properties of opium, poſſeſſes no degree of aſtringency, but retains the whole of the bitterneſs of the medicine.

* Bard. Diſſertatio Inauguralis de Opio, Edinburgi edit. an. 1763.

'4. The

'4. The refin is of two kinds, one more fluid, fixed in the heat of boiling ſpirit of wine, but capable of being volatilized in that of boiling water, eſpecially if it be continued for a conſiderable length of time; the other portion is more fixed, and not capable of being elevated by any continuation of boiling water heat. The reſinous matter is void of bitterneſs, but poſſeſſes as well the whole of the aſtringency of the medicine, as of the peculiar and narcotic properties for which it is celebrated. The activity of the reſinous matter ſeems to be deſtroyed by the heat neceſſary to its elevation, as the diſtilled water of opium is perfectly inert.

'5. The ſmall portion of eſſential ſalt which opium contains, is analogous to that of other vegetable ſubſtances, and poſſeſſed of no peculiar properties.

'6. Whether it be occaſioned by the preſence of the ſaline matter, or by the attraction between the gum and reſin, the union of both is ſo ſtrong, that the reſin cannot be perfectly ſeparated from the gum by the action of different menſtrua.

'7. Any ſuch ſeparation of the component parts of the medicine, is of no uſe whatever in medical practice.'

In our author's view of the different opinions of writers reſpecting the manner in which opium operates, he appears to have confined himſelf to a ſhort detail of their ſentiments, and arranges them in three claſſes: 1. they who ſuppoſe it's effects dependent on the changes induced on the blood; 2. they who imagine it to act upon the living principle as a ſedative, or ſedative and ſtimulant conjointly; 3. they who attribute to it the properties of a ſtimulant only. The firſt of theſe poſitions is combated with great ſtrength of reaſoning and perſpicuity of argument, and it's falſity demonſtrated by a ſeries of well conducted experiments. Afterwards the Dr. examines the other ſuppoſitions reſpecting the action of this drug, and ultimately refers it's operation to the living ſolids alone. The arguments uſed by our author in proof of the nature of the vital ſolids of animals, as well as the action of ſtimulants on them, are probably juſt, but by no means new. They are to be met with in ſome of the writings of Dr. Cullen, though often vaguely employed, but of the brunonian doctrine they form the baſis and chief pillars of ſupport. Theſe valuable materials have been laid hold of by our author, with the utmoſt fairneſs and propriety, in order to pave the way to an explanation of the *modus operandi* of opium. From the analyſis that has been made, it evidently appears, that opium cannot be ſeparated into any two principles poſſeſſing the oppoſite qualities of ſtimulant and ſedative. The queſtion therefore to be determined is, which of theſe properties opium poſſeſſes. In ſupport of it's effects originating ſolely from a ſtimulant property, the author's reaſoning is ſtrong, and deſerving of attention. P. 169.

'Whether opium is poſſeſſed of ſtimulant properties, can only be determined by conſidering the effects it produces when applied to the living ſyſtem; and that it really does exert ſuch a power upon the body in a ſtate of health, will be evident from the enumeration of its effects in the ſecond chapter. It will there be found, that, applied to the tongue, its taſte is pungent and heating; diſſolved in water, and poured into the eye, it induces pain, heat, inflammation, and increaſed ſecretion from its glands; applied to excoriated and inflamed parts,

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it proves painful and irritating; dropped on the hearts of animals, it accelerates their motions, or rouſes them into action if they have previouſly ceaſed to vibrate; and taken internally, it quickens and ſtrengthens the contractions of the heart and arteries, increaſes the heat of the body in general, augments perſpiration or induces ſweat, excites a diſpoſition to venery, and gives temporary vigour to body and mind. Such are the *primary* effects reſulting from its partial or general operation on the body in a ſtate of health, and ſuch can be the conſequences of ſtimulant power alone. That it ſhews manifeſt ſigns of the ſame property when operating upon the ſyſtem in a diſeaſed ſtate is equally evident. In the latter ſtage of typhus fever, attended with delirium, *ſubſultus tendinum*, and other ſyſtems ariſing at that period from the great debility of the ſyſtem, like wine, the volatile aromatic ſpirits, and other ſtimulants either alone or in conjunction with them, opium has the moſt ſalutary effects. Of this the moſt reſpectable authors and practitioners have deſcribed and witneſſed a variety of inſtances. In intermittent fevers it has frequently prevented the recurrence of a paroxyſm, when given before its expected approach; or even when exhibited after its commencement, it moderates its violence, and brings it to a ſpeedy and eaſy termination; in theſe effects reſembling the volatile and ammoniacal ſalts, aromatics, and many other ſtimuli, which have ſo frequently been preſcribed with ſimilar intentions and event. In the confluent ſmall pox, where a weak and quick pulſe, flat and watery puſtules, pallid ſkin, and other ſimilar ſymptoms, denote a conſiderable degree of debility preſent, like wine and other cordials it is ſtrongly indicated, and frequently produces moſt deſirable conſequences; and in a variety of ſpaſmodic affections it is, as well as other ſtimulants, a remedy of acknowledged efficacy.'

In further aid of this opinion, not only the teſtimony of the ſagacious and accurate Sydenham is adduced, who has ſaid, *et præſtantiſſimum ſit remedium, cardiacum unicum pene dixerim*; but likewiſe proofs from the writings of Cullen, Haller, Huxham, Wall, and Campbell, ſtand forth in ſupport of the fact, and add conſiderable weight to the reaſonings of the author.

What has been called the ſedative effect of this remedy, Dr. C. explains on the principle of it's inducing a ſtate of inſenſibility, or indirect debility, in the ſyſtem. On this ſubject we muſt obſerve, that the author's language is ſomewhat ambiguous, and probably liable to objection, when he talks of the 'ſtimulant power being ſuddenly exhauſted;' it is evidently the capability of receiving action in the ſyſtem, or excitability, that is exhauſted.

On the method of purifying this remedy, the author's obſervations are judicious, and deſerve the conſideration of the apothecary. The general remarks on the adminiſtration of opium ſeem alſo equally juſt, and prove Dr. C. to have thought upon the ſubject. In the author's reflections on the uſe and abuſe of opium in particular diſeaſes, we have obſerved nothing new, or that has eſcaped the notice of other phyſicians. There appears in this part of the work a miſtake, which the author has probably fallen into by quoting from memory. In ſpeaking of the uſes of opium in pneumonic inflammation, he mentions the recommendation of it by De Haen, Huxham, and a Dr. Hamilton of *Ipſwich*. It was however a phyſician of the ſame name

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at Lynn Regis, who, in a paper in the ninth volume of Medical Commentaries, adviſed the uſe of opium in conjunction with mercury, after bleeding, in caſes of an inflammatory nature. It is our duty alſo to inform Dr. C., that he was a phyſician of reputation, and whoſe name might have been quoted without the *diminutive particle*, which has been placed before it.

We ſhall take our leave of Dr. C. with recommending his work as a publication containing much uſeful information, many judicious obſervations, and a ſeries of well conducted experiments.

ART. XXIII. *Experiments on the nervous Syſtem, with Opium and metalline Subſtances; made chiefly with the View of determining the Nature and Effects of Animal Electricity.* By Alexander Monro, M. D. Profeſſor of Medicine, Anatomy, and Surgery, in the Univerſity of Edinburgh, &c. 4to. 43 pages. Price 3s. Edinburgh, Bell and Co.; London, Johnſon. 1793.

THOUGH much has already been done by different, able, and ingenious experimentaliſts, with a view to determine the peculiar nature of animal electricity, and to aſcertain the laws by which it's very extraordinary effects are regulated and brought forth; a great deal ſtill remains to be accompliſhed, by the induſtry and aſſiduity of the phyſiologiſt.—Of this kind, therefore, is the nature of the inveſtigation, which the learned profeſſor has undertaken in the work now before us. He informs us, in the introduction, that ſome time ſince he had made experiments on the ſubject, but not ſufficiently numerous to afford ſatisfactory concluſions. The inquiry has been ſtill further proſecuted, and we have here a ſummary of the chief circumſtances, which have been obſerved by the author, with his remarks and comments upon them.

It has been the unfortunate lot of frogs, in this as in many other inſtances, to become the chief victims of our experiments, which is certainly a circumſtance much to be regretted, but cannot probably be obviated; for if animals of this, or ſome other claſs, were not to be ſubjected to experiment, it would be impoſſible in many inſtances to improve our knowledge of the laws of animal life, and that important branch of ſcience muſt for ever remain involved in obſcurity.

The profeſſor begins his inquiry by examining into the nature of the circulating and nervous ſyſtems of frogs; an account of which, as they may not be underſtood by the generality of readers, we ſhall ſubjoin. P. 6.

'Their heart conſiſts of one auricle and one ventricle only, their aorta ſupplying their air veſicles or lungs, as well as all their other organs; and, of courſe, their venæ cavæ return the blood from all parts to the heart. The ventricle of their heart contracts about ſixty times in a minute; and the purple colour of the blood which is ſeen within it, diſappears after each contraction, or the blood is entirely expelled by its contraction. For upwards of an hour after cutting out its heart, a frog can crawl, or jump; and, for upwards of half an hour longer it contracts its legs when the toes are hurt, though not with ſufficient force to move its body from the place where it is laid.

'Their

'Their encephalon consists of brain and cerebellum, each of which, on its upper part, is divided into two hemispheres; and, below, they are conjoined by thick crura, which form the medulla oblongata and spinal marrow, both of which are proportionally larger than in man, and more evidently consist of two cords. There are nine true vertebræ; and at the sixth of these, the spinal marrow terminates in the cauda equina. The sciatic nerves are formed by three pairs of nerves, sent out below the seventh, eighth, and ninth vertebræ, and by one pair from the os sacrum. A nerve, resembling our great sympathetic nerve, passes downwards from the abdomen into the pelvis.'

It is generally known, that in warm blooded animals, if the nerves which terminate in muscles be irritated after the amputation of a limb, convulsions of the muscles are for some time produced; and that this power is retained still longer in cold blooded animals. It has also been supposed, that, after the nerve has been irritated for some length of time, the effect ceases; something contained in the nerve having been exhausted by the repeated explosions. 'Instead of this,' says the author, 'I have found that the time the nerves preserve their power is the same, whether we irritate them or not; or that their energy is not exhausted by irritation, unless the irritation be such as sensibly alters their texture.' After a few experiments made with opium, the professor draws some important physiological conclusions, many of which he contends are directly in support of opinions, that have been maintained by him long ago, viz. 'that the nerves do not receive their energy wholly from the head and spinal marrow, but that the texture of every branch of a nerve is such as to furnish it, or that the structure of each nerve is similar to that of the brain.' 'That opium and other poisons, even after they are mixed with the mass of blood, produce their fatal effects, chiefly and almost solely, by acting on the nerves of the heart and vascular system, and through these affecting the whole of the nervous system, &c.'

The professor, after these observations, proceeds to relate the different circumstances which tend to throw additional light on the nature and cause of animal electricity. He begins this, which is the most important part of the work, by a general detail of the results of various well conceived and judiciously executed experiments, and concludes with a statement of the particular facts which they tend to establish. This part of the tract is managed with ingenuity and address, but in the matter we have not met with much that can be considered as new. Indeed, the ground had been pre-occupied by other experimenters, deficient neither in industry nor abilities. The inquiry is, however, extensive, and will probably demand the united efforts of various labourers.

The resemblance of the fluid put in motion by the application of metalline substances to one another, and to animal bodies or water, agrees with that of the electrical fluid, according to our author, in the following respects. p. 38. 'It communicates the sense of pungency to the tongue. It is conveyed readily by water, blood, the bodies of animals, the metals; and is arrested in its course by glass, sealing-wax, &c. It passes, with similar rapidity, through the bodies of animals. It excites the activity of the vessels of a living

a living animal, as the pain it gives, and hemorrhagy it produces ſeem to prove. It excites convulſions of the muſcles, in the ſame manner, and with the ſame effects, as electricity. When the metals and animal are kept ſteadily in contact with each other, the convulſions ceaſe, or an equilibrium ſeems to be produced, as after diſcharging a Leyden phial.'

That the nervous fluid or energy is, however, the ſame with the electrical, or with that ſet in motion by the application of metalline ſubſtances, the profeſſor thinks evidently diſproved by a variety of circumſtances, many of which he mentions in this part of his inquiry.

His concluſions on the ſubject are theſe: P. 42.

'1. That the fluid, which, on the application of metalline bodies to animals, occaſions convulſions of their muſcles, is electrical, or reſembles greatly the electrical fluid.

'2. That this fluid does not operate directly on the muſcular fibres, but merely by the medium of their nerves.

'3. That this fluid and the nervous fluid or energy are not the ſame, but differ eſſentially in their nature.

'4. That this fluid acts merely as a ſtimulus to the nervous fluid or energy.

'5. That theſe experiments have merely ſhown a new mode of exciting the nervous fluid or energy, without throwing any farther or direct light on the nature of this fluid or energy.'

NAUTICS.

ART. XXIV. *Captain Pakenham's Invention of a Subſtitute for a loſt Rudder, and to prevent its being loſt; alſo a Method of reſtoring the Maſts of Ships when wounded, or otherwiſe injured.* 8vo. 59 pages. Price 1s. 6d. Jordan. 1794.

THIS author's contrivance to ſupply the place of a rudder is of great value to the ſeafaring world. It's efficacy has been ſhown by experience, and though it is difficult to give a clear account, without the engraving, we ſhall nevertheleſs ſtate the particulars explicitly enough, for any ſeaman to avail himſelf of it in caſe of neceſſity.

A top-maſt is inverted. The fid-hole ſerves to ſhip the tiller in, which is ſecured with hoops from the anchor ſtocks; the heel forming the head of the rudder. Againſt the lower part of the maſt, ſo inverted, are placed firſt the inner half of a jib-boom, next the outer half of a jib-boom, and laſt of all, a fiſh, or in a merchantman, her ruff-tree. Theſe being well bolted together with planking on each ſide, or, if there be none on board, the ſhip's gang boards, form the tail of the rudder. A pair of anchor ſtocks, made to fit the top-maſt as partners, and ſecured to the deck, ſupply the place of the upper gudgeon, or in a merchant ſhip, the clamps of her windlaſs; and the lower part of the ſhaft is made to paſs through the round hole of a cap, the ſquare hole of which being cut out, will fit the ſtern poſt, where it is to be firmly ſecured by hawſers, leading from the bolts of the cap under the ſhip's bottom into

the hawſe holes, and hove well tort. This laſt appendage ſupplies the place of lower gudgeons. Pigs of ballaſt are ſecured to the lower part of the rudder, in order that it may ſink properly into it's birth; and the head of the rudder may be made to paſs through as many decks as may be deſired.

The plan for preventing a rudder from being loſt, conſiſts in having a coaming fitted round the rudder hole, and well ſecured to the deck, and a ſquare fid bolted through the rudder head above the coaming. This, it is expected, will not only ſave the rudder in caſe of the iron work being carried away, but ſerve as an upper gudgeon, by reſting on the coaming. This fid will alſo be of ſervice in keeping a rudder quiet if the tiller be carried away, or for ſhifting a tiller, or eaſing it of ſtrain in lying too. For if there be holes bored in the coaming, to receive bolts, or palls, of between two and four inches in diameter, and about fifteen inches in length, according to the ſize of the ſhip, theſe bolts being placed on each ſide of the fid, when occaſion requires, will confine the helm in any poſition.

Capt. P.'s plan for reſtoring the lower maſts of ſhips, when wounded, or otherwiſe injured, is founded on the conſideration, that a large part of them is buried beneath the upper deck, and that the greater number of wounds in battle are received in the ſuperiour part; he therefore propoſes, that the heels of all ſuch maſts ſhould be ſo formed, as to become their heads, by inverting them. The inverted maſt, with the wounded part below the upper deck, may be ſecured to any extent by fiſhing or caſing, not to mention the ſecurity afforded by the wedges on each deck.

We can only add our ſhare of approbation, to the honourable teſtimonies exhibited in this pamphlet. The great utility of theſe inventions is obvious, and their ſimplicity, as well as their effectual advantages, are ſuch as diſplay the enlightened obſervation and ability of capt. P. V.

TRADE. ARTS.

ART. XXV. *A general View of the Fiſhery of Great Britain, drawn up for the Conſideration of the Undertakers of the North Britiſh Fiſhing, lately begun for promoting the general Utility of the Inhabitants and Empire at large.* By the Rev. John Lanne Buchanan. 8vo. 253 pages. Price 5s. in boards. Kay. 1794.

MR. BUCHANAN, without referring to any authority whatever, aſſures us, 'that trade and commerce were carried on by the old pelaſgians, and after them by the ancient phœnicians, and grecians, with the natives of the Hebrides.' He obſerves, that as far back as the eighth and ninth centuries the ſcots traded with different countries, 'by exchanging fiſh and other commodities from Perth, Montroſe, Dundee, and St. Andrew's, for other neceſſary articles of conſumption, [which they received] from them in return.' He aſſerts alſo, that the five weſtern Hebrides were the 'fortunate iſles' of the ancients. On theſe ſubjects the antiquaries

antiquaries may perhaps demand more ſatisfactory proofs than he can readily produce; but we are ſorry to be obliged to acknowledge, that his obſervations on the ignorance that prevails relative to a country 'twice larger than Holland,' and the neglect of the great advantages to be drawn from this extenſive maritime territory, are but too well founded.

The work itſelf conſiſts of an hiſtorical account of the origin of former fiſhing companies, and the cauſes of their declenſion; remarks on the advantages derived to Holland from her fiſheries; an abſtract of the act for incorporating the britiſh ſociety; obſervations on the errours committed by the preſent adventurers; a 'modeſt inquiry' into the expenditure of the public money; and a poſtſcript containing a 'reſpectful reply to the directors of the royal bounty.'

Mr. B. endeavours to prove, that the new company have been groſsly deceived, and miſled, by the ignorance of thoſe to whom they have entruſted the management of their affairs. He in particular aſſerts, that the 'beſt ſtations' have not been choſen, and that the means of obtaining the 'beſt fiſh' have been entirely overlooked. He terms the Long iſland 'the true ſeat of the beſt fiſhing upon earth,' and maintains, that the lakes in the Hebrides 'are conſtantly almoſt like boiling pots, bubbling with fiſh.'

'The only probable hopes of recovering the company's affairs from total ruin,' ſays he, 'is to follow the example of all former undertakers, and immediately turn their attention to the Long iſle; and if any part of their capital remains, let it be employed either at the old celebrated ſtation on the ſide of loch Maddy, in the north weſt, and at Tarbet in Harris; both theſe places are equally fitted for the eaſt, and weſt fiſhing; loch Maddy and the eaſt loch of Tarbet, command the whole range of the channel and coaſts of Scotland, when the herring caſts up there; and weſt loch Tarbet, and loch Maddy can ſend their veſſels in three or four hours to loch Rogue, when the large herrings are drove in, even if a ſtorm blew: beſides one veſſel from each village might ride out about St. Kilda with a mile long of nets dragging after them, and take 25 laſts of great herrings at every draught, in imitation of the induſtrious dutch. Loch Einord, in ſouth Uiſt, is an excellent ſtation for a rich company; but it is too far ſouth from the ſound of Harris, the only paſſage to the weſt ſide. Whereas loch Maddy is juſt at the entrance of it; and at the ſame time convenient for all the lochs of Barray, iſle of Eriſka, loch Boiſdale, loch Einord, loch Skipport, on the ſouth ſide, and eaſt Tarbet no leſs ſo; for loch Roudle, loch Finſbay, loch Stockiniſh, loch Greos Bha, loch Schad Bha, loch Miavag on the ſouth; and loch Seaforth and loch Shell, which encompaſs a country of twenty miles called the Park, and meet within two miles at both extremities, (a proof of their great extent and ſafety,) and loch Stornaway, all on the north; and ſome one or another of theſe lakes are ſeldom without herring.

'On the weſt of Tarbet, are loch Bun Avhon Eder, loch Miavag, loch Leos Bha, a very ſafe one, loch Reaſort, loch Rogue,

and loch Carlu Bha; all these open to the large herrings. With these advantages it is morally impossible but the undertakers must succeed, particularly as the great proprietors and people are quite ripe for the undertaking.

'Independent of the herrings, we have seen many other different sorts of fish, and more than might be mentioned did time permit, that are to be found on the coasts of Long island in the greatest perfection. And as a further inducement, we remark that the article of vivers [provision] is more reasonable here than in other parts of Great Britain. Beef and mutton are plenty and cheap to supply the fishers; 2s. 6d. for a sheep, and beef in proportion may be had; and 3s. for the largest and best are reckoned a great price, and the extensive countries of Uist, and Lewis, raise more grain than the present inhabitants can consume. All that is required to make the fishing flourish is, only to make the people free from petty tyranny, and supply them with fishing tackle and boats to work with. Under these circumstances, their little huts would be to them palaces, which they would gradually enlarge and make convenient.'

The author maintains, that those who frequent the Greenland seas might be able to harpoon whales on the west side of the Long island, 'where they are so extremely numerous, and are seen erected above the surface in pairs, coupling; continuing in that attitude for several minutes, fastened together by their fins, which supply the place of hands.'

'Even with a hatchet and sword,' adds he, 'Mr. Campbell of Scalpay killed a large one, who had followed the shoal of herrings too far into a narrow creek, where the monster had no room to turn out cleverly on either side; this he told the author in his own house; and the poor tenantry of Bunavonedar, about two miles from Tarbet, inveigled a large one in their loch, and so confounded the creature that the people took a boat load of blubber off its back, when left by the ebb on a sand bank; but for want of harpoons were obliged to let it out in that mangled manner, and the large wound in it's back, made it very conspicuous among the rest, who were frisking through the large fields of sea, where the body of herring failed.'

According to Mr. B.'s calculation, solan geese, which inhabit St. Kilda, supposing them to amount to no more than 100,000, to reside about seven months in the year in that island, and to devour only five each in one day, destroy no less than one hundred thousand millions of herrings annually! It is also remarked by the natives, that the smoke of the kelp has greatly diminished the number of fish on those shores, where it is frequently burnt.

Perhaps some readers may suspect the reverend author of exaggeration, when speaking of the fertility of the seas that surround the Hebrides, he affirms, that 'the sailing of a small boat' is sometimes retarded 'by the grating of the sharp quills on the backs of the prickly dog fish, upon the keels of a vessel as it sails across them.' The picture he exhibits of the misery and oppression of the natives is hideous in the extreme; we lament however, that he perpetually disgusts us in the present, as well as in

in a former publication [ſee Analyt. Rev. Vol. XVIII, pa. 515], by intermingling his own petty reſentments, and diſputes, with affairs of national importance. He affects much to deſpiſe 'the drudgery of the preſs,' but there has been ſcarcely a ſingle author in the courſe of the preſent century, who has ſtood ſo much in need of a little of that very attention, which he ridiculouſly and preſumptuouſly affects to undervalue.

ART. XXVI. *Letter addreſſed to Sir John Sinclair, Bart. Preſident of the Board of Agriculture and Internal Improvement. Reſpecting the important Diſcovery lately made in Sweden, of a Method to extinguiſh Fire, with an Account of the Proceſs adopted for that Purpoſe; and Hints of Means for preſerving Timber uſed either in Houſes, or in Ship Building, from that deſtructive Element.* By Mr. William Knox, Merchant in Gothenburg. 8vo. 32 pages. Price 1s. 6d. Edinburgh, Creech; London, Debrett. 1793.

MR. KNOX, who ſometime ago preſented ſir John Sinclair with a drawing, 'repreſenting the method of ſhocking corn in the open field, ſo as to be defended againſt the effects of bad weather in the worſt of harveſts,' now points out a ſafe, eaſy, and cheap mode of preventing magazines, ſtores, and private houſes from being conſumed by fire, either by ſtopping the progreſs of the flames, or employing an efficacious preventive againſt them.

The firſt intelligence of this very important diſcovery was given to the public by Mr. Von Aken of Orebro, who proved the efficacy of his fire-extinguiſhing ſolutions, by an experiment at Stockholm, on the 27th of october 1792.

The treatiſe, of which the preſent pamphlet is a tranſlation, conſiſts of a diſſertation 'on the conſtituent principles of various ſimple and compound ſolutions for extinguiſhing of fire, ſent to the Royal Society of Arts and Sciences at Stockholm, 13th December 1792. By Nils Nyſtrom, apothecary in Norrkoping.' A conflagration, which happened in the place of his reſidence, induced Mr. Nyſtrom to renew his experiments for extinguiſhing fires, which had been interrupted on the ſucceſsful diſcoveries of Mr. aſſeſſor Von Aken, who ſeems to have been the original inventor, and who had demonſtrated the efficacy of his method, by experiments on a large ſcale. Perceiving however, that this 'fortunate, and important invention,' had not been communicated to the public, 'but that one town had been allowed to burn down after another with a careleſs indifference,' our author was induced to favour the world with a reſult of his own diſcoveries.

We ſhall here preſent the reader with one or two extracts; previouſly obſerving however, that the ſwediſh *kan*, alluded to hereafter, is equal to three engliſh quarts: P. 8.

'As almoſt all incombuſtible materials which can be diſſolved in, and mixed with water, are ſerviceable for the purpoſe of extinguiſhing fire; hence the idea naturally occurred to me, of trying experiments for that purpoſe, with ſuch as are leaſt coſtly, and can be obtained in every ſituation:—And I have

found buildings naturally ſuſceptible of fire, if fortified with ſolutions made from ſuch incombuſtible ingredients, to reſiſt its depredations: Farther, when the water thrown by engines is mixed with ſuch a ſolution, I have known it to extinguiſh fires, which broke out in buildings, of the moſt combuſtible nature.

'Of ſuch ſolutions, the following are the proportions, to mix with the water, which is thrown from engines for the extinction of fires.

I. *The ſimple ſolutions are,*

'1. 12 kans of the ſtrongeſt ſolution of wood aſhes, to 100 kans of water.

'2. 8 kans of the fineſt beat pot aſhes, to 100 kans of water.

'3. 10 kans of well dried and fine beat kitchen or common ſalt, to 100 kans of water.

'4. 10 kans of well dried and fine beat green vitriol or copperas, to 100 kans of water.

'5. 15 kans of the ſtrongeſt herring pickle, to 100 kans of water.

'6. 12 kans of fine beat alum, to 100 kans of water.

'7. 20 kans of well dried, fine beat, and well ſifted clay, to 100 kans of water.

'II. *The compound ſolutions are,*

'1. 10 kans of a compound of clay, vitriol, and common ſalt, ſay $3\frac{1}{3}$ kans of each, to 100 kans of water.

'2. 12 kans of the ſtrongeſt ſolution of wood aſhes, and fine clay reduced to a powder, ſay 6 kans of each, to 100 kans of water.

'3. 10 kans of a compound of red ochre, or the reſiduum of aquafortis, and common ſalt, ſay 5 kans of each to 100 kans of water.

'4. 10 kans of a compound of the ſtrongeſt herring pickle, and red ochre, or the reſiduum of aquafortis, ſay 5 kans of each, to 100 kans of water.

General remarks.

'The clay and ſalts ought to be well dried, ſo that they can be reduced to a fine powder, and in this manner, be immediately mixed with cold water, ſo as to be diſſolved therein. Becauſe to have ſuch ſolutions continually at hand diſſolved in water, requires both very large and tight veſſels or reſervoirs; which are apt, in length of time, to fail; by which means the ſolutions are loſt.

'All theſe ſolutions in the above proportions, are equally efficacious for the extinction of fire: nevertheleſs we are of opinion that the compounds are the ſureſt and moſt powerful for that purpoſe.

'The efficacy of the ſolutions prepared as above mentioned, for the extinction of fire, have been proved in the following manner.

'1. If they are mixed with water in the different proportions above ſtated, and if materials of the moſt combuſtible nature are ſet on fire; ſuch as burning coal, reſin, hemp, or tow, chips or deal ſhavings, oil of turpentine, *&c. &c.* I have found by many

many repeated experiments, that ſuch ſolutions mixed with water in the foregoing proportions, thrown only by a hand engine, are ſufficiently powerful to extinguiſh fires of the moſt inflammable nature.

'2. In order to be ſatisfied that materials of the moſt combuſtible quality, could be prepared and fortified ſo as, without the intervention of water, to reſiſt the effects of fire, and not be permitted to kindle; I made the following experiment. I diſſolved in boiling water ſome of my anticombuſtible ingredients, and made the ſolution as ſtrong as it was poſſible to impregnate the water with; I then laid in this ſolution a piece of burning charcoal, which after allowing to remain therein a few minutes, I took out and dried properly; afterwards I expoſed it to the effect of a flame thrown by means of a blow pipe upon it, and I even allowed this flame to act until I fuſed therein a piece of biſmuth: But ſtrong as the flame was, it had not the ſmalleſt effect in rekindling the coal; and when I gave over blowing, the ſmall glowing point I had by conſtant blowing, impreſſed or indented in the coal, became inſtantly inviſible.

'3. I laid cartridge paper in this ſolution, which after being dried, I found impoſſible again to ſet fire to, even though held in the flames.

'4. I melted reſin, and mixed therewith equal proportions of pulverized incombuſtible ingredients, which I afterwards expoſed to the flames: but found this compoſition very backward in taking fire, and that when removed from the flame, any fire therein immediately became extinct.

'*Obſervations.*

'Water alone is in ſome meaſure an element which poſſeſſes the property of extinguiſhing fire: but as this element is not altogether fire proof, ſo water is very ſoon diſſipated by the violent action of fire, and converted into ſmoke or ſteam.

'Hence the great neceſſity of ſuch ingredients being mixed with it as are found capable of reſiſting fire: Becauſe theſe not only pierce through and ſhut the fire brand pores, but even exclude the action, and obſtruct the circulation of the air, and in this manner not only extinguiſh fire, but alſo prevent its rekindling or breaking out afreſh.

'If any one, as occaſion requires, finds it needful, to increaſe or diminiſh the ſtrength of the above deſcribed fire-extinguiſhing ingredients, the ſpouting therewith from the water engine, can be managed equally well, and the ſolution be made of whatever proportional ſtrength is moſt agreeable; namely, ſo ſtrong as equal parts: that is to ſay, one kan of the anticombuſtible ſolution, to one kan of water, which mixture can without any obſtacle or inconvenience, be thrown out by the fire engine. Further, ſuch ſolutions can be mixed with the pulverized ingredients, before and after mentioned, and experiments with ſuch mixtures tried.

'Again, ſhould any one find that the powdered ingredients clot, or clod, when mixed with too great a quantity of water; this inconvenience can be eaſily removed by mixing them in a

ſeparate veſſel; firſt, only with ſo ſmall a quantity of water, as to bring the whole maſs to the conſiſtence of paſte; after which, by gradually adding more water, one may dilute, and reduce this maſs to a proper conſiſtence or thinneſs, ſo as to paſs through the engine and leather pipes, and that without any danger of choaking or obſtructing the action of either.'

The author tells us in an appendix, that the *thickneſs*, and the conſequent weight of the ſolutions, are highly advantageous, not only in it's power of extinguiſhing the flames, but alſo in the facility with which, during windy weather, it may be directed towards the object.

On the 30th of ſeptember 1793, he made a public experiment in the neighbourhood of Norrkoping, upon a houſe built of old and well dried timber, filled with faggots, and tarred both inſide and out. This building was ſet on fire at the four corners, at one and the ſame time, and in a few minutes, the whole was completely in flames; the proceſs for extinguiſhing the conflagration, was commenced with a ſmall fire engine, which in the ſpace of ſix minutes produced the deſired effect. About 28 *kans* (84 engliſh gallons) was the exact quantity of ſolution expended.

To 'fortify wooden houſes againſt fire' Mr. N. recommends a mixture of equal parts of common kitchen ſalt, and green vitriol; or equal parts of common kitchen ſalt and red ochre, or the reſiduum of aquafortis. With theſe materials, mingled together by means of boiling water, the walls are to be daubed, the ſolution being rubbed into the pores of the wood by means of a red hot ſtone or brick. The ſame mode, it is thought, may be adopted in reſpect to ſhips of war, merchantmen, &c.

The tranſlator obſerves, that kelp, pulveriſed chalk, and bittern, which can be produced in this country at a very low price, are admirably adapted to experiments of this kind.

ART. XXVII. *Every Man his own Brewer, a ſmall Treatiſe, explaining the Art and Myſtery of brewing Porter, Ale, Twopenny, and Table Beer, recommending and proving the Eaſe and Poſſibility of every Man's brewing his own Beer, in any Quantity, from one Peck to a hundred Quarters of Malt. Calculated, by expoſing the Deception in Brewing, to reduce the Expence of a Family, and leſſen the deſtructive Practice of Public-houſe tipling.* By Samuel Child, Brewer. 8vo. 19 p. Price 6d. Symonds. 1794.

IT is the avowed purpoſe of the preſent little tract, 'to ſerve the labouring part of mankind, and to render their ſituations more comfortable, by a conſiderable reduction of their domeſtic expences.' We are told, that a family, which conſumes nine barrels of porter in one year, may ſave no leſs than 21. 10s. by brewing this popular beverage at home; ale, twopenny, and ſmall beer, if produced in the ſame manner, will prove equally advantageous.

We

We shall here transcribe the receipt for making porter:

	£.	s.	d.		£.	s.	d.
One quarter malt,	2	2	0	Lime 4 oz. slacked and			
8 lb hops, —	0	9	4	the water after having			
6 lb treacle, —	0	1	6	received the spirit of			
8 lb liquorice root,	0	5	4	the lime poured into			
8 lb essentia bina,	0	4	8	the essentia bina or			
8 lb colour, —	0	4	8	colour in the making,	0	0	1
Capsicum ½ oz. —	0	0	2	Linseed 1 oz. —	0	1	½
Spanish liquorice 2 oz.	0	0	1	Cinnamon 2 3. —	0	0	1½
Cocculus Indicus	0	0	2	Coals, — —	0	2	6
Salt of tartar 2 3.	0	0	1				
Heading ½ oz. —	0	0	1	Total,	3	11	1
Ginger 3 oz. —	9	0	3				

'It must naturally happen,' says the author, 'that the foregoing statement, will surprize many unacquainted with the mysteries of porter brewing; but some articles demand particular attention. First the essentia bina, which is composed of 8 lb of moist sugar, boiled in an iron vessel, for no copper one could withstand the heat sufficiently, till it comes to a thick syrupy consistence, perfectly black and extremely bitter. Secondly colour, composed of 8 lb of moist sugar, boiled till it obtains a middle state between bitter and sweet, and which gives to porter that fine mellow colour, usually so much admired in good porter. These ingredients thus prepared, are added to the first wort, and boiled together with it; this is the basis of porter, a truth sufficiently apparent, by reflecting that 6 lb of sugar may generally be had for 3s. 6d. a bushel of malt is seldom so low as 5s. 6d. upon sugar therefore, variously prepared, does porter depend for strength, spirit and body.

'The heading is a mixture of half allum, and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful head or froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers. The linseed, ginger, limewater, cinnamon, and several other small articles, may be added or withheld according to the taste, custom, or practice of the brewer, being merely optional, and used solely to give a flavor to the beer; hence it is that so many flavors are distinguishable in porter, and so very few brewers are found to resemble each other in their produce. Of the other articles it is sufficient to observe, however much they may surprize, however pernicious or disagreeable they may appear, the author has always found them requisites in brewing of porter, and thinks they must invariably be used by those, who wish to continue the taste, flavor and appearance which they have been accustomed to. For the benefit of those who live in lodgings, I shall add a calculation for one peck of malt; many persons have not the convenience of a copper, though doubtless were my plan to become general, most landlords would find it their interest to provide one for the accommodation of their lodgers, who would be better enabled to pay their rent, and not have recourse to those evasive tricks, which are now so commonly practised upon small housekeepers by the lower class of lodgers. All persons must have a kettle or large vessel to boil their cloaths, which may be supposed to contain two gallons and a half. Here then is a sufficient substitute for a copper;

every

every family muſt have a pail, which will ſerve as a maſh tub, and a waſhing tub will prove an excellent veſſel for the liquor to work in: here then are veſſels ready prepared for every family.—It is but boring a ſmall hole at the bottom of the pail for the liquor to run through, and your maſh tub is complete; though it would be more adviſeable to purchaſe a ſmall tub on purpoſe, a pail being ſomewhat the ſmalleſt.—Here follows the receipt:

	£.	s.	d.			£.	s.	d.
'One peck of malt,	0	1	6	Colour,	—	0	0	2
½ lb of liquorice root,	0	0	2	Treacle,	—	0	0	1½
Spaniſh liquorice, —	0	0	0½	Capſicum and ginger,		0	0	1
Eſſentia, —	0	0	2	Coals,	—	0	0	6
						0	3	1
This will produce ſix gallons of good beer, which bought is						0	7	0
				Leaves clear gain,	— —	0	3	11

Receipt for a barrel of ale.

	£.	s.	d.			£.	s.	d.
Malt, 2½ buſhels, —	0	15	0	Coculus Indicus 1d.				
Hops, 2½ lb. —	0	3	0	Salt, 1d.	—	0	0	¾
Sugar juſt boiled up, allowing for fire and trouble in preparing, 3 lb. — —	0	2	6					
Capſicum 1d. coriander ſeeds 1d. —	0	0	2			1	0	10

The ſmall beer, after your ale is brewed, is ſuppoſed an equivalent for coals.

				£.	s.	d.
A barrel of ale, 128 quarts, at 5d. per quart, bought at a publican's,	—	—	—	2	13	4
Do. brewed at home,	—	—		1	1	10.
Clear gain,	—	—	—	£. 1	11	6

'In addition to the money ſaved, many advantages would be reaped by the poor, were they accuſtomed to brew their own beer, as they would of courſe abſtain from the ale-houſe, that bane to the morals of our working people, and live much more comfortably and happily with their families at home.' O.

LAW.

ART. XXVIII. *The whole Proceedings on the Trial of an Indictment againſt Thomas Walker of Mancheſter, Merchant, William Paul, Samuel Jackſon, James Cheetham, Oliver Pearſall, Benjamin Booth, and Joſeph Collier; for a Conſpiracy to overthrow the Conſtitution and Government, and to aid and aſſiſt the French, (being the King's Enemies) in caſe they ſhould invade this Kingdom. Tried at the Aſſizes at Lancaſter, April 2, 1794, before the Hon. Mr. Juſtice Heath, one of the Judges of his Majeſty's Court of Common Pleas.* Taken in Short-hand by Joſeph Gurney. 8vo. 135 pages. Price 2s. 6d. Mancheſter, Boden; London, Johnſon. 1794.

THIS trial has already excited the attention of the public, and deſerves to be conſidered as one of the moſt extraordinary, that the preſent

preſent unhappy times have produced. Never was a more foul conſpiracy againſt the character, and it may be fairly added, the lives of ſeveral of our fellow-citizens, recorded in the hiſtory of this country; in the degree of profligacy, it equals any thing to be found in the infamous reign of Charles II, and happily too, in point of detection, it ſtands ſecond to nothing that has occurred ſince that diſgraceful period.

The defendants, in the firſt indictment, were charged with 'inciting and encouraging divers diſaffected and ill diſpoſed ſubjects to the jurors unknown, to learn and practiſe, and to be inſtructed in the uſe of fire-arms and military exerciſes, for the purpoſe of aſſiſting his majeſty's enemies, againſt his ſaid majeſty, &c.' and conſpiring, combining, and confederating 'to overthrow by force of arms, the conſtitution and government of this kingdom, as by law eſtabliſhed.' In the ſecond indictment, Mr. Walker was charged with contriving and intending to move and incite the liege ſubjects of our lord the king, to hatred and diſlike of our ſaid lord the king, by maliciouſly and ſeditiouſly uttering, publiſhing, and declaring the words following, of and concerning our ſaid lord the king, that is to ſay: "What are kings? damn the king, (meaning our ſaid lord the now king) what is he (meaning our ſaid lord the king) to us? If I (meaning the ſaid Thomas Walker) had him (meaning our ſaid lord the king) in my power, I (meaning the ſaid Thomas Walker) would as ſoon take his (meaning our ſaid lord the king's) head off, as I (meaning the ſaid Thomas Walker) would tear this paper:" he the ſaid Thomas Walker, then and there, tearing in pieces a piece of paper which he then and there had in his hand, to the great ſcandal of our ſaid lord the king, &c.'

The indictment was opened by Mr. James; after which Mr. Law addreſſed the jury in a long ſpeech, in which he endeavoured (as of late has been but too cuſtomary) to couple the proceedings in France with ſome recent occurrences, that had taken place in this country.

Thomas Dunn, who ſtated himſelf to be a weaver in Mancheſter, was then called, and examined by Mr. Wood. This man, who is a native of Ireland, and who, on a former occaſion, ſwore that he had never been 'chriſtened,' and now acknowledged in court that he could neither 'read nor write,' depoſed, that he had ſeen a number of men in Mr. Walker's houſe, 'going through the manual exerciſe,' and that Mr. W. had ſaid in his preſence, 'we will overthrow the conſtitution by and by.' Thomas Kinnaſton, the deputy conſtable of Salford, who was employed to watch about the houſe of Mr. Walker, ſwore that he ſaw ſeveral people approach it, who after giving a *gentle tap*, were let in. On being reminded that he was 'rather hard of hearing,' he replied that he was 'not *deaf* then.' Here the evidence for the proſecution cloſed.

Mr. Erſkine roſe in behalf of the defendants, and ſtated, 'that this ſerious proceſs had no foundation either in fact or probability, and that it ſtood upon the ſingle evidence of a common ſoldier, or rather a common vagabond, diſcharged as unfit to be a ſoldier. A wretch loſt to every ſenſe of God and religion, who avows that he has none for either, and who is incapable of obſerving common decency as a witneſs in the court.' He then aſſerted, that the arms ſaid to have been collected in Mr. Walker's houſe, for treaſonable purpoſes,

purpoſes, were brought there for the defence of the owner's life, from the fury of a mob.

'I was ſhewn laſt week, (continued he) into this houſe of conſpiracy, treaſon, and death, and ſaw expoſed to view the mighty armoury which was to level the beautiful fabrick of our conſtitution, and to deſtroy the lives and properties of ſeven millions of people; it conſiſted firſt of ſix little ſwivels, purchaſed two years ago, at the ſale of Liveſey, Hargrave, and Co. (of whom we have all heard ſo much) by Mr. Jackſon, a gentleman of Mancheſter, who is alſo one of the defendants, and who gave them to maſter Walker, a boy about ten years of age; ſwivels, you know, are guns ſo called, becauſe they turn upon a pivot; but theſe were taken off their props, were painted, and put upon blocks reſembling carriages of heavy cannon, and in that ſhape may be fairly called childrens toys; you frequently ſee them in the neighbourhood of London adorning the houſes of ſober citizens, who, ſtrangers to Mr. Brown and his improvements, and preferring grandeur to taſte, place them on their ramparts at Mile-end or Iſlington: having been, like Mr. Dunn, (I hope I reſemble him in nothing elſe) having like him ſerved his majeſty as a ſoldier (and I am ready to ſerve him again if my country's ſafety ſhould require) I took a cloſer view of what I ſaw, and obſerving that the muzzle of one of them was broke off, I was curious to know how far this famous conſpiracy had proceeded, and whether they had come into action, when I found the accident had happened on firing a *feu de joie* upon his majeſty's happy recovery, and that they had been afterwards fired upon the prince of Wales's birth-day. Theſe are the only times that in the hands of theſe conſpirators, theſe cannon, big with deſtruction, had opened their little mouths; once to commemorate the indulgent and benign favour of providence in the recovery of the ſovereign, and once as a congratulation to the heir apparent of the crown, on the anniverſary of his birth.'

After he had ended, a variety of reſpectable witneſſes were called to prove, that the arms alluded to, had been collected for the purpoſes already deſcribed, that the apartments, in which men were ſaid to have been frequently exerciſed, were totally unfit for that purpoſe, as a muſket with a ſkrewed bayonet, fixed on the muzzle, could not be *ſhouldered*, in any of them, on account of the lowneſs of the cielings; and finally, that Dunn had acknowledged, in the preſence of ſeveral perſons, that he had been *bribed*, to ſwear againſt the defendants, and that he was unable to ſleep, on account of his perjury againſt Mr. Walker, whoſe pardon he had aſked on his knees.

This wretch being again called into court, acknowledged that he was *drunk*, having gone out of court, and dined with two of the *witneſſes for the crown*.

The defendants were of courſe acquitted, and Dunn committed for perjury.

It is lamentable to reflect, that Benjamin Booth, one of the defendants, had been ſentenced to twelve months impriſonment, on the *ſole* oath of this ſame ruffian, but a ſhort time before.

We cannot take leave of this article, without obſerving, that the cuſtom of arreſting our fellow ſubjects by means of warrants for high-treaſon, in conſequence of which bail is precluded, and a rigorous, and

and often cruel impriſonment enſues, and afterwards trying them for a bailable offence, is contrary to every idea of judicial preciſion, and diſtributive juſtice. The example afforded by this trial, we truſt, will deter all magiſtrates from foſtering informers, and make them more cautious of diſturbing the repoſe, and endangering the health, the fortunes, and the happineſs of their fellow creatures, by means of vague, idle, and unfounded charges, often ſuggeſted by needy profligacy, and ſometimes encouraged and perhaps prompted by guilty ſuſpicion.

As Mr. Walker is in poſſeſſion of ſome facts relative to the ſecret movers of this proſecution, he is bound, by duty to himſelf, and the community, to expoſe the infamous and neſarious arts that have been practiſed againſt him, to the ſcorn and deteſtation of an indignant public.

POLITICS. POLITICAL ECONOMY.

ART. XXIX. *Rapport ſur les Mouvemens qui ont eu lieu ſur l'Eſcadre de la République, commandée par le Vice-Amiral Morard-de Galles, & ſur ſa Rentrée à Breſt, fait aux Repreſentans du Peuple auprès de l'Armée Navale par Jean Bon Saint-André:—Report delivered to the Repreſentatives of the People along with the Fleet, relative to the Commotions which took place on Board the Squadron of the Republic, commanded by Vice-Admiral Morard-de Galles, and the Cauſe of it's Return to Breſt;* by Jean Bon Saint-André. 8vo. 130 pages. Breſt. 1794.

As a maritime nation, we are naturally intereſted in every thing that concerns the navy of France, and as one of the *coaleſced powers* embarked in the preſent unhappy war, we are of courſe inclined to learn why her fleets remained in a ſtate of inactivity and inſignificance during the whole of the laſt ſummer. The public curioſity will be abundantly gratified, in reſpect to theſe circumſtances, by the pamphlet now before us; and in it too perhaps may be traced the cauſe of the brilliant, but unproductive bravery, evinced by the enemy during the late action, and that marked and deciſive ſuperiority, in point of naval tactics, ſo conſpicuouſly diſplayed by our own ſquadron.

Jean Bon Saint-André prefaces his report by aſſerting, 'that, previouſly to the ſurrender of Toulon to the engliſh, France was the moſt formidable maritime power in all Europe.

'Eighteen firſt rates, ready to cruize in the Mediterranean, twelve building, or refitting, added to a great number of frigates,' ſays he, 'might have enabled us to have diſputed the empire of that ſea, with the united forces of England and Spain. On the ocean, twenty two ſail of the line, compoſing the fineſt fleet in the univerſe, and the immenſe reſources in the ports of Breſt, Rochefort, and L'Orient, were ſo many objects of terrour and jealouſy to the engliſh without, and the ariſtocrats and federaliſts within the republic. It was neceſſary, at any rate, to deſtroy, to annihilate, to deliver up to our moſt cruel enemies, this bulwark of our ſafety; to keep up a communication with the rebels of *la Vendee*; to add to their reſources; to furniſh the partiſans of Rolland and Briſſot with an occaſion, and a pretext, to reunite themſelves with the revolted fanatics, and to act in concert with them for the overthrow of the commonwealth. Toulon had indeed been *ſold*, but

but the activity and the courage of Cartaux had preſerved Marſeilles to France, and nothing remained with the counter-revolutionary merchants of that city, but the ſhame and the opprobrium of having been baffled in their attempt to barter the freedom of the people for gold!

'The ſouthern departments, indignant at the idea of having been betrayed, were eager to abjure their errours: they roſe in arms, and marched towards Toulon; the heights which ſurround that city were ſeized on, and the enemy were prevented from penetrating into the territory of liberty.

'The projects of Pitt,' adds he, 'and his accomplices, muſt have been diſconcerted, if our marine eſtabliſhment on the ocean could but preſerve it's ſuperiority. It was not eaſy to corrupt the brave republicans who compoſed the crews of that fleet. Every poſſible art was employed, in order to deceive them.

'The principal agents of ſuch perfidious plots appear to have been thoſe very deputies, who, chaſed too late from the boſom of the convention, had carried along with them into the departments that rage againſt the republic with which they were conſumed, joined to the moſt ardent wiſh, to overturn every thing, provided they could be but revenged on the brave republicans, who had the courage to unmaſk them. Some of them belonged to the departments forming the *ci devant* Britanny. Their lying and calumniating correſpondence had for ſome time before prepared the minds of many to ſecond their criminal intentions. Kervélégan, Blad, and Goſnaire, had alarmed Finiſterre relative to the fate of the convention; they affirmed, that the members were not free; that they deliberated under the hatchets of aſſaſſins; and they added, that by the time their friends had received their letters, in all human probability, they themſelves ſhould be no more. It was thus that Genſonné expreſſed himſelf to thoſe connected with him at Bourdeaux; the tone and expreſſion of the conſpirators was every where the ſame.

'The principal commercial towns greedily ſucked in the poiſon ſo liberally diſtributed by theſe corrupters. Rennes, L'Orient, Vannes, St. Malo, Nantes, and Quimper, *federaliſed*. Of the patriots, ſome of whom were deceived, and ſome perſecuted, no one dared to utter a ſingle word. The *counter-revolution* was thus commenced on land; what was wanting for it's accompliſhment at ſea?

'Breſt was the principal object, to which the chiefs of the faction directed all their attention; they had in vain endeavoured to be received at St. Malo. Their propoſitions were received there with horrour. Sure of Marſeilles, and Toulon, and reckoning on the ſucceſs of their accomplices at Bourdeaux, they alſo aſpired to get poſſeſſion of the firſt ſea port belonging to the republic. How was it poſſible for Breſt to forget her ancient glory? One of the moſt firm ſupporters of the revolution of 1789, ſhe had contributed powerfully in 1792 to the overthrow of the throne; ſhe had demanded with energy the puniſhment of the tyrant, and the eſtabliſhment of the republic. Breſt was the city of freemen, and the reſtoration of the ancient government, under whatever form or colour it might preſent itſelf, ought to have wounded her pride, and alarmed her patriotiſm. It is but too true, however, that Breſt was led aſtray. An armed force marched from her walls, to protect the fugitive deputies, who had retired into Calvados; and you have full proof, in the hand-writing of one of thoſe traitors, that they were intriguing in order to produce an inſurrection there,

and that they even hoped to find an asylum in that city, against the national vengeance.

'This was not, however, the crime of the people, always good, always just, always desirous of peace and happiness, but who can find neither the one nor the other, except in the maintenance of public order. But at Brest, as elsewhere, there were men to whom the revolution was rather an object of speculation, than of patriotism; and who had only consented to adopt the principles of liberty, under the tacit condition, that it should be to their own profit and advantage, and that they should assume the place of the *privileged class*, whom they hated, not from a sentiment of justice and humanity, but from pride and self interest. These men were in some measure the leaders and the orators of the popular society, and they made use of all their influence, in order to support the dangerous system projected by the enemies of the republic. They led the people, by degrees, to conspire against the people. They did more; they openly declared themselves the supporters and the protectors of the persecuted deputies; they favoured the escape of the factious, furnished them with a vessel for Bourdeaux, and accompanied them during the night to the place of embarkation. The constituted authorities at Brest, the district, the municipality, the tribunals either prepared, or gave into the snare. To what a degree then must the influence of errour have operated on the fleet, when the constituted authorities of the principal sea port thus became their seducers?'

The national commissioner after this proceeds to state, that the *federalists* and *aristocrats* had united their endeavours, to ruin the fleets of the Mediterranean and the ocean. The choice made of the officers, he says, could be attributed only to the most perfidious malevolence. The *ci-devant* nobles, those who boasted of having been bred up in what they termed the *marine royale*, men suspected of emigration, and even of participating in the revolt of *la Vendée*, had been elevated 'to the honourable situation of conducting republicans to battle.' Clothed in the ancient uniform, or wearing the buttons and distinctions of the old, on the new, they openly braved the national authority on board the ships of the nation, and infringed the law at the very moment when they invoked the passive obedience of their crew, in the name of that very authority which they themselves had outraged. Careless and inactive, they became the authors of those evils which they did not prevent, and were but little desirous to acquire confidence by means of that firm and courageous conduct which maintains discipline, by means of the virtue and the patriotism of the commanders.

In addition to all these sinister circumstances, great errours had been committed by the government. Quiberon, the station assigned to the fleet, was bad, in every respect; 'politically so, because the adjacent waste was peopled with fanatics, because they there publicly recruited for the army of the rebels, and because the *metal money* of the republic, was deemed inferior to that which bore the effigy of the tyrant.' It was also an improper place of rendezvous in a military point of view, because, independently of the considerations of leaving our own sailors unemployed, and the merchant ships of the enemy unmolested, it was possible for the english navy to attack, and oblige the french to burn their own fleet, in order to prevent it from falling into the hands of the enemy.

It

It appears alſo from a variety of proofs, that propoſitions had been made to the mariners, for the deſtruction of the fleet, during it's cruize on the coaſt of Quiberon. They had been offered gold on condition of cutting the cables; they had a variety of ſeductions thrown out, to allure them, provided they would prove but unfaithful to their oaths.

Nothing particular, however, occurred until the 6th of auguſt. On the evening of that day, a horrid crime was committed on board the Northumberland, commanded by citizen Thomas. Some of the crew, led aſtray no doubt, by counter revolutionary ſuggeſtions, attacked the property of the nation. Much of the running rigging of the mizen and main top gallant maſts was cut and deſtroyed in ſeveral places. The damage done was conſiderable, and if the ſafety of the veſſel were not endangered, the good of the ſervice was aſſuredly affected; for if the fleet, which was then anchored off Belle-iſle, had been ordered to get *under way*, it is certain that the Northumberland could not have obeyed the ſignal. A ſailor, ſuſpected to have been engaged in this plot, was impriſoned during four days for *incivic expreſſions*.

The object of the fleet, which hovered between Belle-iſle and Quiberon, was to prevent a deſcent on the part of the engliſh, in the departments occupied by the inſurgents; but notwithſtanding this, the paſſage by the iſle of Noirmoutier was not blocked up, and the emigrants and rebels eaſily effected a junction by the way of St. Martin. Veſſels, which pretended to belong either to the Americans or to neutral powers, under pretence of loading with ſalt, 'vomited forth the counter-revolutioniſts on the coaſt near Luçon,' and by theſe means reinforced the army of the fanatics, and ſupplied them with ammunition. Inſtead of a fleet, a few armed cruizers ought to have been ſtationed along this coaſt, for as things were contrived, our naval force remained in the moſt impolitic inaction, without preventing any of thoſe private but frequent diſembarkations, which augmented the army of *la Vendée*.

It is alſo to be obſerved, that the ſailors had but little confidence in their officers, and the officers, on the other hand, entertained for each other but little reſpect. The officers of the *ancient ſyſtem*, and thoſe brought up in the merchant ſervice, were irritated and jealous of each other; intrigues took place on board the veſſels; the crews at length appeared in a ſtate of inſurrection, and tumultuouſly demanded to return to Breſt. A diviſion of the naval force, in conſequence of an order from the committee of public ſafety, by which five ſail were ordered to intercept a convoy of Dutch merchantmen, increaſed the diſtruſt of the fleet; and the project itſelf was rendered abortive by the folly of the admiral, who, inſtead of ſending ſealed inſtructions to the captains, to be opened in a certain latitude, confided the purport of the cruize to them, and the deſign was thus betrayed to the enemy.

In the mean time, 'the diſaſtrous news of the infamous treaſon at Toulon' became public. There was but one opinion throughout the fleet, relative to the cowards, 'who had conſented to become ſlaves to the engliſh;'—confidence was now at an end.

It was then that the utmoſt efforts were made by malevolence, in order to induce the fleet to return; it was reported to them, that 44 ſail of the line had been diſcovered in the channel, and that this could be nothing elſe than the combined fleet of England and Ruſſia!

Inſtead of obeying an order for the ſailing of the whole fleet, a council was held on board the admiral's ſhip, conſiſting of delegates from each of the veſſels, in conſequence of which two deputies were ſent, one to the convention, and another to the national commiſſioner at Breſt, requeſting permiſſion to return; this hopeful ſcheme is ſaid to have originated on board the *Côte d'Or*, which had but recently joined the ſquadron, and is ſuppoſed to have brought along with it the ſeeds of the revolt. Captain Dupleſſis Grenedan the commander, not being able to obtain a proper certificate of *civiſm* from his municipality, had produced a forged one; in addition to this he was alſo ſuſpected of having ſerved along with the inſurgents. His officers were not more to be relied on than himſelf; as to the ſailors, many of them were from Dieppe, and notorious for their fanaticiſm, for they often told their meſsmates, 'that they would be damned to all eternity if ever they fought againſt the prieſts.'

No ſooner were theſe events known, than the citizen Trehouart, a repreſentative of the people, repaired on board the fleet; but, after calling a council of war, he was obliged to accord to the nearly unanimous wiſh of the naval officers, and deſire the vice admiral to return to Breſt, where the ſquadron accordingly anchored on the 29th of ſeptember.

It appears, that many of the ſhips had looſened their topſails, as a ſignal for departure, previous to this event, and that private ſignals were frequently made from one ſhip to another, more eſpecially on board the Côte-d'Or and the Terrible.

In a ſummary, under the head of 'general reſult,' it is ſtated, 1. that the mixture of *ci devant nobles*, the officers of the *ancien regime*, and thoſe brought up in the merchant ſervice, is highly hurtful to the republic; 2. that vice admiral Morard-de-Galles, had the prejudices of his (noble) birth and the ſuſpicions of the ſailors againſt him; 3. that the civiſm of rear admiral le Large was doubtful, and that rear admiral Kervelegan poſſeſſed ſentiments incompatible with republican principles; 4. that rear admiral Landais was a patriot, and a ſevere lover of liberty, but ſuſpicious, and incapable of conciliating the affections of his men; 5. that captain Bois-Sauveur, commander of la Superbe, had given a ball at Quiberon on the day ſucceeding that in which the news had arrived of the treachery of the touloneſe; 6. that captain Thomas, of the Northumberland, had pretended to juſtify his crew when they looſened their topſails, by ſaying, that they were not in *inſurrection*, but in a *revolutionary ſtate*; 7. that Larichiere, a *ci-devant* noble, is accuſed of having emigrated; 8. that captain Koetnampren, of le Jean Bart, is a counter revolutionary hypocrite, under the feigned character of a patriot.

In conſequence of this report, vice admiral Morard-de-Galles was diſmiſſed the ſervice, and ordered to repair to Paris; the rear admirals Kervelegan and le Large were alſo caſhiered, and ordered to leave Breſt within 24 hours; the captains Bois-Sauveur, Thomas, and lieutenant Vilſon, experienced the ſame treatment; Dupleſſis Grenedan, commander of la Côte-d'Or, and captain Koetnampren of the Jean Bart, together with three inferiour officers of the Tourville, were arreſted, and delivered over to the revolutionary tribunal; the captains Bonnefous and Larichery were put under arreſt; the reſignation of rear admiral Landais was accepted; and captain Villaret, who was *proviſionally* declared

elated rear admiral of the fleets of the republic, received orders to hoist his flag on board la Côte d'Or, which was henceforth to be known by the name of la Montagne.

It appears evidently from the report now before us, that the Briſſotine party had been extremely neglectful of the fleet, and that the ſafety of our merchantmen, during the laſt ſummer, is intirely to be attributed to the ſpirit of diſaffection and diſunion that reigned on board the enemy's ſhips. Perhaps, too, while the bravery diſplayed during the late memorable action may have ariſen from the republican zeal of the new officers, the acknowledged want of ſeamanſhip, that preceded it, may be fairly traced to the inexperience of men, who have not yet had either time or opportunity, to attain ſkill and proficiency in naval tactics.

ART. XXX. *A Proſpect of the political Relations which ſubſiſt between the French Republic and the Helvetic Body.* By Colonel Weiſs, Member of the ſovereign Council of Berne. Originally publiſhed in French, Feb. 20, 1793. Tranſlated by Weeden Butler, B. A. of Sidney Suſſex College, Cambridge. 8vo. 56 pages. Pr. 1s. 6d. Debrett. 1794.

THE author of this little pamphlet poſſeſſes conſiderable power and great influence in his native country, and, greatly to his honour, he has conſtantly exerted theſe for the beſt purpoſes.

The colonel here acknowledges the juſtice, and even the neceſſity, of the french revolution, and thinks, that the appropriation of the ſuperfluities of the clergy to the purpoſes of the ſtate, can be termed 'ſacrilege' only by ignorant monks.

The advantages reſulting to France from a peace with Switzerland are detailed at full length, and the conſequence of an aggreſſion on the part of the former pointed out in bold and maſculine terms: 'Our preparations are all ready, every thing is foreſeen, every thing is calculated, all, even to the laſt man, commanded. At the firſt diſcharge of cannon our beacons will be lighted up, the *landſtourm* will be ſounded, all will ruſh forward, all will be arouſed to animation;—and ſwear in the preſence of that God, in whom we are happy to believe, that we will either conquer or die!'

The following ſhort paſſage evinces the author's opinion of what was likely to occur, had France been ſubjugated by the coalition of kings armed againſt her:

'Yours, moreover, is the cauſe of humanity; for it is almoſt come to ſuch a paſs, that you muſt either conquer, or be conquered. In the latter caſe, we ſhall return to priſtine barbarity, princes will enter into a confederacy, and knowledge will inſenſibly contract itſelf; people will attribute to philoſophy even the very dereliction of its principles, and readily conſider as its conſequence, what is only the effect of exiſting circumſtances. A rod of iron will be extended over all Europe; ignorance, fanatiſciſm, and the terrors of the inquiſition, will again ſpring into exiſtence; and thus our ill-fated deſcendants will groan under the effects of a revolution which ſhould have conſtituted their felicity.' We could have wiſhed, that the tranſlator had not encumbered the text with his own notes, as they are in no one inſtance neceſſary.

ART.

ART. XXXI. *Considerations on the Structure of the House of Commons; and on the Plans of parliamentary Reform agitated on the present Day.* By the Rev. D. M. Peacock, M. A. 8vo. 93 pages. Price 2s. Debrett. 1794.

THE author of this tract is averse to every plan of parliamentary reform hitherto offered to the public; he is, in short, the warm panegyrist of the britiſh conſtitution as it *now ſtands*, and indeed ſeems to be moſt in love with it's deformities; while he ſhudders at the very idea of *corruption*, he is every where a profeſſed apologiſt, and even a warm advocate for influence.

It is moſt feelingly lamented by him, that the inhabitants of this iſland have been taught 'to diveſt themſelves, not only of all ſuperſtitious reverence, but of all ſober and rational reſpect for names and authorities;' that they are inſtructed to believe, 'that the people are the ſole reſidence of majeſty, and the only ſource of all legitimate power;' and that 'all public tranſactions are canvaſſed and ſcrutinized with the moſt jealous ſeverity.' Theſe are very extraordinary and alarming complaints indeed! s.

ART. XXXII. *A Defence of the political and parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. 35 pages. Price 1s. Eaton. 1794.

IN defending the character of Mr. Burke, this writer does not attempt to deny the inconſiſtencies of his conduct, but to account for them. Have he been guilty of apoſtacy in forſaking his old friends; it was occaſioned by the dreadful horrours of alarm.—Did he promulgate doctrines on french affairs, contrary to thoſe which he profeſſed and acted upon, in the american war; he has ſince diſcovered the bad tendency of thoſe principles, and thought it wiſe and prudent to put on the armour of deſpotiſm. Were he an adviſer of the meaſure of going to war with France; he had diſcovered the neceſſity of diſpoſſeſſing the country of it's redundant wealth.—Did he purſue vigorouſly judicious meaſures of public economy, and afterwards abandon them; the moment he had gotten poſſeſſion of the pay-office, he diſcovered the impracticability of economy, and ſaw that theory and practice were two things. Did he oppoſe in 1794 a meaſure he adopted in 1780; there are times and ſeaſons for all things. In the ſame vein of ironical defence does this writer follow Mr. Burke through the coalition, and the impeachment of Mr. Haſtings. The unprecedented length of Mr. Haſtings's trial is thus pleaſantly vindicated.

P. 31. 'It has been ſaid, that the unprecedented length of the impeachment was a diſgrace to the juriſprudence of the country, and an intolerable grievance to Mr. Haſtings. That it has been attended with ſome *ſlight* inconvenience to that gentleman I am ready to admit: but is the inconvenience of an individual to be regarded, when ſo much *pleaſure* and *ſatisfaction* ariſe to the whole nation, from its curioſity being gratified in beholding the novel and ſuperb ſpectacle occaſioned by the trial of Warren Haſtings? If it were conſidered only in the light of an experiment, purpoſely continued to aſcertain the utmoſt patience and ſenſibility of a britiſh ſubject, I think the meaſure *defenſible*. As a plan of public entertainment, it beggars every thing here-

tofore deſigned by the ingenuity of man.—If the gay and volatile wiſh for a treat in the comic line, they may go to Weſtminſter hall, to hear the wit and pleaſantry of Mr. Sheridan. If the fretful and melancholy deſire to be preſent at the rehearſal of deep tragedy, they may repair to the trial, and bedew their cheeks with grief, by liſtening to the doleful harangue of Mr. Burke. If thoſe of a grave inquiſitive turn long to hear a ſpeech of animated eloquence, and much ſolid argument built upon hypotheſis, they need only repair to the hall, and obſerve the performance of meſſrs. Fox and Grey. If there are any who delight to puzzle themſelves in the explication of riddles, let them haſten to the high court of impeachment, and contemplate the logic of Mr. Windham! And if the dull and ſtupid part of his majeſty's liege ſubjects wiſh to improve their intellects, they have nothing more to do, after providing an antidote againſt falling aſleep, than to procure a ticket of admiſſion, and liſten to the *ſhrewd, animating* oration of John Anſtruther, eſq. the welch judge!

'Some *ignorant* perſons have imprudently declared, that the ſalutary injunction laid upon a common jury, which forbids them eating or drinking till they have returned their verdict, ought to be obſerved by the peers when they try an impeachment. Good heaven! what would have been the condition of the high court of parliament ſix years ago, if this regulation had prevailed in the trial of Warren Haſtings! why every noble juror muſt have been abſolutely ſtarved to death! and the proud ariſtocracy of England to be found only in the court calendar! Nor would the miſchief end here, for the defendant having loſt both judge and jury, might very reaſonably take it for granted, that his trial had terminated in his favour, and thus elude the purſuit of *juſtice*.'

ART. XXXIII. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Eſq. 8vo. 36 pages. Price 6d. Eaton. 1794.

THE principal purport of this letter is, not to admoniſh the clergy either of the church of Scotland or of England, but to ſupport the cry of reform; and the writer, notwithſtanding the diſrepute into which the queſtion has fallen, has the boldneſs to maintain, that political reform is not a frightful phantom, but an important object of purſuit; and muſt continue ſo till government has attained every improvement of which it is capable. The miſchievous conſequences of the *funding ſyſtem* in this country are particularly inſiſted upon.

This ſyſtem, ſays the writer, (P. 15.) 'has heaped on our heads two hundred and eighty millions of debt, and the nation is burthened with an annual taxation of about eighteen millions to pay the intereſt thereof, and defray the expences of government, which have kept pace with the increaſe of this debt. This is our peace expenditure, from which no reduction is ſaid to be feaſible; for the funding ſyſtem contrives that the expences of war are not felt by the people during the continuance, any more than in peace, except by the ſcarcity of money which the influx into the treaſury occaſions, and which is a gulph that devours the ſubſtance of the nation.

'It is now above a century ſince William opened this box of Pandora, which has ſet us at enmity with the world; and in this time we have, at an average, ſpent upwards of three millions annually above our

our revenue. Will any impartial perſon ſay that this prodigality, ſo big with ultimate ruin, has not its ſource in a defect, when it has produced ſuch conſtantly malignant effects for a century?'

To the funding ſyſtem this writer imputes the deſtructive wars in which the nation has been involved; and he foreſees from this cauſe a rapidly accumulating burthen of taxes, paid by labour to idleneſs, which muſt inevitably be deſtructive of our national proſperity. The only remedy for the threatening evils he thinks to be, a ſpeedy termination of the preſent war, for which he can find no juſt ground, and in which he ſees no proſpect of ſucceſs, and the adoption of ſuch plans of political melioration as may check the riſing ſpirit of diſcontent. The author reaſons forcibly upon plain facts, and deſerves attention. He concludes by ironically conjuring the clergy to anathematize the accurſed plant called reaſon, becauſe, though they have given it many fatal blows, the hydra requires to have it's head lopt off anew.

ART. XXXIV. *Outline of a Commentary on Revelations XI. 1—14.* 8vo. 27 pages. Price 9d. Johnſon. 1794.

THIS writer adopts Mr. Evanſon's opinion, that the apoſtacy from the pure religion of Jeſus Chriſt, predicted in the New Teſtament, took it's riſe at the time when, under the emperor Conſtantine, chriſtianity became connected with the civil power; that it was continually increaſing from the year 325, when the firſt council of Nice was held, to the year 1585, when the dutch aſſerted their religious and civil independence againſt the monarchy of Spain; and that, 'ſince that time [325], at the regular interval of 1260 years, from every encroachment upon religious liberty, correſponding inſtances of emancipation have taken place.' Upon this ground, he undertakes to explain that part of the book of Revelation referred to in the title. The commentary will [by moſt, perhaps, be thought more ingenious than ſatisfactory; but it is made the vehicle of general obſervations, which will be read with pleaſure, by ſuch as wiſh for the ſpeedy correction of thoſe evils, which civil and eccleſiaſtical tyranny have introduced. In the following extract the ſentiments of freedom are clearly and forcibly expreſſed. P. 10.

'Ver. 7. *And when they ſhall have finiſhed*, compleated, *their teſtimony, the wild beaſt that aſcendeth out of the bottomleſs pit*, the ſea, *ſhall make war againſt them, and ſhall overcome them, and kill them.* When the principles of liberty, which have hitherto been confined to the ſpeculations of men, who retired from the world to avoid perſecution, ſhall be compleatly underſtood as a ſcience, and ſufficiently promulgated among mankind; when they ſhall have arrived at ſuch a ſtate as to be reducible to practice, and incorporated in an actual code, the combined powers of the european weſtern empire, under its laſt and pollarchical deſcription, ſhall with the fury of a ſavage beaſt wage war againſt them *.

The

* 'Inſtant death to rebels taken in arms—decapitation, and confiſcation, to the members of the departments, diſtricts, and municipalities—military execution to the members of the nati-

The confederates of Pilnitz have combated 'to put a ſtop to attacks made on the throne and the altar;' that is, to reſtore deſpotiſm and ſuperſtition; and conſequently extirpate every trace of liberty *. For a time they have ſucceeded. Have they not ſilenced the voice of reaſon and religion throughout their ſeveral dominions; and counteracted every principle of good government and the goſpel to carry on this war? More particularly with reſpect to France itſelf, have they not been the original cauſe, and the convention and French people their organ, for preventing the conſtitution, framed and accepted in that country, from producing its genuine effects, or being more than a dead letter? In theory, that conſtitution is founded on the rights of man; breathes liberty, equality, and ſecurity to the perſon and property of every citizen, whatever be his religious tenets; and tends to the production of univerſal peace. In practice, the nation is under an abſolute military deſpotiſm, *for the preſent*; every thing is in a ſtate of requiſition; they are at war; they are plunderers; their confiſcations are innumerable; murder is familiar with their armies, and their revolutionary tribunal; maſſacre with their populace. In regard to worſhip, deiſm is the order of the day; every approach to the profeſſion of chriſtianity would be treated as fanatical, diſaffected, and counter-revolutionary. In every other country the cry of the multitude againſt jacobiniſm is nothing but a ſavage war-hoop againſt freedom: a principle which may at this moment be ſaid to be dead throughout the empire.' M. D.

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onal aſſembly, magiſtrates, and all the inhabitants of Paris; and total deſtruction to their guilty city. All places and towns whatſoever—ſhall incur the ſame puniſhments as thoſe inflicted on the inhabitants of Paris; their route ſhall be marked with a ſeries of exemplary puniſhments juſtly due to the authors and abettors of crimes, for which there is no remiſſion.' *Brunſwick's Manifeſto.* 'If ever a foreign prince enters into France, he muſt enter it, as into a country of aſſaſſins. The mode of civilized war will not be practiſed, nor are the French, who act upon the preſent ſyſtem, entitled to expect it—The hell-hounds of war on all ſides will be uncoupled and unmuzzled.' *Burke's Letter to a member of the national aſſembly.* Another project was to *ſtarve* the French; to exterminate them in any way, as *natural enemies* of the human race. And yet ſome complain of the ſanguinary decrees of the convention!!! The removal of the royal family from Paris, or the omiſſion of ſtopping ſuch a proceeding, was to be puniſhed as a crime *for which there is no remiſſion.* The martyrdom of the bleſſed king Charles I. 'nothing but the blood of the ſon of God can expiate.' *Form of prayer for 30th of January.*

'* The committee of legiſlature of Maſſachuſetts, one might almoſt imagine, were expounding this paſſage of St. John, when they ſaid, 'We conſider the preſent war of Europe as a war of principles; a *combination of kings, and nobles temporal and ſpiritual,* againſt the *equal rights of men, civil and religious.*' Anſwer to the governor's ſpeech, June 7. *Star,* July 26.'

ART.

ART. XXXV. *Tithes politically, judicially, and justly considered. Addressed to the Clergy of the University of Cambridge; with Strictures upon the Farnham Hop-Bill, in which the Necessity of a general Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out, such as may meet the public Will.* By a Pluralist. 8vo. 190 pages. Price 4*s.* sewed. Marsom. 1794.

ONE might be tempted to suppose, from the perusal of this little tract, that the clergy of the church of England were feebly struggling against oppression, and on the eve of that period, when, like their predecessors in the christian vineyard, they will have little beside their own private virtues, and personal industry, to look to for support.

It is thus, that the author delivers his sentiments to his brethren, in what he terms his 'proemial address.'

'Our ecclesiastical establishment is the most prominent feature in the british constitution. Most acknowledge the fact;—few are attentive to its immediate deduction. Would we preserve the one in health, vigor, and beauty, the other must not be suffered to drop into decay, or to acquire deformity. The clergy are the immediate servants of the crown. Polity alone forbids that poverty should subject them to the contempt of the people. Time, inadvertency, and tyranny, have conspired to divest you of your rights. The humanity of the age, the prudence of the state, and your own exertions, may, if they procure you not a full compensation, at least restore to you reconciliation and peace with your respective parishes.

'As servants of the state—diverting the order of its sacred dignity—you have a right occasionally with its other servants, to expect a provision proportioned to your rank and service. But is this the case at present? Are not your stipends most unreasonably less in proportion, than those received by the most servile appendages of government? Is not that little frequently withheld by the greedy grasp of avarice, aided by the irresistible power of combination? Is it not when paid, embittered by the contempt of the rich, and the insult of the vulgar? Are not some of you, through the love of peace—others through the pressure of poverty—daily relaxing in your rights? Does not modus rise upon modus, exemption upon exemption, and one claim of immunity only exist, till another is raised sufficient to cover it, with something still more injurious? May you not then rationally expect, that the time will shortly arrive, when the hand of prescription shall have completely erazed every record of your due, and left one universal blank against your demand?

'Amidst this general injustice,—if you apply to a jury, your task is to combat invincible prejudice; if you appeal to equity, what is it but pursuing subterfuge and evasion through all the mazes of sophistry and litigation, at a ruinous expence? The one oppresses you with every wrong; the other denies you every right or relief. It is in vain to depend on *oaths* in the first instance, and on *justice* in the latter. Such is the general abhorrence of tithes, that both are equally regardless of their solemn engage-

ments. Jurors forget the evidence of facts, and courts of equity forego the inference of reaſon, whenever the claims of the church are the cauſe of complaint.'

After lamenting the hardſhips experienced in conſequence of the acts in favour of the cultivation of hemp, flax, and madder; on which occaſions, 'becauſe the growing of theſe articles was thought to be beneficial to the country at large, the honour of God was ſet at nought, and the intereſts of his miniſters ſacrificed without mercy;' the reverend author endeavours to alarm the conſciences of thoſe laymen, 'who poſſeſs church lands in England, for which their anceſtors gave no juſt conſideration.' He then examines the origin and nature of moduſes, points out the hardſhips experienced by the clergy, during the proſecution of their claims in the courts of juſtice, and ſeems to inſinuate, that even the judges are averſe to them. He very properly laments the diſagreements which take place between the paſtors and their pariſhioners relative to tithes, and concludes by enforcing the neceſſity of a commutation. This he thinks might be accompliſhed by beſtowing land in lieu of tithes, and thus enabling the clergy to become exemplary farmers; or if this ſhould be objected to, he propoſes, that government ſhould take the church revenue into it's own poſſeſſion, and pay certain ſtipends out of the exchequer in the place of it; nay, he goes ſo far as to ſuggeſt, that all deaneries, prebends, and ſinecures, may be ſuffered to drop into oblivion, and that the ſums ariſing from them be divided among the parochial clergy.

The author, who is ſenſible, that 'the vulgar' are fond 'of talking of *fat* rectories, overgrown biſhoprics, commendams, pluralities, &c.' ſeems very deſirous to refute ſuch popular notions. S.

ART. XXXVI. *Eccleſiaſtical Eſtabliſhments detrimental to a State. Written in England.* 8vo. 24 pages. Price 6d. Philadelphia printed. Sold in London by J. Johnſon. 1793.

A DIRECT and ſerious attack is here made upon all eccleſiaſtical eſtabliſhments. The writer ſets out upon the general principle, that ſupporting any body of men by a ſettled proviſion, for the promotion of any ſcience, renders their efforts feeble and inefficacious, by taking away the firſt motive to exertion; whilſt, on the other ſide, they, who by compulſion contribute to this proviſion, intereſt themſelves little in the ſucceſs of the deſign, and little connection is formed between thoſe who pay and thoſe who receive.

With reſpect to religion, it is ſuggeſted, that there are peculiar reaſons why it ſhould not be patronized by the ſtate. Such patronage creates a ſuſpicion, that it is not able to ſupport itſelf by it's own intrinſic merit. In the endleſs variety of religious opinions which prevails, to put one ſet of men above another on this account, is a ſoleciſm in politics, that will for ever diſgrace the wiſdom of our anceſtors. The old practice of eſtabliſhing only one mode, and obliging perſons who may not approve of it to give their ſupport to it, and leaving them to ſupport any other which they

they may prefer, is barbarous and miſchievous indeed: it is worthy only of the dark ages, and it is one of the darkeſt parts of them. It is not for a moment to be ſuppoſed, that ſuch a plan would ſeriouſly enter into the contemplation of enlightened legiſlators; unleſs it were from ſubmiſſion to the aſcendancy of prieſtcraft, or in compliance with the prejudices of the people.—Eſtabliſhments, it is further urged, tend to make thoſe who belong to them, both clergy and laity, ignorant, arrogant, and intolerant, through a conſciouſneſs of independence, countenance, and authority. The clergy are, in general, enemies to thoſe changes, which time renders neceſſary in all human inſtitutions; they are more tenacious of the inſtitutions on which they depend for their ſupport, than any other kind of placemen; for they have ſeldom much knowledge, or practice, in any other way of life, to which they could betake themſelves. Other placemen might be made uſeful to the ſtate in ſome buſineſs or employment, but black will take no other colour.

Without inquiring into the truth or falſhood of the doctrine of any individual church, this writer objects to eſtabliſhments as ſuch, from the perſuaſion, that their neceſſary tendency is, to ſpread corruption among their adherents, to increaſe the number of the diſcontented, and to bring oppreſſion and perſecution upon the moſt upright and intelligent part of mankind. He adds in concluſion, P. 20.

'If this then be the tendency of a perfect eſtabliſhment, what muſt be the tendency of an eſtabliſhment that could be deviſed by any one aſſembly at any one time. It *muſt* partake of the imperfections of the age: and when improvements are daily making in the whole circle of the ſciences, is there to be no room left for improvements in theology? Have we received all the light that a better knowledge of the ancient languages and cuſtoms—that enquiry free and unfettered by ſuperſtition and prieſtcraft, can give? If improvements are made, is the public to be deprived of them, are they to be concealed becauſe ſome locuſt would be deprived of its prey—ſome hireling of the perquiſites of office? Away with ſuch notions to the regions of darkneſs from whence they came. Let enquiry be free as air. Let virtue and ingenuity be diſcovered. Let thoſe who are diſpoſed to ſtudy and to teach religion teach it, and they will meet with encouragement according to their merit. Then ſhall we know whether chriſtianity, unadulterated and continually receiving additional elucidations, be worth preſerving. Then, and not till then, will men be free to act entirely according to their conviction, without injuring their character and proſpects as men or as citizens. Of the virtue and happineſs that would ariſe to individuals, and to the ſtate from ſuch a conſtitution, we can now form no idea. Like the aëroſtatic adventurer who ſaw the clouds rolling away beneath his feet; the ſky without any medium, and the ſun gilding his whole horizon, we may look round in ſurpriſe, and melt at the proſpect; but we cannot judge of the ſituation and proportions of the objects.

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'The bigotted and the intereſted will alone be ſtartled at the propoſal of putting all religious opinions and perſons exactly upon a footing. Civil government has no more to do with them, than with the diſpute about the length of a degree at the equator and at the poles. Let them ſettle matters as they pleaſe. When ſtate emoluments are out of their view, when imaginary honour or falſe ſhame ariſe from no party, they will ſoon grow calm. "If the opinion be of men, it will come to nought, and if it be of God, ye cannot fight againſt it." America has ſet a great example. Her enlightened legiſlators went perhaps as far as could be expected, at her firſt emancipation. But, with deference to their judgment, the example is ſtill imperfect. This is the caſe in ſome of the New England ſtates. Enacting a law that all perſons ſhall contribute to the ſupport of religion in ſome form, is only like enacting, that they ſhall feed and clothe themſelves. The ſtrong and univerſal ſenſe of religion in the human mind may be ſafely truſted. It will always impel men to deviſe ſuch forms and modes of worſhip as are ſuitable to the times and circumſtances; and common prudence will (as in all other affairs) direct both the miniſter and the people to ſupport them in a becoming manner. The interference of governments can do no good; it may excite ſuſpicion, and it may create a hardſhip. If a man can perſuade himſelf that there is no God, it is perſecution to oblige him to contribute to the worſhip of any. While he demeans himſelf as a good citizen, he has a right to all the privileges and immunities of complete liberty and equality, without any other conſideration. His followers will never be numerous. He will do no more harm than the man who is reported to have been able to ſtand on his head upon the ſpire of a church; and by completely exempting him from all contributions to religion, he will be deprived of an opportunity of complaint, and of the means of exciting the public attention.'

We give the preceding extracts from this pamphlet without any comment, leaving every reader to form his own judgment upon them, according to his preconceptions, habits, and connections.

M. D.

IRISH AFFAIRS.

ART. XXXVII. *Political Eſſays relative to the Affairs of Ireland, in* 1791, 1792, *and* 1793; *with Remarks on the preſent State of that Country.* By Theobald M'Kenna, Eſq. 8vo. 289 pages. Price 5s in boards. Debrett. 1794.

THE late act of the legiſlature, which communicated political exiſtence to the roman catholics of Ireland, and thereby added thirty thouſand electors to the conſtituent body of that kingdom, was certainly dictated by wiſe and liberal policy. The editor of theſe papers conſiders it as the moſt ample conceſſion, which, in the entire extent of the britiſh territory, has been made to the ſubject ſince the grant of Magna Charta; and as forming, together with other political regulations, which have taken place in Ireland ſince the commencement of the preſent reign, an extenſive revolution, the moſt ſalutary which the world

world has for a long time witneſſed. When it is recollected, how much yet remains to be done, this may perhaps appear an exaggerated eulogy. Every acquiſition in favour of freedom is, however, important: and the hiſtory of any ſucceſsful ſtruggle for liberty muſt be worth preſerving. In this view, the papers here collected are valuable. The volume contains ſeveral eſſays publiſhed during the courſe of this controverſy, for the purpoſe of explaining the condition of the iriſh catholics, and applying in their favour the principles of civil liberty. The pieces republiſhed are, The Conſtitutional Intereſts of Ireland with reſpect to the Roman Catholics, originally publiſhed at Dublin, january 1791.—Declaration of the Catholic Society of Dublin, publiſhed in october 1791.—Preface to the ſecond edition of Conſtitutional Intereſts, &c., publiſhed in may 1792.—A Declaration of Political Sentiments publiſhed by the Roman Catholics of the City and Vicinity of Waterford, in anſwer to the Reſolutions entered into by the different Grand Juries at the Summer Aſſizes, 1792.—Addreſs to the Roman Catholics of Ireland, relative to the Proceedings during the Summer of 1792, and on the Means and Practicability of a tranquil Emancipation, publiſhed in october 1792.—Declaration at a General Meeting of the Roman Catholics of the County and City of Cork, convened by public advertiſement, and held at the Cork Tavern, 15th october, 1792.—Thoughts on the preſent Politics of Ireland, in a Letter to Robert Simms, Eſq., Secretary to the Society of United Iriſhmen of Belfaſt, publiſhed in february 1792. An Eſſay on parliamentary Reform, and on the Evils likely to enſue from a republican Conſtitution in Ireland, publiſhed in february 1793.—Subſtance of the arguments offered to the General Meeting of Roman Catholics, april 22, 1793, on the queſtion whether the Meeting ſhould then be diſſolved.

To theſe pieces are prefixed the author's remarks on the preſent ſtate of Ireland, the principal object of which appears to be, to juſtify the meaſures of adminiſtration, and to ſilence the murmurs of diſſatisfaction. Mr. K. vindicates the ſteps lately taken to ſuppreſs political aſſemblies, in a manner which ſhows, that he is ſo perfectly ſatisfied with the privileges which have been granted to the roman catholics, as to ſee no neceſſity for any further reformation. On this ſubject he writes as follows. P. lx.

'The act to prevent conventions is repreſented by the writer before me, Mr. Plowden, as the outrageous expedient of an unaccommodating government to cruſh the expreſſion of well founded murmurs. Whether originally juſtifiable, or otherwiſe, every diſpaſſionate man in the nation muſt allow, that theſe aſſemblies had now fallen into abuſe. There appeared a manifeſt deſign to render ſuch meetings habitual; and they were likely to become the engine of every petty demagogue, and the reſource of every petty diſſatisfaction. Indeed, the convention which was held at Dungannon in 1793, appears to have been already of this deſcription. The real grievance of Ireland is the want of ſufficient occupation for her hands; the cauſe of that inconvenience is her want of capital. It was clearly the intereſt of the kingdom to invite confidence, by preſenting to the world a government, ſtrong, as well by the correction of abuſes, as by vigour and vigilance in preventing intemperance. If theſe ſchools of diſaffection were to be ſuppreſſed, it was more merciful to denounce to the unwary the ſenſe of

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the legiſlature, and to reclaim them, than to permit the evil and puniſh it.

'But is the avenue of parliament cloſed to the ſubject by this law? No. The right of petitioning is regulated and re-enacted. It is ſtrictly forbidden to convene as delegates, becauſe the parliament is ſuppoſed to poſſeſs that character, and becauſe that mode of collecting the public ſentiment has no advantage to counterbalance the miſchief of inflaming the nation, and diverting the people from their neceſſary occupations which were known to have ariſen from it. The Iriſh Convention bill reſembles that act of Charles the ſecond, which prohibits more than a certain number to preſent a petition to parliament. That law has never interrupted the exerciſe of the ſubject's right to approach the legiſlature. The privilege of petitioning is rather ſecured by it than interrupted. By the political hurricane which Ireland felt in the year 1792, the lower order of the people was vehemently agitated; from the month of may, in that year, to the enſuing january, there were ſome injudicious proceedings of roman catholics in Dublin*; there were many, by the partiſans of reform; and one very general, and by no means the leaſt inflammatory, adopted by the greater part of the grand juries throughout the kingdom. By all theſe provocations, a conſiderable degree of ferment had been excited through the nation; and it extended to a peaſantry, whoſe ſituation already too much prepared it to be unquiet. There were perſons in the kingdom who miſtook for patriotiſm their reluctance to obey, or their expectations of acquiring weight from democratic innovation. The good to be derived to the lower claſs from the conceſſion of the legiſlature was remote, and eluded their ſagacity; the incitements to outrage were urgent and immediate. It would not have been difficult to have miſled the people, ere yet they had been rendered ſenſible of their improved condition. If, becauſe ſome conventions had acquired celebrity, corporations of licenſed conſpiracy had been permitted to form under the ſame appellation; and if, by the protection of an applauded name (that of the volunteers) arms had been ſuffered to fall into the hands of men, without reſtraint or ſelection, theſe perſons muſt afterwards inevitably have governed the country; the conventional aſſemblies would have preſented a rallying point; the armed bodies would have proved the inſtruments of the diſaffected. By the convention bill, the former danger was prevented: the latter attempt was wiſely and fortunately defeated by the judicious interference of the executive power. Without theſe laudable and well-timed exertions, Ireland was loſt to the crown, or at leaſt to peace, to induſtry, and to private happineſs†. O.

* I allude to the gentlemen who were called the ſub-committee of the catholics.

† I have omitted to detail the proofs of inſidious deſign in the gentlemen who were active in promoting the laſt convention held at Dungannon, and which they appeared deſirous to propagate through the nation, by means of ſimilar meetings, becauſe this duty has been very ably and faithfully diſcharged by a ſenſible and honeſt man, who was a member of the aſſembly, and witneſs to their proceedings. *See Letters to the Inhabitants of the Town and Lordſhip of Newry, by Joſeph Pollock, Eſq.*'

ART.

PLATONIC PHILOSOPHY.

ART. XXXVIII. *Two Orations of the Emperor Julian; one to the Sovereign Sun, and the other to the Mother of the Gods; tranſlated from the Greek. With Notes, and a copious Introduction, in which ſome of the greateſt Arcana of the Grecian Theology are unfolded.* 8vo. 273 pages. Jeffrey. 1793.

IN the introduction, the tranſlator, agreeably to his belief in the doctrine of the metempſycoſis, obſerves as follows. Introd. p. v.

'The emperor Julian, the author of the two following orations, is well known in the character of a ſovereign and an apoſtate which he once ſuſtained, but very few are acquainted with him in the character of a theologiſt and philoſopher, which he diſplays through the whole of his works, in a manner by no means contemptible or weak. It is true, indeed, that his philoſophical and theological attainments are not to be compared with thoſe of Pythagoras, Plato, and Proclus, who appear to have arrived at the ſummit of human piety and wiſdom, or with thoſe of many of the platoniſts prior and poſterior to Proclus; but, at the ſame time, they were certainly far ſuperior to thoſe which many celebrated antients poſſeſſed, or which even fell to the ſhare of ſuch a man as the biographer Plutarch.

'Indeed it is impoſſible that a man burthened with the weight of a corrupt empire, ſuch as that of Rome, or that the governor of any community except a republic, like that of Plato, ſhould be able to philoſophiſe in the moſt exquiſite degree, and leave monuments behind him of perfect erudition and ſcience. Julian, however, appears to have poſſeſſed as much of the philoſophical genius as could poſſibly be the portion of an emperor of Rome, and was doubtleſs as much ſuperior to any other emperor, either prior or poſterior to him, as the philoſophy and theology which he zealouſly profeſſed tranſcend all others in dignity and worth. Hence, in the enſuing orations, he has happily blended the majeſtic diction of a roman emperor with the gravity of ſentiment peculiar to a platonic philoſopher, and with that ſcientific and manly piety which is ſo conſpicuous in the writings of antient theologiſts. His language is, indeed, highly magnificent, and in every reſpect becoming the exalted rank which he ſuſtained, and the great importance of the ſubjects of his diſcourſe: in ſhort, the grandeur of his ſoul is ſo viſible in his compoſition, that we may ſafely credit what he aſſerted of himſelf, that he was formerly Alexander the great. And if we conſider the actions of Alexander and Julian, we ſhall eaſily be induced to believe, that it was one and the ſame perſon who, in different periods, induced the indians, bactrians, and inhabitants of Caucaſus, to worſhip the grecian deities: took down the contemptible enſign of his predeceſſor, and raiſed in its ſtead the majeſtic roman eagles.'

Many of our readers probably will ſmile at this paſſage; the doctrine, however, on which it is grounded, was very ſeriouſly believed by ſome of the ancient philoſophers, and is alſo, it ſhould ſeem, ſeriouſly believed by the tranſlator of this work.

Theſe two orations were very haſty productions. At the end of the oration to the mother of the gods, Julian ſays, 'he compoſed this oration without any reſpite, in a ſhort part of one night, without any previous

previous reading or meditation on the ſubject, and without even intending to diſcourſe on theſe particulars, till he call'd for theſe notebooks in order to commit them to writing. The goddeſs herſelf is a witneſs of the truth of my aſſertion.' The comprehenſive view however that he takes of the ſubject which he handles, and the eaſy flow of his language, are evident proofs, that he poſſeſſed very ſuperiour talents. We ſhall produce a quotation from each oration, that more immediately exhibits it's peculiar character. P. 8.

'Let us then, to the beſt of our ability, celebrate his feſtival, which the royal city renders illuſtrious by its annual ſacrifices and ſolemn rites. But I am well aware how difficult it is to conceive the nature of the unapparent ſun, if we may conjecture from the excellence of the apparent god; and to declare this to others, can perhaps be accompliſhed by no one without derogating from the dignity of the ſubject; for I am fully convinced that no one can attain to the dignity of his nature: however, to poſſeſs a mediocrity in celebrating his majeſty appears to be the ſummit of human attainments. But may Mercury, the ruling deity of diſcourſe, together with the muſes, and their leader, Apollo, be preſent in this undertaking; for this oration pertains to Apollo; and may they enable me ſo to ſpeak of the immortal gods, that the credibility of my narration may be grateful and acceptable to their divinities. What mode of celebration then ſhall we adopt? Shall we, if we ſpeak of his nature and origin, of his power and energies, as well manifeſt as occult, and beſides this, of the communication of good which he largely diſtributes to every world, ſhall we, I ſay, by this means frame an encomium, not perfectly abhorrent from the god? Let us therefore begin our oration from hence.

'That divine and all-beautiful world, then, which, from the ſupreme arch of the heavens, to the extremity of the earth, is contained by the immutable providence of the deity, exiſted from eternity without any generation, and will be eternal through all the following periods of time; nor is it guarded by any other ſubſtance, than by the proximate inveſtiture of the fifth body, the ſummit of which is the ſolar ray, ſituated, as it were, in the ſecond degree from the intelligible world: but it is more antiently comprehended by the king and moderator of all things, about whom the univerſe ſubſiſts. This cauſe therefore, whether it is lawful to call him that which is ſuperior to intellect; or the idea of the things which are, (but whom I ſhould call the intelligible whole;) or *the one*, ſince *the one* appears to be the moſt antient of all things; or that which Plato is accuſtomed to denominate *the good*; this uniform cauſe, then, of the univerſe, who is to all beings the adminiſtrator of beauty, perfection, union, and immeaſurable power, according to a primary nature abiding in himſelf, produced from himſelf as a medium between the middle intellectual and demiurgic cauſes, that mighty divinity the ſun perfectly ſimilar to himſelf. And this was the opinion of the divine Plato, when he ſays: "This is what I called the ſon of the good, which the good generated analogous to itſelf: that as *this* in the intelligible place is to intellect, and the objects of intelligence, ſo is *that* in the viſible place to ſight and the objects of ſight."

In the oration to the mother of the gods, Julian obſerves as follows. P. 118

'As ſoon as the romans had received the oracle of Apollo, the inhabitants of Rome, the friend of divinity, ſent an ambaſſador to the

kings of Pergamus, who then reigned in Phrygia, and ordered him to requeſt of the phrygians the moſt holy image of the goddeſs: but the ambaſſador receiving the ſacred burthen, placed it in a good ſailing veſſel, and which was in every reſpect well adapted to ſwim over ſuch a length of ſea. The ſhip therefore, having paſſed over the Ægean and Ionian, and ſailed about the Sicilian and Tyrrhene ſea, drove at length to the mouth of the Tyber. But then the common people of Rome, together with the ſenate, poured forth to the ſpectacle: and the prieſts and prieſteſſes in particular were far more eager on this occaſion than the reſt; all of whom, inveſted with becoming ornaments, and ſuch as were agreeable to the cuſtom of their country, attentively fixed their eyes on the ſhip ſailing with a proſperous courſe, and on the impetuoſity of the parted billows as they daſhed about the keel. But afterwards, when the ſhip drove into the port, each perſon adored the ſtatue at a diſtance from the place where he happened to ſtand. But the goddeſs, as if willing to convince the roman people that they had not led from Phrygia an inanimate image, but ſomething endued with a greater and more divine power than ordinary, ſtopped the veſſel as ſoon as it reached the Tyber, and ſuddenly rooted it, as it were, in the ſtream. Hence, on the people endeavouring to draw it againſt the tide, it reſiſted their efforts, and remained fixed; nor did it in the leaſt yield to their attempts of thruſting it forward; and though every artifice was employed for this purpoſe, yet it ſtill remained immoveable. In conſequence of this, a dire and unjuſt ſuſpicion aroſe againſt the all-ſacred prieſthood of the conſecrated virgin; and Clodia (for this was the name of the venerable virgin) was accuſed as one not perfectly pure, and who had not preſerved herſelf inviolate to the goddeſs; and hence it was ſaid, the divinity gave evident tokens of indignation and wrath: for if now appeared to every one that the image was ſomething more divine than uſual.'

The tranſlator ſubjoins a long note to this paſſage relative to the worſhip paid to the *ſtatues of the gods*, which he vindicates, preſenting his reader with quotations from Salluſt, Jamblichus, and Proclus. Whether his unphiloſophic readers will be apt to diſtinguiſh between the SCIENTIFIC *worſhip* of the ancients, and *the filthy piety* of the catholics, we will not determine. Theſe orations, as illuſtrations of the platonic doctrine, may afford entertainment to the curious; the tranſlation is in pure and eaſy language; and the tranſlator's addreſſes to Apollo and the ſun, and to the ancient platonic philoſophers, flow in very pleaſing numbers. No tranſlator's name is prefixed; but by the references in the notes to former tranſlations by the ſame hand, we are taught to look to Mr. Taylor, the tranſlator of Proclus, Plato, &c., as the author of the preſent tranſlation. A. Y.

ECCLESIASTICAL HISTORY.

ART. XXXIX. *The Memoirs of Gregorio Panzani; giving an Account of his Agency in England, in the Years* 1634, 1635, 1636. *Tranſlated from the Italian Original, and now Firſt publiſhed. To which are added, an Introduction and a Supplement, exhibiting the State of the Engliſh Catholic Church, and the Conduct of Parties, before and after that*

that Period, to the present Times. By the Rev. Joseph Berington. 8vo. 473 pages. Price 7s in boards. Birmingham, Swinney, and Co. London, Robinsons. 1793.

PANZANI was an italian clergyman sent into England by pope Urban VIII, in the year 1634, to compose certain differences that had long divided the catholics. These memoirs are drawn up by Mr. B. from manuscripts, of which he gives the following account:

Preface P. 6.—'The original *memoirs* were written in italian and never published; of which, by means of "an eminent prelate of singular candour and scrupulosity," then residing at Rome, our historian Dodd, some years ago, procured an accurate translation. The italian MS. he observes, was not in above one or two hands. Of the translation Dodd published only some *extracts*, from motives of a benevolent tendency, fearing left the publication of the whole memoirs might prejudice the evil disposed, as he says, still more against the memory of the unfortunate Charles, and from a delicate forbearance towards some societies of his own communion. The first consideration, the reader from the perusal will find, bears no weight; and to the second, at this time, he will not give a thought. Mr. Dodd, however, was extremely desirous of publishing these memoirs, in which he saw, he thought, many things that were interesting, and which would throw light on a dark and misrepresented period. He therefore brought the principal materials together under a new title, meaning to publish them as the *memoirs of Windebank*, the secretary of state, who was much engaged in the transaction. I am in possession of his MS. in this form, as also under the original title, of which I avail myself, subjoining to the text a few notes where the subject may seem to want illustration.'

Mr. Dodd, to whom Mr. B. refers, wrote a *Church history of England* in three volumes folio, from 1500 to 1688, *chiefly with regard to the catholics.*

The history before us comprehends a period of 234 years, from the beginning of the reign of Elizabeth to the present times, of which the part translated from Panzani only extends from the year 1624 to the year 1366. The portions preceding and subsequent are written by Mr. B. The troubles and dissensions of the papists, or more properly catholics, are exhibited. The controversies of the secular clergy, with the monastic orders, are particularly detailed; and through the whole, the historian takes part with the former, and censures the latter, particularly the jesuits. The main objects of the work appear to be, to expose the mischievous effects of that *esprit du corps*, which has actuated the ecclesiastical body, to condemn the worldly policy by which the see of Rome has always been governed, and to recommend to the present catholic body, to assert their right of establishing a form of ecclesiastical government, independent of apostolic vicars, acting by powers delegated from the roman pontiff.

It will not be expected, that we should follow Mr. B. through the details of internal broils between the catholic clergy in England, amidst the hardships and troubles to which the general body was subject. The narrative, though enlivened by Mr. B.'s energetic manner, would not be thought generally interesting. The state of the catholics under the british government being essentially altered by the late statute in their favour, it may be acceptable to our readers to learn the opinion of one

one of the moſt intelligent of their clergy, concerning the manner in which they ought, in the preſent circumſtances, to conduct themſelves. We ſhall therefore copy ſome of Mr. B.'s concluding obſervations—After expreſſing his diſapprobation of the roman catholic practice of ſending their children abroad for education, Mr. B. propoſes to his brethren, to bring into this country whatever property can be withdrawn from their foreign eſtabliſhments, to concentrate all their ſtrength, and to eſtabliſh at home one or more places of education on the broadeſt baſis, and moſt enlightened plan. 'Thus,' ſays he, 'will a foundation be laid, on which may be ſecured the intereſts of religion, education prepared for our youth, the ſeeds planted that ſhall improve our general character, and finally, good be derived from evil, unanimity from diſcord, ſtrength from divided weakneſs.—A ſecond meaſure which Mr. B. propoſes, is the reformation of church government. The dependence of the engliſh catholic church on the court of Rome he conſiders as indecorous in itſelf, and inconſiſtent with the free ſpirit of chriſtian diſcipline. He enumerates ſeveral inconveniencies and evils, which ariſe from the government of apoſtolic vicars, namely, ſubjection to the arbitrary control of Rome, and to the *placita curiæ romanæ*, as the ſole rule of their conduct; an arbitrary mode of governing, without the ordinary rules of diſcipline; the want of ſubordination, or of a metropolitan head, and a tribunal of appeal, to which recourſe may be had for the redreſs of grievances; and the election of the vicars, without the conſent of the clergy they are ſent to govern. The plan of reform is thus ſketched: P. 469.

'Convinced then that the preſent circumſtances are as adapted to the reform we meditate, as the moſt ſanguine mind could have wiſhed, what remains to be done? The vicars, we may be aſſured, will never confeſs the time is proper; or, ſhould they be prevailed on to carry a ſupplication to the foot of the pontiff, ſo heſitating would its language be, ſo courtly, ſo unimpreſſive, that the ſacred congregation alſo would be induced to "*fear* that the meaſure was not practicable under "the preſent circumſtances."

'The clergy, who feel the grievance moſt, are moſt adequate to its reform. They are verſed in the hiſtory of other ages: they know what their diſcipline was, what abuſes deformed that diſcipline, and what means the ſages of better days would have uſed in the correction of thoſe abuſes. From them they will have learned a manly firmneſs, unabaſhed by the obſtacles of frowns or menaces, tempered by mildneſs and the forbearances of an untired patience. Were I to ſpeak to them of violence, they would condemn me; of ſecret combinations, they would not liſten; of artifice, they would repel the inſidious propoſal. They ſhall undertake the reform then in their own way, and, if my advice can prevail, they ſhall accompliſh it.

'I adviſe that, in each diſtrict, a few meet, impreſſed as I am with the importance and expedience of the meaſure; that they diſcuſs the ſubject in an accurate and comprehenſive manner, taking in all its views, its relations, and its various bearings; that they commit to writing a ſketch of their thoughts; and that the vicar apoſtolic be immediately waited on.

'To him they will communicate thoſe thoughts, entering more at large on the ſubject; and having liſtened to his queſtions, his objections, his difficulties, and replied to them, they will entreat his co-

operation and support, ſtating that they earneſtly wiſh for both, as the beſt aids to their plan, and the vouchers of their moderation and unambitious views. I will not ſuppoſe that the vicars can decline this honourable call on their miniſtry and their profeſſions of attachment to eccleſiaſtical diſcipline.

'The ſame ſketch of thoughts muſt then, by letter, be communicated to each clergyman in the diſtrict, with an intimation of what has been done, and of the vicar's wiſhes to co-operate. It would be well, therefore, that his ſignature, or ſome unequivocal expreſſion of his intentions, accompanied theſe letters.

'The ſentiments of the body being collected from their anſwers, it will only remain to prepare the form of a *ſupplication* to be preſented to his holineſs; and this form muſt alſo be previouſly ſubmitted to public inſpection, and particularly to the examination of the vicar, if he has not himſelf been the principal author of it. The form, when approved, or returned with ſuch criticiſms as may add to its accuracy and complete the whole, will be ready to receive ſuch ſignatures as may be judged moſt proper to eſtabliſh its validity, and make it ſpeak the univerſal voice of the diſtrict.

'The *ſupplication*, without the circumlocution of empty phraſes, ſhall ſtate, what from the time of its ſacred inſtitution, is and has been, in regard to epiſcopal government, the diſcipline of the church; when and how it happened, that a government ſo well adapted to the exigencies of a chriſtian people, was ſuſpended in the kingdom of England; how unceaſing, for many years, were the efforts of the clergy to bring back the ſalutary inſtitution; that Rome, ever deaf to their prayers, finally forced on them vicars apoſtolic, contrary to the expreſs deſires and the known reclamation of the ſame clergy; what are the evils of a vicarious government; that the clergy, notwithſtanding theſe evils, from motives of a laudable ſubmiſſion, had acquieſced in the arrangement; that now we are no longer the oppreſſed people that we were, and that our altered ſtate calls for a more regular and independent eſtabliſhment; that a government by vicars apoſtolic is no longer agreeable to us, and that we pray for its ſuppreſſion, and the reſtoration of an ordinary epiſcopal hierarchy.

'Rome will liſten to this *ſupplication*, and grant its prayer: The childiſh objections from want of ſees will be removed: The vicars apoſtolic, by an eaſy tranſmutation, will be raiſed into biſhops of diſtricts, unleſs they prefer their Aſiatic appellations, and the care of imaginary flocks: Chapters will be erected in each diſtrict: Our church will be reorganized: And with it will return the bleſſings of a renovated chriſtian ſociety.

'The directions I preſumed to ſuggeſt to one diſtrict, muſt be underſtood to belong to all. They will correſpond by an eaſy communication of opinions; the ſame plan will be eſtabliſhed; and one *ſupplication* formed upon a decided and unequivocal enunciation of ſentiments.

'I have propoſed the free expreſſion of my thoughts; and in this I have done my duty. My brethren will weigh them in their wiſdom, and approve or reject of them what portion they may pleaſe. I have pointed out the evils in our foreign education and in our domeſtic economy; and I have attempted to ſhew by what means thoſe evils may be ſurmounted, and their ſources converted into ſources of improvement and felicity. Eſtabliſhments or modes of life that were

once,

once, perhaps, not so unadapted to our circumstances, at present, when those circumstances are altered, should no longer be retained. This I wished to impress, and with it the important lesson, that there is a flow in human events, on an active attention to which our own success depends, and the progress of future generations.'

This manly spirit of reform, in a minister of the catholic church, is entitled to the highest praise; and cannot fail of diffusing among the members of that ancient society a desire of independence, which will soon supersede the necessity of any supplication to the see of Rome for deliverance from the government of vicars apostolic.

ART. XL. *Remarks on a Book entitled Memoirs of Gregorio Panzani.* By the Rev. Charles Plowden, preceded by an Address to the Rev. Joseph Berington. 8vo. 383 pages. Price 5s in boards. Coghlan. 1794.

IT was not probable, that such a free spirit of improvement, as Mr. Berington has discovered in his memoirs of Panzani, as well as in his other writings, should pass without severe animadversion from his fraternity. In this publication he is attacked with great acrimony. He is charged with the corruption of ecclesiastical history, and particularly with a deliberate attempt to disfigure, in every feature, the history of the english catholic church: he is accused of causing a division in the priesthood, and forming a party against the bishops. The writer does not profess to give the history of english catholics, but merely to expose Mr. Berington's errours and misrepresentations. Without entering into the merits of the dispute, it is easy to perceive an adequate cause for the keenness of this reply, independent of the defects of Mr. B.'s history. Mr. B., according to this writer, is 'a daring innovator, who has insulted spiritual authority, especially in its source the head of the church; who has reviled the jesuits; and who has been guided by the demon of independence, and run wild with the lust of singularity'——offences, which, to a zealous and bigotted papist, must appear heinous beyond the reach even of papal forgiveness. A letter from the reverend Mr. Milner to the author of these remarks is annexed, in which further attempts are made to convict Mr. B. of inconsistency and contradiction. From the contempt with which Mr. B. treats these antagonists, in his preface to the work of which we gave an account in the preceding article, we conclude, that he will not think their strictures deserving of a serious reply. Nor do we find ourselves bound to take further notice of them, than merely to announce the publication to our readers.

ART. XLI. *A Letter to Francis Plowden, Esq. Conveyancer, of the Middle Temple, on his Work, entitled Jura Anglorum.* By a Roman Catholic Clergyman. 8vo. 230 pages. Price 2s. 6d. Coghlan.

MR. PLOWDEN is charged by the author of this letter, with having in his *Jura Anglorum* distorted and contradicted the true principles of the roman catholics. The two leading tenets which this writer controverts, as inconsistent with the fundamental doctrine of the church of Rome, are, that every individual has a right to choose his own religion, and that every community has a right to support, with it's civil laws and sanction, what-

ever religion is adopted by the majority of the ſtate. Both theſe rights are here maintained to be inconſiſtent with that ſubjection, which, in matters of religion, all chriſtians owe to the church. As roman catholics profeſs their firm belief of being in the ſole poſſeſſion of the genuine doctrine of chriſtianity, they cannot, it is aſſerted, conſiſtently with their principles, approve of any meaſures, which tend, even indirectly, to eſtabliſh and inculcate a different faith from their own. Hence the writer condemns Mr. P. for holding, that the civil regulations of a temporal government are objects of the conſcientious obedience of a chriſtian, even when they are ordained to inculcate a religion not revealed by Jeſus Chriſt. He, on the ſame ground, diſapproves of the fundamental principle of the revolution in 1688, which baniſhed the catholic religion for ever from this realm; and laments, that the claims of religion ſhould ever have been employed as an inſtrument in the hands of a foreign prince, to dethrone a lawful ſovereign. He, moreover, pretty ſtrongly intimates his approbation of the doctrine, that the pope has a right to determine judicially, when the faithful may, and when they may not, when they ought, and when they ought not, to oppoſe an heretical ſovereign.—What ſecurity a papiſt, who thus commits his conſcience to the keeping of the roman pontiff, can give for his quiet ſubmiſſion to a proteſtant prince, it may not be eaſy to ſay. o. s.

MISCELLANEOUS.

ART. XLII. *Letters to a Wife, by the Author of Cardiphonia. In Two Volumes.* 12mo. 567 p. Price 5s. ſewed. Johnſon. 1793.

FROM evidence, both external and internal, theſe two volumes of 'letters to a wife' appear to proceed from the pen of the rev. Mr. Newton, the well known author of letters entitled 'Cardiphonia,' of ſermons, of Olney hymns, and 'a Review of Eccleſiaſtical Hiſtory.' He is one of thoſe who rank themſelves among what they emphatically term 'the enlightened clergy,' and diſcovers in this, as well as in his former publications, undoubted marks of diſtinguiſhed piety.

The ſubject of the preſent volumes, which he has preſented to the public, is ſomewhat unuſual, eſpecially in the preſent day of faſhionable inconſtancy and diſſipation. It exhibits, in a number of letters, the ſtrongeſt affection to a beloved wife, and the warmeſt ſolicitude for her ſpiritual welfare. The firſt volume conſiſts of letters written during the courſe of three voyages to Africa, whilſt Mr. N. was captain of a ſlave-ſhip; the ſecond contains letters to the ſame unwearied object of his delight, whilſt reſident at Liverpool, in the official ſituation of tide-ſurveyor of the cuſtoms; in theſe we have an account of the repeated unavailing attempts, which he made to obtain orders in the eſtabliſhed church. Succeſs, through the recommendation of a noble lord, having at length crowned his ſolicitations, the remainder of the volume conſiſts of letters to his wife, whilſt curate of Olney, and afterwards in his preſent ſtation of rector of St. Mary Woolnoth, London.

Theſe

These changes of life are related in the course of this correspondence, and form, what may be termed, the amusing part of it. Exclusive of this, we meet with but little variety in these letters.—How indeed was it possible, when we learn that Mr. N.'s invariable custom, during the course of his long voyages, and traffic on the coast of Africa, and in the West Indies, was to write two, three, or four letters a week, to the darling of his heart, by which method, whole packets of letters used to be transmitted home at once; and when he staid in England, letters, he tells us, were exchanged by every post. Though it must be admitted, that many of the epistles now before us are of too limited and uninteresting a nature to be laid before the public, yet Mr. N.'s goodness of intention may, with the candid reader, plead his excuse; and it is not improbable, that the idea of publishing letters to his wife may have been suggested to his mind, from reading Cicero's letters to Terentia, or those of Pliny to Calphurnia.

However trivial many of these letters may appear, as presented to the public, they will doubtless be a gratification to Mr. N.'s admirers, and particularly to those who were in habits of friendship and intimacy with the deceased.

We find Mr. N. entering on such minutiæ as these. 'When you write next, (which I beg may always be by return of post) let me know at what hours you usually rise, breakfast, dine, sup, and go to bed, that I may keep time with you, or, at least, attend you with my thoughts, if I should be otherwise engaged.'

Mr. N. discovers throughout the feelings of a fond and affectionate lover; and we have no doubt but the object was deserving of his regard. His fondness for letter-writing, particularly to a wife highly endeared to him, hurries him on; and though it would seem, that he were in a manner exhausted for want of fresh matter, yet he indulges this *cacoethes scribendi*, till he swells the whole into a publication of two volumes; at the same time that, by his own acknowledgement, he is left by his better part in full possession of 'tautologies, perplexities, and repetitions.' Hence we find him confessing, (vol. i. p. 15.) 'though I always take pleasure in writing, I begin to be ashamed of sending you little more than repetitions. I have expressed my affection (as far as my knowledge of words can express) in so many different forms and phrases, that I am quite at a loss for new ones. I must either write but little, as you do, or to little purpose, unless I begin again, as from the first: and, in that case, I believe my second round of letters would be very similar to the former, because I write from my feelings. My heart dictates every line.'—Still, however, he proceeds with unwearied diligence, and with arithmetical accuracy; hence, in a letter dated 6th February, 1754, he writes, 'I have calculated, that, if all the letters I have sent you, since our first parting in May, 1750, were transcribed in order, they would fill one hundred and twenty such sheets as this on all sides.'

Read this, ye cold and fashionable husbands of the present day; and think how far ye fall short, according to this standard, of the duties ye owe to your absent wives!

Through-

Throughout the whole of this correſpondence, Mr. N. rings the changes of love and religion, religion and love. Thus he writes, in a letter dated from ſea; 'Laſt poſt-day I finiſhed a large ſheet, and did not leave room to write my name, for I had crowded 181 lines into it. Should this come firſt to hand, you may wonder where I could find ſubject matter. Nothing (neceſſary buſineſs excepted) ſeems deſerving my attention but religion and love; the one, my conſtant ſupport; the other, my conſtant conſolace.' And again, 'moſt of my letters to you remind me of Æſop's feaſt, which, though conſiſting of ſeveral diſhes, were all tongues, only dreſſed in different ways. Thus, whether I write in a grave or jocular ſtrain, the ſubject is ſtill love, love, which is as inſeparable from my idea of you, as heat from that of fire.—I have rung ſo many changes upon love and gratitude, upon the pains of ſeparation, and the over-balancing pleaſures of meeting, that though I cannot be weary of the ſubjects, I begin to be weary of my way of treating them. But then, where ſhall I find other ſubjects worthy either of your attention or my own?'

We find the epiſtolary huſband praiſing his wife, for the ſuperiour excellence of her letters. Hence we are naturally led to infer, that, if *his* letters were deſerving of publication, much has been loſt to the world, by his withholding the epiſtolary returns which ſhe ſent him. This could not ariſe from a paucity of materials, for we find him laviſh in his commendations of her imitation of his conſtant correſpondence, and copiouſneſs, at leaſt to the extent, in one letter, of 120 lines. We may ſuppoſe, that Mrs N.'s admiring friends would at leaſt have been equally gratified, with being favoured with a few ſpecimens of her affectionate anſwers; or if, inſtead of two volumes filled up with the excluſive correſpondence of *one* party, one volume had been allotted to the letters of each; and thus the friends and admirers of this fond and happy couple might have been doubly entertained and pleaſed.

In reading this correſpondence, we cannot help recalling to mind the loves of ſome recorded in ancient ſtory. The ardour of affection, the glow of colouring, the warmth of expreſſion, and the unabating, or rather increaſing ſtrength of regard, realize whatever the poets have informed us of the love of Orpheus to Eurydice:—ſo he writes: 'It is my frequent cuſtom to vent my thoughts aloud, when I am ſure that no one is within hearing. I have had many a tender ſoliloquy in that grove concerning you, and in the height of my enthuſiaſm, have often repeated your dear name, merely to hear it repeated by the echo—and that, not only when a deſponding lover, but when a happy one.' Thus the poet:

Te, dulcis conjux, te ſolo in litore ſecum,
Te, veniente die, te decedente canebat.

Yet ev'n in death Eurydice he ſung,
Eurydice ſtill trembled on his tongue,
Eurydice the woods,
Eurydice the floods,
Eurydice the rocks and hollow mountains rung.

Th

The happineſs and advantages attending the marriage-ſtate are here ſtrongly recommended, and particularly in fixing the purſuits, promoting the proper application, and maintaining the exertion of the mental faculties; and, on this account, we would particularly adviſe a peruſal of theſe volumes to thoſe, who, from habit, apathy, or prejudice, are in danger of degenerating into the rank of old bachelors. Mr. N. ſhall, himſelf, ſpeak to this ſubject. He ſays thus to his wife: 'A deſire of rendering myſelf agreeable to you has long been a motive of my conduct. This I may well ſtyle my *ruling paſſion*. I was changeable as the weather, till my regard for you fixed me, and collected all my aims to the ſingle point of gaining you. Then, my faculties, which before were remiſs, were rouſed, and indolence gave way to application.—It has been obſerved, that thoſe who have wearied themſelves in vainly ſearching after the philoſopher's ſtone, have often found out uſeful things, which they had no thought of ſeeking. So I, in the purſuit of the methods by which I hoped to influence you, obtained unawares advantages of another kind. The deſire of pleaſing you, inſenſibly made me more acceptable to others. In one eſſential reſpect, the compariſon happily fails. Theſe philoſophers were poorly rewarded for their trouble, by their petty diſcoveries, while their principal object was ſtill unattained. Whereas I not only found the *means* leading to my chief deſire pleaſant and profitable, but in due time completely gained my *end*. I long for the opportunity of thanking you again and again.'

Here and there are interſperſed ſome amuſing deſcriptions of the africans, with whom Mr. N. had repeated tranſactions, when maſter of a veſſel trading for ſlaves. In one of his letters, he thus deſcribes their ſituation and character: 'The three greateſt bleſſings of which human nature is capable, are, undoubtedly, religion, liberty, and love. In each of theſe, how highly has God diſtinguiſhed me! But here are whole nations around me, whoſe languages are entirely different from each other, yet I believe they all agree in this, that they have no words among them, expreſſive of theſe engaging ideas: from whence I infer, that the ideas themſelves have no place in their minds. And as there is no medium between light and darkneſs, theſe poor creatures are not only ſtrangers to the advantages which I enjoy, but are plunged in all the contrary evils. Inſtead of the preſent bleſſings, and bright future proſpects of chriſtianity, they are deceived and harraſſed by necromancy, magic, and all the train of ſuperſtitions, that fear, combined with ignorance, can produce in the human mind. The only liberty of which they have any notion, is an exemption from being ſold; and even from this, very few are perfectly ſecure, that it ſhall not, ſome time or other, be their lot; for it often happens, that the man, who ſells another, on board a ſhip, is himſelf bought and ſold, in the ſame manner, and perhaps in the ſame veſſel, before the week is ended. As for love, there may be ſome ſofter ſouls among them, than I have met with, but for the moſt part, when I have tried to explain this delightful word, I have ſeldom been in the leaſt under-

underſtood, and when I have ſpoken of its effects, I have never been believed. To tell them of the inexpreſſible and peculiar attraction between kindred minds, the pains of abſence, the pleaſures of a re-meeting (if I may make a word), and all the other endearments, (were it lawful, or poſſible to name them), which I owe to you, would be labour loſt; like deſcribing the rainbow, to a man born blind. What needs all this ado, they have ſaid, Will not one woman cut wood and fetch water, as well as another? Their paſſions are ſtrong, but few, indeed, have any notion of what I mean by tenderneſs.'

It may ſeem ſtrange and inconſiſtent, that a mind capable of forming ſuch reflections as theſe ſhould have purſued, with little or no remorſe, the vile traffic of buying and ſelling ſlaves.

Mr. N. ſeems aware of this remark, and therefore apologizes for himſelf, in a note, by pleading, that 'cuſtom, example, and intereſt, had blinded his eyes;' and it is but juſtice to add, that the author of theſe letters now explicitly condemns his former conduct, and has even ſtood forward, during the late diſcuſſions on the ſubject, to expoſe the cruelty and immorality attending this odious traffic *.

Upon the whole, theſe letters may be read with pleaſure, on account of that vein of piety and ardour of conjugal affection, which appear throughout; at the ſame time, we muſt add, that the ground on which he treads is ſo delicate, as may expoſe him, in the opinion of many reflecting minds, to the cenſure of egotiſm and vanity. Such may be led to wiſh, that the preſent had rather been a poſthumous publication, and that Mr. N.'s praiſe for being a faithful and affectionate huſband had been proclaimed to the world by another, rather than by himſelf. S. T.

ART. XLIII. *Amantus and Elmira: or, Ingratitude. Exemplified in the Character of Ingratus.* By George Hutton. 8vo. 174 p. Price 3s. ſewed. Croſby. 1794.

THE moral deſign of this publication, however laudable, cannot atone for it's literary faults. Ingratitude is certainly a heinous crime; but we cannot ſuppoſe that it will, in any inſtance, be prevented or corrected, by the unnatural and abſurd repreſentation of it here given. The character of Ingratus is drawn with a degree of extravagance, which renders it rather an object of ridicule than of indignation; the incidents by which he is removed from Belgrade to *Syria*—to Sumatra—to Aleppo—to *Corſica*—to Perſia—are improbable in the extreme; and the ſtory is written in a ſtyle, which, to ſay the leaſt, will not recommend it to the attention of readers of taſte. The beſt advice we can give to this young author, who entreats indulgence for his firſt publication, is not to ſuffer himſelf to be ſeduced by the importunity of friends into a ſecond attempt, till ſtudy and reflection have rendered him better qualified to inſtruct or entertain the public. D. M.

* In a pamphlet entitled, 'Thoughts on the African Slave Trade.'

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ELECTORAL GERMAN LITERARY SOCIETY, AT MANNHEIM.

June 30. Only one critical history of german dramatic poetry having been sent, and that not satisfactory, the subject is proposed anew for next year, and the prize doubled [see our Rev. Vol. XVI, p. 473].

For the same time the following biographies are proposed, as continuations of the 'Lives and Portraits of celebrated Germans,' *Leben und Bildnisse grosser Deutschen:* 1. of the poet S Gessner: the prize 25 duc. [11l. 5s.]: 2. of marshal Maurice of Saxony: the prize the same: 3. of marshal von Löwendal: the prize 20 d. [9l.]: 4. of Charles V: the prize 30 d. [13l. 10s.]: 5. of Charles the great: the prize the same. These prizes are given by privy counsellor von Klein. The memoirs must be sent, as the preceding, before the 1st of april.

THEOLOGY.

ART. II. Vienna. *Anleitung zur gründlichen Erkenntniss der christlichen Religion, &c.* An Introduction to a fundamental Knowledge of the Christian Religion, for the Use of the schools of the Members of the Augsburg Confession in the hereditary Dominions of the Emperor. Composed by Command: by J. G. Fock, of the supreme Consistory, and first Preacher to the Community at Vienna. 8vo. 262 p. 1794.

The author assures us, in his preface, that he has endeavoured to deliver the doctrines of Jesus in their natural purity and simplicity, without any arbitrary additions or interpretations: and this, in our judgement, he has performed. To give but one instance out of many, the ecclesiastical doctrine of the trinity is wholly passed by. Of the person of Jesus Mr. F. says: 'He was indeed a man, like all other men, but exalted above all creatures by his intimate union with the deity; and therefore called the only begotten son of god in a sense applicable to no other.' Of the holy spirit: 'God is the author of all good. Our amendment is his gift, which he imparts to us by his spirit.' The formula of baptism he explains as follows. 'Baptise into the religion of the father, the son, and the holy spirit, that is, into the religion which teaches us to know god as the father of all men, made known to us by Jesus the son of god, and confirmed and propagated by the holy spirit.'

This performance is in many respects superiour to the celebrated hanoverian catechism; and we think the aphoristic form chosen by the author preferable to the catechetical. Of the labours of Rosenmüller and Schmid Mr. F. has evidently availed himself.

Jen. Allg. Lit. Zeit.

ART. III. *Halle.* A second edition of Dathe's version of the Pentateuch with notes [see our Rev. Vol. VII, p. 466] has been published here, with corrections by the late author.

ART. IV. *Helmstadt.* Prof. Bruns has announced an edition of some sermons by Luther, never before published, which were preserved in manuscript in the library of the university of Helmstadt. They were preached in the year 1538, and are on seven chapters of Matthew, namely, from the 18th to the 24th inclusive. They will make one quarto volume of thirty or forty sheets.

ART. V. Amsterdam. *Betoog der waare en eeuwige Godheid van onzen Heere J. C. &c.* Defence of the true and eternal Divinity of our Lord Jesus Christ against modern Attacks: by Dionysius van de Wynperssе, S. S. Th. D. Phil. Math. and Astron. Prof. at Leyden. 8vo. 216 p. 1794.

A few years ago the faculty of divinity at Gottingen offered a prize for the best proof of the divinity of Jesus, by the express command of the king of Great Britain. A number of essays were sent; but the faculty, though the orthodoxness of their faith on this subject is unquestionable, could not find amongst them one answering the purpose sufficiently to merit the prize. The society for defending christianity, at the Hague, soon after proposed the same subject [see our Rev. Vol. VIII, p. 348], and to the essay before us we understand the prize was awarded. We opened the book therefore with considerable expectations; but they were disappointed: and, after the most deliberate perusal, we cannot hesitate to pronounce on it the sentence of the faculty of Gottingen. *Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. VI. Paris. *Observations sur la Nature & sur le Traitement de la Phthisie pulmonaire, &c.* Observations on the Nature and Treatment of the Consumption of the Lungs: by Ant. Portal, Prof. of Phys. Anat. and Surg. and Member of several Academies. 8vo. 667 p. 1792.

Of this work, equally interesting to the natural philosopher and the physician, we cannot give a better account, than that delivered to the academy of sciences by messrs. Sabatier and de Fourcroy, appointed as a committee to examine it.

The author, say they, appears to have had three objects principally in view. First, carefully to distinguish the several species of phthisis, too frequently confounded together: secondly, to ascertain the different mode of treatment adapted to each: thirdly, to elucidate the effects of each kind of the disease, by the appearances on dissection, and the alterations the organ of respiration has undergone. The work itself consists of two parts. In the first, divided into thirteen sections, prof. P. considers the various kinds of consumption; not describing them in the abstract, but giving particular histories of fatal and successful cases, with the treatment employed; and terminating each section with general remarks on the symptoms, nature, and cure of the species under consideration. The second part is dedicated to general observations on the disease. In the first section, which is

one of the moſt complete and intereſting in the volume, prof. P. treats on the various ſymptoms of conſumption. The ſecond relates to it's duration. The third exhibits many uſeful remarks on the ſtate of the blood in hectic patients, both with regard to it's quantity and quality. The ſigns of plethora, our author obſerves, ſeldom ariſe from an over fullneſs of the ſanguineous ſyſtem in general, but commonly from a partial repletion, owing to the difficulty with which the blood traverſes the lungs. For the moſt part the blood is deficient in quantity, and in a diſſolved ſtate. Certain experiments have led prof. P. to believe, that this diſſolution is owing to the commixture of pus with the blood: but we think they are neither ſufficiently exact and numerous, nor ſo applicable to what paſſes in the living body, as to warrant this concluſion; particularly as the morbid ſtate of the blood may be reaſonably aſcribed to the defective action of the lungs. In the fourth ſection we have the reſults of the various diſſections, exhibiting the changes of which the organs of reſpiration are ſuſceptible in conſequence of the diſeaſe. In the fifth the author's object is to ſhow, that very different modes of treatment are demanded in the different ſpecies of conſumption: at leaſt till the laſt ſtage, when the palliative method only can be employed with advantage. In the ſixth and laſt ſection the Dr. treats of ſome ways of communication between the lungs and the arms, or the external parts of the thorax; and places in a favourable light the uſe of epiſpaſtic or other applications to thoſe parts in affections of the lungs. *Journal de Phyſique.*

ART. VII. Riga. *Dr. G. H. Jawandts, &c. Beobachtung einer Ruhrepidemie, &c.* Obſervations on an epidemic Dyſentery, that prevailed in the Neighbourhood of Meiningen, in September and October 1791: by Dr. G. H. Jawandt. With Obſervations on the Weather. 8vo. 186 p. 1794.

This dyſentery, which of 500 inhabitants of the village of Juchſen attacked upwards of 200, was very obſtinate and fatal. Dr. J. attributes it to cold ſuddenly following exceſſively hot weather. In ſeptember, when it began, the days were very hot, the nights very cold. The medical topography of the place is prefixed; and ſome remarks on popular prejudices, connected with the ſubject, are appended, taken chiefly from Zimmermann. *Jen. Allg. Lit. Zeit.*

PHARMACY.

ART. VIII. Leipſic. *Samuel Hahnemanns—Apothekerlexicon.* The Apothecary's Dictionary: by S. Hahnemann, M. D. &c. Vol. I. Part I. A to Ei 8vo. 287 p. 1793.

This dictionary is copious, and upon the whole well executed. Omiſſions it has not many, miſtakes it has few, and of uſeful inſtruction it has much. Many obſolete remedies, and drugs of little virtue, are noticed in few words; as the author thought it might not be ſuperfluous to point out to ſome readers their inſignificance.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. IX. *Obſervations ſur le Cerveau oſſifié d'un Bœuf, &c.* Obſervations on the oſſified Brain of an Ox, read at the Society of Natural Hiſtory, by Citizen Pinel. *Journal de Phyſique.*

On the 17th of december, 1751, an ox was killed at Paris, of which the brain was found to be offified. Part of this brain was prefented to the academy of fciences by Mr. Baron, as appears in the Memoirs of the Academy for 1753; but Mr. B. gives no account of the particulars refpecting it, referring to a fimilar inftance publifhed by Mr. Duverney in the fame Memoirs for 1703. Citizen Deyeux inherited from one of his relations a large portion of this offified brain, and with it the following account. The ox was apparently in health, when led to the flaughter-houfe; but it was found very difficult to kill him, and he was violently convulfed after having been bled. The butcher's journeyman, though a very ftrong robuft man, was obliged to give him at leaft a dozen ftrokes with the axe, which was above two feet long and weighed at leaft eight or nine pounds, notwithftanding he lifted it as high as the cieling, and let it fall on the head of the ox with all his might. The portion of the brain in the poffeffion of Mr. D. appears to be the poftericur half of it. The two hemifpheres, one of which is lefs than the other, are eafily diftinguifhed, feparated down to the corpus callofum by the dura mater, which is itfelf offified. This portion of the dura mater, which extends between the two hemifpheres to the depth of about an inch and a quarter, is not ftraight as ufual, but has feveral flexuers, as if puffhed out of it's place by the offific matter, as it formed. The internal part, anfwering to the medullary fubftance of the brain, is of an uniform whitenefs: the external appears to confift of three layers, the outermoft white, the innermoft approaching neareft to an afhcolour. The figure of this offified brain, though it muft have nearly filled the cavity of the cranium, differs conficerably from that of a brain in it's natural ftate. It's furface is rugged and uneven; and on one fide of it, in the lower part, there is an irregular depreffion, with fome holes towards the centre, as if fome fmall portion of the medullary fubftance had preferved it's pulpy confiftence when the ox was killed.

A fmall part of this brain was analyfed, and at the fame time, by way of comparifon, a piece of ivory, the extremities of fome teeth of animals, the little horns of the ftag, and the fquamous portion of a temporal bone, were treated in the fame manner. Thefe fubftances were chofen as fomewhat refembling the offified brain with refpect to hardnefs. The products of all of them were fo nearly alike, as not to indicate any fpecific difference; but the black coal of the offified brain was heavier than that of either of the others, the weight of the coals of which appeared to be in proportion to the hardnefs of the fubftances from which they were obtained; and the white powder procured from the brain by calcination weighed more than that obtained from either of the other fubftances.

ART. X. *Pavia.* We are informed, that ab. Spallanzani has difcovered bats to poffefs a fixth fenfe, which enables them to avoid objects they do not fee. Ab. Vaffalli of Turin, and prof. Roffi of Pifa, have repeated his experiments, and confirm the truth of the difcovery. This is all we know of the matter at prefent, but we hope foon to have farther information on this curious fubject.

The abbe is publifhing a mineralogical tour, entitled *Viaggi alle due Sicilie, &c.*, 'Travels in the Two Sicilies, and in fome Parts of the Apennines.' Four volumes have already left the prefs, and the laft two are

are promiſed in the courſe of the preſent year. They relate chiefly to volcanoes, and volcanic productions; and contain many intereſting obſervations on diſputed ſubjects in mineralogy and geology.
Jen. Allg. Lit. Zeit.

ART. XI. *Erlangen.* Dr. J. D. Schöpff publiſhed laſt year two more faſciculi of his Hiſtory of Tortoiſes [ſee our Rev. Vol. xv, p. 356]; and the fifth faſciculus has juſt left the preſs.

GEOGRAPHY.

ART. XII. Leipſic. *J. Ernſt Fabri, Prof. d. Phil., Geographie für alle Stände, &c.* Geography for People of all Ranks: by J. E. Fabri, Phil. Prof. Part I. Vol. I. Large 8vo. 1247 p. 1786. Vol. II. 1074 p. Vol. III. 1248 p. 1791. Vol. IV. 944 p. 1793.

We have no general work on geography equally copious with this of prof. F., whoſe uncommon induſtry has neglected no ſource of information. We underſtand the ſixth volume is gone to the preſs, but we are not informed whether even that will finiſh the deſcription of Germany, with which the work commences. *Jen. Allg. Lit. Zeit.*

ART. XIII. Kiel. *Ueber die wahre Lage des alten Oſtgrönlandes, &c.* On the true Situation of the ancient Eaſt Greenland: by H. P. von Eggers. 8vo. 116 p. 2 maps. 1794.

This tranſlation of an eſſay that obtained a prize from the daniſh economical ſociety throws much light on the ancient geography of the north. Mr. E. ſhows, that the ſeat of the old colony in Greenland was on the ſouthweſt coaſt, not on the eaſt, as has generally been ſuppoſed, ſince Arngrim Jonſon placed it there in his account of the diſcovery of that country, *Specimen Iſlandiæ*, 1643. Long before that period, ancient iſlandic annals prove, that the eaſtern coaſt of Greenland was inacceſſible on account of the ice, which was very dangerous to ſhipping. In this tract Mr. E. alſo illuſtrates the voyage to the north made by the two Zenos of Venice in 1380.

POLITICAL OECONOMY.

ART. XIV. Hamburg. *Rettung der Ehre Adolphs, Freyherrn Knigge, &c.* Defence of the Honour of Adolphus Baron Knigge, whom aulic Councellor the Chevalier von Zimmermann of Hanover has attempted to repreſent as a german Democrat and Preacher up of Revolution. 8vo. 46 p. 1792.

Baron K. publiſhed in 1792 a fine piece of irony under the title of poſthumous papers of privy councellor Muttonhead, with an account of the order of knights of the bruſh [ſee our Rev. Vol. XVIII, p. 357, note]. In theſe papers the privy councellor was feigned to oppoſe the growing inclination to confide in deceitful reaſon; to endeavour at reſtoring the loſt credit of a faith ſupported by tradition and authority; to combat the laborious and reſtleſs ſpirit of inquiry; to bring down by all means thoſe who imagine themſelves wiſer than their brethren, that the golden ſtate of mediocrity might prevail amongſt men; and to root out the horrible vice of tolerance, and the damnable ſin of openneſs, and freedom of thinking, ſpeaking, and writing.

The

The hiſtory of the order relates the moſt ſtriking acts which folly and wickedneſs have perpetrated in the world. Speaking of England the brethren ſay: 'with the downfal of the houſe of Stewart we received a great ſhock: ſtill there are hopes, that, if luxury, the influence of gold in elections, thirſt of titles, the ſpirit of ſchiſm, and propenſity to myſticiſm, proceed as they have of late in Great Britain, we ſhall eſtabliſh a new empire there.' This paſſage the chev. von Zimmermann denounced in a periodical paper printed at Vienna; and he afterwards beſtowed on the baron a whole pamphlet [ſee as above]. This baron K. has here fully anſwered, and, conſidering the caſe, with much moderation. The prefixed remarks on the romiſh informers, and their ſucceſsful acts, deſerve attention in theſe times; as men are by no means wanting, who would willingly inſpire governments with ſuſpicion, the grand vice of rulers, and the true ſin againſt the holy ſpirit of politics, which renders the amendment of all other faults impoſſible. The pamphlet indeed would not have deſerved an anſwer, had it been merely a private affair; but it concerns the whole german public, whoſe attention cannot be too forcibly called to this firſt inſtance of the romiſh ſyſtem of delation, that they may unite to oppoſe with the utmoſt contempt and abhorrence the introduction of an evil, equally incompatible with the german character and the conſtitution of the empire. *Jen. Allg. Lit. Zeit.*

NATURAL PHILOSOPHY.

ART. XV. Halle. *Katechiſmus der natürlichen Religion, &c.* The Catechiſm of Natural Religion, deſigned as the Baſis of general Inſtuction in Religion and Morality, for the Uſe of Parents, Preachers, Teachers, and Pupils: by Dr. C. F. Bahrdt. 8vo. 240 p. 1790.

Though as a complete ſyſtem of inſtruction in the religion of nature this catechiſm is very defective, we cannot overlook in it the celebrated author's clear views of what ſquares with the uncorrupted reaſon of man, or the warmth with which he recommends the moſt intereſting truths of morality. *Jen. Allg. Lit. Zeit.*

ART. XVI. Gorlitz. *Sokratiſche Geſpräche, &c.* Socratic Dialogues, as an Introduction and Illuſtration of Bahrdt's Catechiſm of Natural Religion: being an Attempt to promote unprejudiced Reflection, amongſt the rational and well informed, of both Sexes, and of all Ages and Conditions. 8vo. 336 p. 1793.

It is long ſince we have read a book, that has afforded both our heads and hearts ſo much ſatisfaction as this. In it the progreſs of ſociety from what it originally was to what it is now, and the effects of inſtitutions unfettered by the prejudices of the world on a ſecluded village, are depicted with all the author's boldneſs; yet in a manner that can diſpleaſe none, but thoſe whoſe ſicklied minds cannot bear the manly freedom of unſophiſticated truth. *Jen. Allg. Lit. Zeit.*

MORAL PHILOSOPHY.

ART. XVII. Ratiſbon. *Ueber die Selbſtkenntniſs, &c.* On the Knowledge of Ourſelves, the Obſtacles to it, and the Advantages of it. By A. Weiſhaupt. 8vo. 128 p. 1794.

To follow the author's chain of ideas on this important ſubject would exceed our limits: we muſt content ourſelves, therefore, with obſerving,

observing, that he has treated it in a masterly manner, and placed in a striking light the necessity of self-examination, unquestionably too much neglected, as an instrument of moral perfection. *Jen. Allg. Leit. Zeit.*

CLASSICAL LITERATURE.

ART. XVIII. Berlin. *Commentarius in primam Partem Libelli de Xenophane, Zenone, & Gorgia, &c.* A Commentary on the first Part of the Book on Xenophanes, Zeno, and Gorgias: to which is prefixed a Defence of the Philosophers of Megara: by G. L. Spalding. 8vo. 97 p. 1793.

This is a very able attempt to restore the true reading of a little tract, much corrupted, and by no means unimportant. Dr. S. has here examined only the first two chapters, which he shows to relate to Melissus, and not to Zeno as Fabricius and Tiedemann supposed, or to Xenophanes as Fulleborn has since maintained.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XIX. Leipsic. *Das vermeynte Grabmal Homers, &c.* The reputed Tomb of Homer, engraved from a Sketch of Mr. Lechevalier, by J. Dom. Fiorillo, and illustrated by C. G. Heyne. 8vo. 38 p. 5 plates. 1794.

This tomb, found in the island of Nio, anciently Ios, about twenty years ago, by count Pasch von Krinen, a celebrated adventurer, who in the naval service of Russia assisted in plundering the islands of the Archipelago, is supposed by prof. Heyne to have contained the ashes of some person of note, though not earlier than the time of the romans. On one of the sides is sculptured in bas relief the discovery of Achilles, clad as a maiden, in the island of Scyros, by Ulysses: on the other, a battle between two centaurs and a lion and lioness. On one of the ends is Achilles playing on a lyre between Deidamia and another female: on the other Chiron is instructing the young Achilles in the manœuvres of archery. The subject prof. H. has successfully endeavoured to render more pleasing to the taste by a considerable portion of genuine attic salt. Speaking of Achilles plundering the island in which he was nurtured, he observes: 'the rights of nations, however, have in all ages suffered infractions. Probably Lycomedes would not join in the war against the national convention of Troy, which had declared for Paris. But all that was then known of Europe had engaged in this war of vengeance: for the example was dangerous; other kings might have their wives stolen away from them; and that was by no means to be born. *A state of neutrality therefore was insufferable:* Lycomedes must take part with them, or his dominions were fair plunder.'

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XX. Frankfort and Leipsic. *Kurze Ueberficht der Feldzuges an der Saar und Blies.* A brief Sketch of the Campaign on the Saar and Blies. 8vo. 48 p. Dec. 1793.

Kurze Ueberficht der Feldzuges im Jahr 1793, &c. A brief Sketch of the Campaign in the Year 1793 between the Rhine and the Saar, by an impartial Spectator. A free Translation from the Journal of an

English Officer present with the allied Army. Continuation and Conclusion. 8vo. 40 p. 1794.

No foreigner, no mere spectator, has written these elegant sketches of the campaigns of the prussian army; which are unquestionably the work of one, who was intimately acquainted with every thing that passed. We wish we had similar accounts of the operations in other parts. *Jen. Allg. Lit. Zeit.*

ART. XXI. Hamburg. *Prozeſs gegen den Orden der Tempelherren, &c.* Process against the Order of Knights Templars: from the original Acts of the papal Commissioners in France: by Dan. Gothilf Moldenhawer, D. D. and Prof. and principal Librarian at Copenhagen. 8vo. 638 p. 1792.

Of the original manuscript, belonging to the abbey of St. Germain des Prés, from which this is a translation, the authenticity is unquestionable. It is written in the old french, limosin, and catalonian; and is the same which Dupuy used for his history of the templars. *Jen. Allg. Lit. Zeit.*

BIBLIOGRAPHY.

ART. XXII. Rome. *De prima Typographiæ hiſpanicæ Ætate, &c.* An Essay on the Origin of Printing in Spain: by Raymond Deodate Caballiero. 4to. 180 p. 1793.

Though this is but an essay, as the author confesses, so little is known of the early history of printing in Spain, that it cannot be unacceptable to the public. The principal towns that had presses in the fifteenth century are Valencia, Seville, Saragossa, Barcelona, Tolosa, Burgos, Salamanca, and Toledo: the first in 1474, the last in 1486. The books mentioned by our author as printed in this century are in number 340. *Jen. Allg. Lit. Zeit.*

ART. XXIII. Augsburgh. *Druckſtücke aus dem XV. Jahrhunderte, &c.* Printed Books of the 15th Century, in the Library of the regular Canonry of Beuerberg: described by Paul Hupfauer, Dean of the Canonry. 8vo. 84 p. with 23 wooden cuts. 1794.

This is a valuable addition to the histories of old Books, though the library at Beuerberg is not large. *Jen. Allg. Lit. Zeit.*

ENGRAVING.

ART. XXIV. Gottingen. *G. C. Lichtenbergs ausführliche Erläuterung der Hogarthiſchen Kupferſtiche, &c.* G. C. Lichtenberg's Illustration of Hogarth's Prints, with reduced but complete Copies of them by E. Riepenhausen. No. I. Small 8vo. 298 p. and 6 folio plates. 1794.

Of all the commentators on Hogarth, who certainly requires and well deserves a commentary, Mr. L. decidedly merits the preference. The plates too are copied in such a size, and such a manner, as to do justice to the originals. The inscriptions are given in english, probably with a view to the dissemination of the work in England: and we much wish, that the commentary was well translated into the english language, though it would be a task of considerable difficulty. The illustrations have already appeared at different times in the Gottingen pocket almanac. *Jen. Allg. Lit. Zeit.*

THE

ANALYTICAL REVIEW,

For OCTOBER, 1794.

CLASSICAL LITERATURE.

ART. I. *The Æneid of Virgil, tranſlated into Blank Verſe* by James Beresford, Fellow of Merton College, Oxford. 4to. 527 pages. Price 1l. 5s. in boards. Johnſon. 1794.

AT the time we announced to the public an engliſh Homer, we ſcarcely expected, notwithſtanding the prolific complexion of the age, ſo ſoon to be called upon to perform a ſimilar office for a tranſlation of his great imitator. The interval of nearly a thouſand years, which nature placed between the appearance of the greek and roman, cannot affect indeed their tranſlators, by whom it is probably conſidered as little binding, as Horace's precept of novenary ſuppreſſion by dramatiſts. "*Sapiens ſibi tempus erit*" is the motto of modern writers: they are determined to reſemble Apelles, at leaſt in expoſing their performances to the public before they have received their ultimate finiſh; a method, which, though fraught with momentary mortification to the author, muſt in the end produce greater perfection in the work.

Frequency of poetic tranſlation commonly marks the infancy or decrepitude of a nation's taſte: if it cannot be denied, that it may be eminently uſeful to the former period, it's influence on the latter is at leaſt problematic: a regeneration of public taſte long vitiated, is a phenomenon as uncommon as a return of age to vigour, what once was wholeſome nouriſhment, is now an organ of deſtruction; the tranſlator therefore, who aims at ſucceſs, muſt flatter the taſte he means to correct, and daſh his doſe with faſhion.

A magnificent diſplay has been made of the requiſites neceſſary to conſtitute an emendatory critic of national poetry: he is to comprehend all poſſibility of meaning with all poſſibility of expreſſion: he muſt be acquainted with the peculiar 'ton' of his author's time, and fully poſſeſſed of his caſt of thought and turn of ſtyle: but what is the difficulty of theſe attainments to the difficulties to be ſurmounted by the tranſlator of a claſſic? Obliged to produce a coalition of two languages for ever ſeparated by time and every habit of ſociety; aſſailed by obliterated cuſtom, mythologic obſcurities, perverted readings, and unintelligible alluſion, which he muſt either clear up or riſk being laid aſide; chained down to a ſcrupulous obſervance of his author's manner and meaning, which yet he is expected to render with all the energy and eaſe of the original, and to ſoar in fetters; bound to be equally

blind to momentary irradiation, and deaf to the invitation of embellishment, where his author fails, or disdains, to allure or shine, he must content himself with the secret honours of resignation—and of duties and constraints like these, and many more, what is the reward? He will be told, and truly told, that translation is the homage offered by inferiour talent to genius, and that, if he succeed, he shall have the wages of an interpreter, and be the first servant of his master.

Mr. B., in some places of his preface, talks of *imitation*, whilst in others he compares himself to one who makes a *cast from some celebrated ancient statue*: But, if the first of these expressions, unless it be erroneously used for *copying*, convey too lax an idea for translation in it's genuine sense, the second, we apprehend, is altogether inapplicable to it. To make a cast is a mechanical operation, in which no one can fail who has served his time to the business; which business any one can learn, who has eyes, hands, and a common degree of attention: the figure that issues from the mould is not a copy, is not an imitation, it is the same on which the form was made, and all the difference consists in a difference of materials, and a few, almost imperceptible sutures. He who has seen a good cast of the Apollo or Venus in the moulder's shop, need not repine at not having inspected the originals, unless he be an antiquarian, and ambitious to know whether they be blocks from Luni or the grain of Penthelic quarries; the few '*finesse*' of touch, and delicacies of joints and surface unattainable in the cast, are perceptible only to the finest eyes, and those, as they can perceive, can nearly supply the want of them. And is this the case of a translator? Can he, who should, for instance, understand the roman language as well as Virgil, and his own as well as he ought, take it upon himself to say, that by transfusing the latin poem into modern verse, he will produce as palpable a duplicate of Virgil, as an attentive moulder must from a form of any given statue? The absurdity of such an assertion will be obvious, till taste can be taught like a trade, language admit of fusion like metal and plaister, or it's divarication, to use the straddling word of Johnson, be reducible to a gentle seam. Mr. B., sensible of such incongruity, is under the necessity of being at variance with himself, and admitting of a kind of optional, now 'literal,' now 'lax' fidelity—a heresy against the moulder's process, that might be expected from one who appears so little versed in it.

By making choice of Virgil for his author, Mr. B. has, in our opinion, better consulted the reigning taste, than the translator of Homer, whose broad and artless frescos, to borrow in our turn an expression from a sister art, are less calculated to please than the golden hue and glowing colours of the italian; for though majesty and pathos be the leading features of Virgil's muse, yet it is the splendour into which he polished his scenes, the ornaments with which he surrounded them, the unattainable harmony of his verse, that chiefly captivate the greater number of his readers.—What claims his translator has to these, we shall now enable the reader to judge, by presenting him with a few extracts from some of the most interesting parts of the work.

The

The terrible moment, from the fourth book, when Dido first discovers the flying fleet, with her ejaculations and death, appears to us to deserve the first place. Book IV. P. 149.

'And now Aurora, leaving Tithon's bed,
With renovated beams lights up the world,
The queen, when from a beacon first she spied
The whitening dawn, and saw the fleet move on
With sails arow, and now all vacated
The ports and shores, where not a man remain'd;
Beating her beauteous bosom o'er and o'er,
And rending from her head her golden hair,
"O Jove!" she cries aloud, "and shall he go?"
And shall the fugitive have scoff'd our realms?
Will they not haste with arms, and hot pursue
Rushing from all the town?—nor others tear
The vessels from their stations?—Hence away!
Hither with flames!—to sea!—strain ev'ry oar!—
——Where am I? or what rambling words are these?
What frenzy turns the current of my soul?—
Unhappy Dido! now fate wrings indeed!——
Then when thou gav'st the sceptre from thy hand,
Then should thine ire have burn'd: Lo! such *his* faith,
His honour, who, they say, still with him bears
His country's gods, and on his neck sustain'd
A father worn with age!———Could I not seize,
And tear, and strew him piecemeal on the waves?
Not the whole rabble, not himself cut off
Ascanius, and then dish him to his sire!
But doubtful had the battle been?—so be—
About to die, whom now have I to fear?
Brands had I hurl'd amidst his naval camp,
And fill'd with flames the hatches; fire and son,
With the whole race, had I made nothing; then
Flung headlong mine own body on the pile!—
O sun, whose fires pervade all works of earth!
And thou, to these mysterious cares of mine
Conscious interpreter, Saturnia, thou!
And Hecate, with howls nocturnal hail'd
Through streets of towns! and fiends of vengeance ye
And gods of dying Dido! deign to accept
This sacrifice devote, and bend your wrath
On sins that cry for justice! hear our pray'r!
If 'tis necessity's decree that safe
Yon monster reach the port, and sail to land,
If thus the voice of sov'reign Jupiter
Fix irreversibly the bounds of doom,
Yet, at the least, by a bold nation's war
And arms still harass'd, from his own domains
In exile driv'n, torn from his child's embrace,
Let him beg aid, and see expire in shame
All he best loves; nor when he hath at length
Surrender'd him on hardest terms, not then

His realms or precious life let him enjoy,
But fall before his day, and 'midſt the ſands
Unburied lie! Thus Dido makes her pray'r:
Theſe my laſt accents with my blood I pour.
Then ye, O tyrians! plague with deeds of hate
His ſeed, and univerſal race unborn,
And ſend the gifted tidings to our ſhade.
No love nor league between the nations live:
O ſome avenger, from our buried bones
One day ariſe, to hunt with ſword and fire
Theſe Dardan coloniſts hereafter—now—
Whene'er ſhall prompt occaſion league with pow'r.
Be ſhores to ſhores contrarious, waves to waves,
(Such fate I imprecate!) be arms to arms;
And their laſt ſons prolong th' immortal ſtrife!

'This ſaid, her mind ſhe darts on ev'ry ſide,
How ſooneſt to break off from loathed light.
Thus brief to Barce, then, Sichæus' nurſe:—
(Her own lay buried in her native land,)
Anna—dear nurſe—hither, my ſiſter, bring:
Bid that ſhe ſprinkle with the running ſtream
Her limbs in haſte, and with her lead along
The victims, and appointed gifts of peace.
Thus let her come, and thou thy temples wreath
With pious bands. Thoſe ſacred ceremonies
Duly by me prepar'd to ſtygian Jove,
I mean to accompliſh now, conclude my cares,
And of the Dardan chief conſume the pile.
She ſaid: and with the diligence of age,
Barce, obedient, ſped her ſteps away.

'But thrilling, and to wild delirium wrought
By her terrific enterpriſe, the queen,
Rolling her haggard eye-balls ſtrak'd with blood,
Her agued cheeks all fleck'd, and whitening o'er
With coming death, the dome's interior gates
Burſts through,—and, onward, ſtorms up the high pile,
And the Dardanian ſword, a gift deſign'd
For purpoſes far different, lays bare.
Here when the Trojan veſts and well-known bed
Now ſtruck her eyes,—by tears, a little while,
And riſing recollections held in pauſe,
She ſunk along the couch, then ſpoke her laſt:
Delicious ſpoils! while Jove and Fate allow'd,
Receive this ſoul, and eaſe me of theſe woes!
I have liv'd, and run the courſe by fortune giv'n:
And now ſhall paſs below my mighty ſhade.
A city I have rais'd renown'd in fame,
Walls of my own have ſeen, aveng'd my lord,
And puniſh'd my fraternal enemy.
Bleſſed, ah me! too bleſſed, had——but had
The keels of Ilium never touch'd our ſhores!

'She said; and having with her eager lips
Impress'd the nuptial bed,——and shall we, then,
Die unreveng'd?——Yet die we still,——she cries;
Thus——thus——with joy I hasten to the shades.
May now the cruel Dardan from the deep
Drink with his eyes these fires, and with him bear,
Where'er he goes, the omens of my death.
She said; whom, as she spake, her train beheld
Fall'n on the sword, and saw the blade with gore
Fresh-reeking, and her blood-besprinkled hands.
Up through the lofty court their shrieks ascend:
O'er all the city, to its base convuls'd,
Flies madding Fame: shrill the high domes resound
With wails of women, and laments, and groans:
Th' outrageous sorrows ring return'd from Heav'n.
Not less than if, the pouring foes let in,
Carthage should tumble whole, or ancient Tyre;
And raging flames above the pinnacles
Of Gods and men resistless roll along.'

The next passage we present to the reader is part of Anchises' majestic enumeration of his posterity, with the celebrated apostrophe to Marcellus. Book VI. P. 237.

'But who is he conspicuous from afar
With olive boughs, and bearing in his hand
The sacred things? I know the hoary hair
And chin time-silver'd of the roman king;
Who first shall fix by laws the city's weal;
From the small Cures and his humble fields
Sent to vast empire. Tullus that succeeds
Shall break his country's sloth, and rouse to arms
Her torpid natives, by lethargic peace
Estrang'd from triumphs. Follows near in place
Ancus, of lofty boast; too much ev'n now
Prizing the breath of popular applause.
And would'st thou see beside the Tarquin kings,
And him th' avenger Brutus, haughty soul!
And the recover'd fasces? First shall he
The consul's power receive, and axe austere,
And for fair liberty the father call
His sons to death, while yet they rouse new wars,
Sad Parent! of the stern decree howe'er
Deem future times, in him shall patriot love
Prevail, and boundless appetite of praise.
Near these, the Decii and the Drusi see,
And he who bears th' inexorable axe
Torquatus, and Camillus, where he comes
Returning with the standard from the foe.
But they whom, glittering each in equal arms,
Thou there discern'st, concordant spirits now,
While dark envelop'd in the shades of night,
Alas! what wars, if e'er they shall attain
The light of life, what hosts, what massacres,

With mutual fury shall they raise around,
From Alpine heights and from Monœcus' brow
The fire descending, from th' opposed east,
With his auxiliar files of war, the son.
Train not, my children, O train not your souls
To strifes unnatural as these, nor turn
On her own bowels thus your country's might.
And thou first spare, O thou that spring'st from heav'n,
Blood of myself! thy weapons cast away!—
Yon chieftain to the lofty capitol
From conquer'd Corinth shall triumphant drive
His car illustrious from the grecians slain;
While *he* shall Argos and Mycenæ quell,
Agamemnonian seat, and ev'n himself,
(Sprung of armipotent Achilles' race,)
Pyrrhus, avenging thus his Trojan sires
Destroy'd, and Pallas' violated fane.
Who thee, exalted Cato, would pass by
Unnam'd, or, Cossus, thee? Who Gracchus' race,
Or either Scipio, thunderbolts of war,
Libya's fell plagues? or, strong in poverty,
Fabricius, or Serranus, thee, whose hand
Sows thine own furrows? Me, exhausted, thus,
Whither, O Fabij, hurry ye away?
Thou, Fabius, thou art he, nam'd Maximus,
That by procrastination shalt alone
Establish the tottering fortunes of our race.
Others, perchance, may mould with smoother hand
The breathing brass, or from the marble wake
The living countenance; with higher skill
May plead a client's cause; or with the wand
Heav'n's courses trace, or sing the rising stars;
To rule o'er nations, Roman, be thy care;
These be thine arts, to lay the laws of peace,
To spare the vanquish'd, and bring down the proud,
' He paus'd: then to the wand'ring pair subjoins;
See where, conspicuous in triumphant spoils,
Marcellus moves along, and victor tow'rs
O'er all. He the perturbed fates of Rome
Shall, an equestrian, calm, and overthrowing
The Carthaginian and the rebel Gaul,
Hang the third spoils to fire Quirinus' name.
But here Æneas, for he saw beside
Proceeding with the chief along, a youth
Of form transcending, in refulgent arms,
But with sad eyes down-fix'd, and joyless brow,
What's he, my father, tell, who companies
The hero on his way? a son is he?
Or some descendant from his mighty line?
What restless clamours of surrounding friends!
How lives in him Marcellus o'er again!
But round his youthful brow, lo! somb'rous night
Her pinions flags with melancholy shade

Anchises

Anchiſes then, tears ruſhing to his eyes:
Dive not, my ſon, into the griefs profound
Of thine own fleſh: him ſhall the deſtinies
But ſhew to earth, nor grant his longer ſtay.
Were ſuch bleſt gifts perpetual, O ye Pow'rs!
Too potent would ye deem the Roman name:
That plain of Mars, before the mighty walls,
What groans of heroes ſhall it ſend! and thou,
Tiber, what pomps funereal ſee while flows
Beſide his recent tomb thy paſſing ſtream!
Nor any youth of Ilium's line ſhall raiſe
The Latian's fires to hopes ſo high, nor e'er
So proudly glory the Romulean land
In any ſon her ſoft'ring breaſt ſhall rear.
Ah piety! Ah priſtine faith! and thou
Right hand unquell'd in war!——no ſon of Mars
Unmiſchief'd had oppos'd his mailed front,
Whether on ground he ſprang upon the foe,
Or dug with armed heel his foaming horſe!
Ah! youth deplored! can'ſt thou but avail
To burſt the bonds of rugged deſtiny,
Thou then ſhalt be Marcellus!—Lillies bring
With laviſh hand, that I may ſtrew around
The purple flow'rs, and my deſcendant's ſhade
Heap with ſuch gifts at leaſt, diſcharging due
This empty tribute.'

The firſt encounter of Mezentius and Æneas, with Lauſus interpoſing and ſlain to ſave his father, muſt intereſt the reader. B. x. p. 396.

'But now Mezentius, ſhaking high his ſpear,
Stupendous beam! is winding o'er the field
His walk of death; not than Orion's ſelf
Leſs huge, what time through Neptune's monſtrous pool
He ſtrides mid-way, his paſſage cleaving on,
While o'er the waters by the ſhoulders he
Tow'rs ſupereminent: or when ſometime
Bearing from off the mountain-eminence
A veteran aſh, he walks the ſolid world,
Loſing his head among the clouds of heav'n:
Such, in vaſt arms, Mezentius bears him on.
From th' other ſide Æneas, where his eye
Through the long files of battle catch'd his courſe,
Prepares to advance and front him.——He remains
Undaunted, waiting his exalted foe,
And in his own collected maſs ſtands faſt.
Then, with experienc'd eye, meaſures intent
What ſcope his ſpear demands:—"Befriend me now,
O thou right hand, my God! and thou wing'd ſpear,
Which in that hand I poiſe! Lauſus! the ſpoils
Torn from the body of yon plunderer,
On thee, my tree of trophy, ſoon ſhall hang,
He ſaid, and from afar his roaring ſpear
Hur'd: but the flying weapon from the ſhield

Turn'd off oblique, and twixt the flank and fide
Transfix'd the great Antores far away;
Antores, he who in Alcides' train
From Argos ſent, follow'd Evander's fates,
And in a Latian city fix'd his ſeat.
He, hapleſs! by another's wound is ſlain,
And looks his laſt on heav'n, and, as he dies,
The ſweets of Argos gleam athwart his ſoul.
Pious Æneas toſſes then his beam,
That through the hollow orb of triple braſs,
Through all the hempen folds, and through that work
Whereto three bulls had giv'n their textur'd hides,
Made inroad, and took root down in his groin:
There died its violence. The chief of Troy
Exulting as he ſaw the Tuſcan's blood,
Tears out his falchion from its caſe, and ſprings,
Fervid in ire, on his confounded foe.
Lauſus beholding, ſtung by filial love,
Groan'd deep; while down his cheeks faſt roll the tears.
Here, youth of ever-memorable name!
(May but late times believe the wondrous deed,)
Neither thy death's hard chance and glorious act
My ſong ſhall paſs in ſilence by, nor thee.
The father, uſeleſs now, and hamper'd ſore,
Gave way recoiling, and the hoſtile ſpear
Trail'd in his buckler. Then out-ſprang the boy,
Flung'd in the thick of fight, and ruſh'd below
Æneas' edge, (whoſe arm, gone up on high,
Was, with the blow, again now coming down,)
And, bearing, kept him off awhile. His friends
Follow with ſhouts tumultuous; while the ſire,
By his ſon's target cover'd, quits the field.
All fling their darts at once, and from afar
With miſſile weapons trouble off the foe:——]
Houſing behind his ſhield, Æneas burns:
And like as when the clouds of ſtormy heav'n
Pour down precipitate their hoarded hail,
Wide o'er the plain each hind and huſbandman
Scuds diverſe, and the traveller hides beneath
Or ſome ſafe pinnacle, or river-bank,
Or tall cliff's hollow'd nook, whilſt yet on earth
The ſhow'r comes down; that, with the ſun's return
Emerging, they may labour out the day:
Thus now Æneas from all ſides around
With weapons overwhelm'd, ſuſtains alone
The aggregated tempeſt of the war,
Waiting the thunder's pauſe:—and Lauſus ſtill
The chief rebukes; Lauſus, loud threat'ning, warns;
"Where doſt thou ruſh, death doom'd? Why dare beyond
Thy ſtrength?——Thy duty ſnares thee to thy fate."
Yet deſperate frenzy goads him on;—and now
In the Dardanian leader kindles up
Severer anger, while the deſtinies

Wind

Wind off the latest threads of Lausus' life;
For through his youthful frame Anchises' son
Drives his puissant blade, and buries home.
The point pass'd through his targe, and his light arms,
While he was threatening still, and through that vest
His mother's hand had wove with slender gold.
The life-blood drowns his bosom; then through air
Th' unbodied soul fled sorrowing to the shades.
But soon as now Æneas' eyes beheld
The features of the dying boy, and cheek,
That cheek grown now so bloodless and so pale,
He groans deep pity, and extends his hand,
While all the father rushes o'er his soul.
"Poor boy!—for virtuous energies like these
What guerdon measuring thy glorious praise
Can now Æneas give?—Keep still those arms
So late thy joy: thee freely I restore
(If such-like cares may touch thee,) to the shades
And ashes of thy sires.—Yet thy sad end,
Unhappy youth! with this, at least, smooth o'er,——
Thou fall'st by great Æneas' hand." He said,
And the youth's lingering friends rebuking stern,
Heaves off from earth him soiling with his blood
The decent order of his flowing hair.'

We conclude our extracts with the death of Bitias, and the magnificent comparison it introduces. Book IX. P. 352.

'——————— Aphidnus then
And Merope he fells, and Erymas;
Then Bitias, whilst his eyes were streaming fire,
And his breast boiling o'er:——not with the dart,
For to no dart had he surrender'd life:
But, roaring dire, a javelin wreath'd with flames
Came in like thunder; which not two bull hides,
Nor his good frock of mail guarded twice o'er
With scales of gold, abides: down come at once
His monstrous limbs: under the load earth groans;
Thunders upon his breast the ponderous shield.
Thus sometime on Eubœan Baiæ's shores
Tumbles a rocky mole, up-pil'd on high
With mightiest masses, and within the flood
Fix'd deep; thus sinking prone, it drags at once
Big ruin down, and dash'd against the sands,
Into its bed subsides immovable:
Mingle the seas, and the black sands boil high;
While at the sound shakes tow'ring Prochyta
And shakes Inarime's rock-bed, o'erlaid
At Jove's command on huge Typhœus' limbs.
Here to the Latins Mars armipotent
Adds fire and force, and turns within their breasts
His spur; and sends to Troy flight and black fear.
They rush from ev'ry side to th' offer'd fight,
And on their spirits sits the warrior-God,

If after these specimens, which, we trust, neither the reader nor the translator will take merely for bricks offered as samples of the building, we may venture to offer our own opinion: we hesitate not to declare, that with regard to a full comprehension of his author's general sense, we think Mr. B. adequate to the task he undertook, and in point of fidelity superiour to most or all of his predecessors. He frequently rises to an uncommon degree of animation, and oftener meets than finds his words;—he is grave, though his gravity be sometimes 'hampered' by expressions which custom has associated with lower ideas than the dignity of epic song admits; nor can it always be ascribed to design, or stubbornness of measure, when he is hard and rugged, or to the imbecility of language, when he is prosaic, verbose, and languid*. Blank-verse, which, as he says, Milton has 'consecrated to heroic song,' is, no doubt, the only metre by which he could hope to approach his model: yet Milton might, with propriety, have predicted of his verse, what Michael Angelo is said to have foretold of his style—that it would produce a race of blunderers who should call him father. With that servile herd of imitators we are far from ranging Mr. B. To an ear not unmusical, and a verse of his own, he joins a sufficient comprehension of that necessary variety of period, which alone can carry a reader of taste through an extensive poem; let the work, by which he has now distinguished himself, receive the improvements of time and meditation, and it must rank with the first translations the language offers.

ORIENTAL LITERATURE.

ART. II. *Specimens of Hindoo Literature: consisting of Translations, from the Tamoul Language, of some Hindoo Works of Morality and Imagination, with explanatory Notes. To which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos.* By N. E. Kindersley, Esq. 8vo. 348 pages. 3 plates. Price 7s. 6d. in Boards. Wingrave. 1794.

'THERE is not any race of men, says Cicero, however barbarous it may be, which does not know that God exists, although it may

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* That pathetic sentence of Æneas, in the portico at Carthage,

'Sunt Lachrymæ rerum, & mentem mortalia tangunt,

is an instance of this; woes might have found tears, and mortal sympathy, without dilating it into the two very modern lines—

'Ev'n in these regions tears are found to flow,
And mortal mis'ries touch the feeling breast.'

This is paraphrase, not translation; this is the anatomy of a beautiful limb, but not the limb. The following line—

'Pallida Tisiphone media inter millia sævit,'

demands of the translator the reduction of 'millions' to thousands, Book x. v. 1024; and in the passage immediately subsequent, Orion had better hide than 'lose' his head among the clouds. In a translation of Virgil, trifles like these are of consequence.

not

not have any proper ideas of his exiſtence.—And as this univerſal conſent of mankind is the voice of nature and proof of truth, it muſt be granted that there is a divine being *.' But although the belief of the exiſtence of a deity has in all ages been admitted, the ideas which have prevailed reſpecting his mode of exiſtence have been as different as the various races of men from each other. If, amongſt the more enlightened philoſophers, ſome conceived the idea of an all-powerful firſt cauſe, acting from itſelf alone, the greater number extended their reaſonings no farther than active effects. Beſides, a being ſo abſtractedly conſidered, could not be an object of adoration or fear to the vulgar. Their god muſt be a perſonal one, influenced by their actions, to confer rewards or inflict puniſhments on his creatures. And as we can only reaſon from effects to cauſes, whatever was excellent in any particular, was referred to as an emblem of correſponding quality of the deity. From being taught thus to contemplate the attributes of the ſupreme Being through allegorical objects, the greater part of mankind were eaſily led to direct their worſhip to the objects themſelves. What ignorance had thus begun, the craft of prieſts and rulers perpetuated: and gods and goddeſſes were multiplied, and objects of worſhip formed in endleſs ſucceſſion †. The modes of worſhip, of courſe, corresponded to the objects, and all the rites which ignorance, folly, or an heated imagination could ſuggeſt, were enjoined to the votaries of ſome imaginary being. For though moſt of theſe religion-mongers conſidered, that precepts of morality and of juſtice between man and man were neceſſary to the exiſtence of ſociety, and that they ſhould in general teach men to be good; yet intereſt or paſſion often ſwayed the ſelf-conſtituted interpreters of the deity's will, to ordain acts of injuſtice, oppreſſion, and cruelty. But for this purpoſe, it was neceſſary to invent deities of a correſponding deſcription, for they were not ſo abſurd as to make goodneſs ſanction vice, or perfection enjoin depravity. Hence ſuperiour beings were repreſented under the moſt hideous forms, to impel the people by terrour to execute the atrocious acts dictated by their prieſts: and unnatural combinations of animals and men were made gods to ſanction their depraved propenſities. The ignorant multitude believed all, and every thing became an object of worſhip, that ambition, intereſt, caprice, or even folly itſelf could ſuggeſt ‡.

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* Inter homines gens nulla eſt tam fera quæ non ſciat deum eſſe habendum, etiamſi ignoret qualem habere decet, quoniam vero in re omni conſenſio firma gentium omnium eſt vox naturæ & argumentum veritatis; confitendum eſt numen aliquod divinum eſſe.'

† Rome, at one time, had not leſs than 30,000 deities.

‡ The Goſeyns and Bramins having taſted the ſweets of prieſtly power by the firſt of theſe Bhades, (the hindoo ſcriptures) determined to enlarge and eſtabliſh it, by the promulgation of the laſt; for in this, the exterior modes of worſhip were ſo multiplied, and ſuch a numerous train of new divinities created, which the people

We have already seen, in the Dissertations of sir William Jones on the gods of Italy, Greece, and India, so striking a similarity between them, as to induce a belief, that they had the same origin *. Mr. Wilford, in his account of Egypt, collected from the sanscrit, corroborates the same opinion †: and both these writers relate braminical traditions of the deluge, which correspond with the hebrew narrative. Mr. Holwell, one of the earliest european inquirers into the purity of the gentoo religion, suggests, that the BRAMAH of the gentoos, and CHRIST, are one and the same individual, first begotten of the Father. That Moses, in an allegorical description of the creation, the fall of man from paradise, &c. alluded to the doctrines which *Birmah* had long before promulgated respecting the creation of angels, and the fall of a part of them, to imperfection, disobedience, and punishment.

The doctrines delivered by Brahma, in the first book of the Shastah, are, according to that author, nearly as follows:

God is one,—creator of all that is—God is like a perfect sphere, without beginning or end—God rules and governs all creation by a general providence, resulting from first determined and fixed principles.

The *eternal one*, absorbed in the contemplation of his own existence, in the fulness of time resolved to participate his glory and essence with beings capable of feeling and sharing beatitude, and of administring to his glory,—These beings then were not—the eternal one willed—and they were. He formed them in part of his own essence; capable of perfection, but with the powers of imperfection; both depending on their voluntary election. The

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people never before had heard or dreamed of, and both the one and the other were so inveloped by the Goseyns and Bramins in darkness penetrable to themselves only, that those professors of divinity became of new and great importance. Every head of a family was obliged to have one of those ghostly fathers at his elbow; and, in fact, the people became in general mere machines, actuated and moved, as either the good or evil intentions of their houshold tyrants dictated.' *Holwell on the religious tenets of the Hindoos.*

To this account of the Bengal priests, it is but fair to add the character of their neighbours on the eastern side of the bay, as given by a traveller in the beginning of the present century.

'The pegu clergy teach, that charity is the most sublime virtue, and they cherish all alike, without distinction, for the sake of religion. They hold all religions to be good, that teach men to be good, and that the deities are pleased with variety of worship, but with none that is hurtful to men, because cruelty must be disagreeable to the nature of a deity. They have but few polemicks and no persecutions.' *Hamilton's account of the East Indies.*

* Analyt. Review, Vol. VI, p. 313.
† Analyt. Review, Vol. XIX, p. 120

eternal

eternal one first created Birmah, Bifnoo and Sieb; then Moifafoor and all the angelic host. The *eternal one* gave pre-eminence to Birmah, Bifnoo and Sieb. The abstract of the remaining part of the narrative, to the creation of the world, is—That in process of time envy and jealousy took possession of Moisafoor, and other leaders of the angelic bands, and rejecting the powers of perfection they exerted their powers of imperfection, and did evil in the sight of the eternal one. They denied submission to his vicegerent (Birmah) and his coadjutors, Bifnoo and Sieb, and said to themselves, 'We will rule!' The eternal one, whose omniscience, prescience, and influence, extended to all things except the actions of beings which he had created free, beheld with grief and anger the defection of these angels, and sent Birmah, Bifnoo, and Sieb to admonish them, but in vain. Sieb therefore plunged them into *Onderah* (intense darkness), there to suffer sorrows unceasing. The faithful angels never ceased imploring for their pardon and restoration. The eternal one at length relented, and although he could not foresee the effect of his mercy on the future conduct of the delinquents, yet unwilling to relinquish the hopes of their repentance, he declared his will, that they should be released from the *Onderah*, and be placed in a state of trial and probation, with powers to work out their own salvation. For this purpose he created the world, and formed bodies for their reception, subject to change, decay, death, and renewal, and to the consequences of natural and moral evil, in a just proportion to the degree of their original guilt. After passing through eighty-eight transmigrations, they animate the form of man, in which their intellectual powers are enlarged, even as when first created free; and in this form is their chief state of trial and probation. For offences committed in this state, they are sent back to the *Onderah*, for a time proportionate to the magnitude of their offences; after which the same transmigrations are to take place again, except the crime has been that of suicide or bestiality, for which Sieb is to plunge the offending spirit into *Onderah* for ever. *Holwell's Historical events.*

In so large a territory as Hindustan, various kinds of religion may be expected to prevail, and very different opinions respecting the same system. The several systems of the hindus, however, appear to have the same origin; although the powers of their respective deities, and the acts recorded of them, are various in different parts of India. The work before us contains a compendious account of the hindu mythology, as collected from the writings of the bramins on the Choromandel coast. For the substance of this, Mr. Kindersley expresses his obligations to the Rev. Mr. Gerricke, protestant missionary at Madras, who gave it as the accumulated result of many years investigation and acquaintance with the natives and their language; and the accuracy of the account was further confirmed to Mr. K. by the hindus themselves. 'The hindoo mythology,' says he, 'may be divided into five distinct parts, forming one complete scheme of religious faith:—viz. their belief in,

'1st. The one supreme first cause of all things; called by them

them PARAUBAHRAH-VUSHTOO *.

'2. The three divine powers of *creation*, *preservat* and *destruction*, residing in three distinct intelligences, named BRUMA, VEESHNOO, and SHIVVEN; who are supposed to be not only three persons, but also in an intimate degree consolidated into *one* compound being: they are accordingly indiscriminately termed MOOMOORTIGOEL† (or the three gods); and also TREEMOORTEE, or the *triple god*. The respective wives and descendants of these (who as such also receive divine honours) may be ranged under this second head.

'3. A race of dæmons, who are invoked, not for positive good, but solely for protection from evil, and are termed *Daivandegoel*. With them we shall class those evil spirits, against whose malevolence this protection is sought.

'4. A very different order of intelligences, which bear a near resemblance to the *genii* of the Arabians, and in some respects to the *demi-gods* of the roman mythology; as among them are supposed to exist their ancient heroes and saints. These are termed *Daivergoel*.

'5. Nine principal celestial luminaries; in whose influences on human events they have great faith, and which are called *Nova Greggum*.

'The great first cause of all, *Parambahrah-Vushtoo*, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and, I apprehend, he is very rarely the immediate object of private devotion.

'The *Treemoortee* are by some of the more intelligent and learned (though by no means by the bulk of the hindoos) worshipped, not only as *one*, but as the supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The dæmons are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes, they are not honoured, either with temples, or regular rites of worship.

'I. PARAUBAHRAH-VUSHTOO.

'1st. He is considered as an immaterial being, without form or parts; without equal, beginning or end; the origin and author of all things; of whom are all things, and to whom all things return; on whom gods and men depend, who is all in all; and, in fine, the only one God.

'2. As a material being, assuming a visible form, and combining in himself the male and female powers, for the purposes of creation, and of making himself known to material beings. As such, he is described clothed with the fourteen worlds.

'II. TREEMOORTEE, or MOOMOORTIGOEL.

'It has already been stated, that these are *Bruma*, *Veeshnoo*, and *Shivven*; that they are considered as in an intimate degree forming *one* deity, and that this one is, by some, held to be no

* In the northern parts of India, the great first cause is, I understand, called *Brahme* (see Analyt. Rev. Vol. XIX, p. 122).

† The termination goel serves to express the plural number.

other than the supreme Almighty; whose three great operations of creation, preservation and judgment are, say they, merely symbolized by the Moomoortigoel. But this is by no means the practical faith of the people at large, who adore them as three distinct material deities.

'1st. SHIVVEN. All over India, temples are raised, and ceremonies instituted to his honour. They relate 1008 visible manifestations of his presence on earth, under as many different names. In consequence of which he is adored, in his various temples, under some one or other of these numerous appellations. Hence the mistaken notion europeans have very naturally been led into, that each of these names, and pagodas, belonged to a distinct and separate deity.

'2. VEESHNOO stands next in order to Shivven, in the great Treemoortee. He is universally honoured with temples and religious ceremonies, and (in like manner with Shivven) is adored in various pagodas under different names, which he bore in the several manifestations he exhibited of his presence on earth. His paradise is called Vygundum. He is supposed to have assumed a visible form nine several times since the creation; the last of these appearances they throw back near 5000 years; and he is expected once more to appear in the world, for the tenth and last time.

'3. BRUMA is the last in consequence, though the first in order of the Moomoortigoel; he is considered the immediate creator of all things, and particularly as the disposer of each person's fate, which he inscribes within the skull of every created being; and which the gods themselves cannot avert. Bruma it is, who after death passes sentence of bliss and condemnation; or (as circumstances may require) of another birth into this world. He is held to be the author of that hindoo system of religious worship, contained in their vaides (or bedes) by him imparted to the world, through a prophet, named Vaida-Viauser (or promulgator of the Vaides). It is very remarkable that Bruma, though universally acknowledged as one of the Treemoortee, and as possessing the powers just mentioned, has neither temple nor worshippers.'

Beside these principal deities of the various classes, Shivven, Veeshnoo, Bruma, &c. have wives, sons, and daughters, who are supposed to possess various powers over the different operations of nature, and corresponding influence in human affairs: temples are built to them, and worship offered, except to the wife of Bruma, to whom no adoration is paid, though she is the goddess of erudition and rhetoric. They however celebrate a festival once a year to her, in which the bards, schoolmasters, scholars, and other professors of learning, present to her their pens and books. The nine great luminaries, or nova greggum, mentioned in the above extract, are the seven planets, and the dragon's head and tail. The last was transformed into his present figure, from that of two giants; and bears a mortal enmity to the sun and moon, which he from time to time eclipses by attempting to swallow them. These and several other deities are worshipped under various symbols which Mr. K. describes; that of Shivven

is

is most commonly the *Lingam*, exhibited in too gross a manner to be described *.

The hindus, Mr. K. observes, possessed, at least several centuries ago, an intimate acquaintance with astronomy; and lost as the science is at present among them, they are able to calculate eclipses. In their chronology they reckon four ages of the world.

	years.
The greddi yogue which lasted	1,728,000
The treddi yogue — —	1,296,000
The dwappery yogue — —	864,000
The caulee yogue is to last —	432,000

Of the last, 4895 years have elapsed. These answer to the golden, silver, brazen, and iron ages of the western mythology.

Extracts from the TEROO-VAULLAVER KUDDUL, *or the Ocean of Wisdom.*

This is a translation from a didactic poem, containing precepts on various topics, in the manner of the proverbs of Solomon: It is about 1400 years old. The following are specimens.

'The praise or censure of this world shall not affect those who worship and sincerely seek the glory of the true God.

'Those who uniformly mortify the five senses, of sight, hearing, taste, smell, and feeling, shall for ever enjoy bliss unperishable.

'Where an amiable heart and prudent disposition are united in a wife, no want will be felt in that house; her judicious management will create a sense of abundance in all its happy inhabitants.

'If you desire earthly blessings, let a good wife be your first object; be assured, no wealth is to be compared to her. Such a wife as above described, is worth enduring a life of penance to obtain.

'True wisdom is learnt by him, who to learning adds the virtuous principle of doing hurt to no man.'

The principal part of this publication is, the history of the Nella Rajah, a hindoo romance.

This story is introduced in a manner similar to the tales in the Arabian Nights Entertainments. The Derma rajah, in former ages, wandering through a wilderness with his brothers, met an holy pilgrim to whom he related his misfortunes—That the rajah Terrioten had beguiled him of his kingdom at play, and that considering it as a breach of right to wage war, he and his wife and brethren had quitted their country, and, resigned to their fate, resided like hermits in the wilderness. The moonee (pilgrim) consoled the distressed monarch, and exhorted him to bear his situation with patience, for his ills were but trifling, compared to what kings even in former ages had suffered. 'What comparison,' said he, 'do your sufferings bear, for example, to those of the Nella rajah? He who was so eminently celebrated and resplendent with glory, sovereign of Neeshtee, son of Verasham,

* This object of worship is more particularly mentioned in Lieut. Moore's narrative, which will soon come under our notice.

rich

rich in juſtice and wiſdom, lord of ſeven of the (eight) diviſions of the earth!—His queen (Tummai Untee) a jewel of piety and chaſtity, had preſented him with two children, a boy and a girl; when like you, alas! this mighty monarch was, through his raſhneſs, fraudulently deprived of his kingdom; and, like you too, he owed his loſs to gaming: ſeparated from his children, his palaces, his property, and people, he and his wife were publicly driven from their own city, into a dreary foreſt, where one only cloth ſerved for covering to them both. There they lived upon roots and herbs, and were afterwards even obliged to act as menial ſervants to their formerly tributary kings. Yet after all theſe accumulated diſtreſſes, they were by the returning favor of *Veeſhnoo*, reſtored to their kingdom and happineſs.'

This is the general outline of the ſtory, the particular parts of which are compoſed in the extravagance of oriental imagery. The Nella rajah is deſcribed as a prince eminently good, in whoſe kingdom the government received only one tenth of the produce, while the inhabitants enjoyed in comfort the remaining nine tenths *. He is farther deſcribed, as endowed with all mental and perſonal accompliſhments in a ſuperlative degree. Tummai Untee, the daughter of the Beem rajah, equally excelled all other females. Fame ſpoke of them, as only worthy of each other; and the ſparks of affection thus kindled were fanned into flame by the aunnays †, who alternately deſcribed to each the perfections of the other. The princeſs was ſo afflicted by love, that her father appointed a day for the rajahs of the world to appear at his court to claim her hand, promiſing to ſanction her choice. An old moonee, at this juncture, flew to the world of daivers, and acquainted them with the occurrence. *Daivuntren*, their king, *Gouberen*, the god of wealth, *Varooun* the god of the ſea, and *Eemen* the god of death and hell, agreed to go and offer themſelves to diſappoint the mortal rajahs. The Nella rajah, however, at length prevailed, and the daivers beſtowing on the happy pair their bleſſings, departed for their heavenly habitations. On their journey back, they met *Shunnee*, the ſpirit of Saturn, going on the ſame errand. The daivers informed him he was too late, and that they had been rejected. The malignant ſpirit vowed to be revenged on the rajah and princeſs, for having thus diſappointed him, and accordingly watched them cloſely for a long time before an opportunity offered. But after two years, it happened, that the rajah, in performing his ablutions, neglected to waſh a ſmall part of his foot; through this, Shunnee introduced himſelf, and prompted the rajah to various acts forbidden by the law. At the ſame time he excited the rajah Pooſhcarrah to viſit the Nella rajah, with whom he engaged in gaming. Shunnee influenced the dice always in favour of Pooſh-

* The tranſlator remarks, that this was in the golden age; if it had related to the preſent times, the proportions would probably have been reverſed.

† A ſort of birds of paradiſe belonging to the world of daivers, endowed with ſpeech.

carrah, and the Nella loſt all his perſonal property, and at laſt his kingdom; which he reſigned, and wandered into the wilderneſs, whither his wife followed him. Here they were aſſailed by the agents of Shunnee, ſuſtained manifold afflictions, were ſeparated from each other, and after eſcaping from the perils of the wilderneſs became ſervants at the courts of two rajahs; formerly their tributaries. But as the powers of Shunnee could not counteract the decrees of Bruma, the period of their ſufferings was limited. Tummai Untee was diſcovered and conducted to her father's court, where the Nella rajah was afterwards brought by a ſtratagem; the rajah, at whoſe court he reſided, being invited, under pretence that the Beem rajah intended again to give his daughter to another huſband, as her firſt was loſt. The Nella rajah officiated as coachman, and occaſionally as cook, under an ugly black diſguiſe inflicted on him in the wilderneſs by the god of fire. Tummai-untee ſuſpected from various circumſtances, that her lord was concealed under that ugly form, and of this became aſſured, by eating ſome cake of his cooking. And as during the time he had remained diſguiſed, he had ſeen ſufficient proofs of his wife's fidelity, of which he had entertained doubts; they were ſoon reconciled. Bruma Veeſſinoo and Shivven, the holy Moomoortigoel, deſcended to bleſs their reunion. The rajah returned to his former kingdom, and challenged Pooſhcarrah once more to try his fortune in games of chance, tempting him with the perſon of his queen as a ſtake; which the other accepted, but loſt as faſt as he had won before, and the Nella rajah recovered his kingdom; and 'long did he reign in the hearts of that world which univerſally acknowledged his power, and obeyed his commands.'

This ſtory fills 245 pages, and abounds with mythological alluſions and deſcriptions, to which the tranſlator has added various explanatory notes. As a work of remote antiquity, it is undoubtedly curious; but as a compoſition, it poſſeſſes many inaccuracies and inconſiſtencies. The admirers of the wild extravagance in the Arabian Nights Entertainments will here be diſappointed, and to modern romance readers it will appear folly; but the mythologiſt and antiquarian will find food and amuſement.

At the concluſion of the volume, two plates are given of Hindu architecture, taken from the ancient pillars of grav granite of a choultry in the province of Madura. The columns appear of conſiderable ſize, but the exact dimenſions are not ſtated; and Mr. K. informs us, each conſiſts of but one block, on which, with immenſe labour, various ornaments have been ſculptured, that would not diſgrace the artiſts of Europe. The principal ſubjects relate to their mythology. In one compartment the tree-moortee is repreſented by three bodies on one leg; in another, is an elephant mounted by two fanciful monſters; Shivven dancing is in the third; and the infernal goddeſs Caullee in the fourth. The other engraving is of Mumooden the hindu cupid; who is repreſented as a child mounted on a parrot, and armed with a ſugar-cane bow, and flowery arrow. Z.

ART.

INDIA AFFAIRS.

ART. III, *A Sketch of the War with Tippoo Sultaun; or, a Detail of Military Operations, from the Commencement of Hoſtilities at the Lines of Travancore in December* 1789, *until the Peace concluded before Seringapatam in February* 1792. By Roderick Mackenzie, Lieutenant 52d Regiment. 2 Vols. 4to. Vol. I. 258 pages, with an Appendix, of 148 pages. Price 1l. 1s. ſewed. Calcutta. 1793. Imported by Sewell.

WHEN gentlemen of the army, amid their various duties in the field, undertake to deſcribe the ſcenes in which they were engaged, criticiſm would be ill employed, if the manner in which the ſubjects are treated would excuſe ſeverity, were it indulged ſo freely as to deter others from ſimilar undertakings. From none but writers of this deſcription can the public receive the information neceſſary to guide their deciſions on the operations of our armies; and as ſuch accounts are both important and intereſting, every encouragement ſhould be given to thoſe who have opportunities of obſerving ſo much, whoſe abilities enable them to profit by thoſe opportunities, and whoſe inclination prompts them to communicate the reſult of their obſervations.

We are ready to agree with Mr. M., that 'the toil which a ſoldier, intent upon his duty, muſt undergo in the courſe of an arduous war, where the climate is highly unfavourable to exertions of body and mind, will, of itſelf, apologize for many imperfections in a deſcription of momentous campaigns, written chiefly in the field;' and avail ourſelves of that conſideration to avoid, what muſt, at all times, be unpleaſant, pointing, with the finger of criticiſm, to many imperfections that occur in this ſketch. Some, however, are of too glaring a nature to be paſſed without notice.

A mere detail of military operations, and ſuch, with but few exceptions, is this work, does not afford many opportunities of extracting parts, either favourable to the author, or intereſting to general readers: as extracts from ſuch a work are but links of the chain of narration, which, to be well underſtood, muſt be ſeen unbroken.

The firſt volume is divided into five chapters, in which are recorded the events of the war previous to the period of lord Cornwallis's preparations for taking the field. That they are recorded in an authentic manner could not have been doubted, had the author been leſs ſolicitous to prove them, by crowding his page with unintereſting extracts from public and private letters, minutes of council, orderly books, &c. If a detachment were ordered to embark for ſervice, the author, after ſufficiently acquainting the reader with it, circumſtantially relates the formalities of embarkation, and quotes his authority from the orderly book of the garriſon; this is as ſuperfluous as deſcribing, from the ſame ſource of information, the minutia of military funeral honours, or producing in a note, containing the ſubſtance of ſeveral pages, vouchers recapitulating intelligence amply detailed in the text. It reminds us of the remark of a facetious gentleman, that, if there ſhould be occaſion to affirm that two and two make four, it is not neceſſary to quote Cocker's arithmetic to prove it. As a great proportion of the pages of the narrative, which are two hundred and thirty two in number, will furniſh inſtances to this effect, we make no particular references.

The remainder of the volume is filled with the appendix, which contains twenty one articles, including fourteen treaties of alliance, peace, &c., which, two or three excepted, do not seem particularly connected with the work. A glossary, but a very insufficient one, is prefixed. Among other words not intelligible to all european readers, that occur in the first twenty pages, the following should have been explained: *nullahs*, *biby*, *subedar*, *krore*, *circar*, *zindigie*, *rajah*, *a cash*, *nairs*, *cos*, *cossum*, &c. An author does injustice to himself, as well as to his readers, when he publishes a work that is unintelligible, without continual references to other books to explain it.

In preference to quoting any part of the narrative, we shall take, as a fair specimen of the author's language and reasoning, the first five pages of the third chapter, in which his opinion of the gentoos, or hindus, will be seen to differ from that given by many other writers and travellers.

P. 97. "The torrents of abuse that have been poured forth by popular orators against their countrymen in the east, to answer certain political purposes, can never be stemmed, whilst learned *writers*, through mere *declamation*, contribute to impress on the minds of the public vague ideas of oppressions, extortions, and other violations of good order unnecessarily committed on the "harmless hindoos."—"Happy would it be," says a learned professor, "if any of the four european nations who have, successively, acquired extensive territories and power in India, could altogether vindicate itself from having acted in this manner." As *steams* that find *vent* from alembicks *catch fire* at the approach of a *light*, and endanger the adjacent *vats*, so do these mischievous allegations arrest dispositions prone to humanity, and poison the minds of the people. Like *mephitick fumes*, that *collect on water butts* in the *holds of ships*, they do no hurt whilst in confinement; but the moment that the *bung is started*, the mariner must *look to his candle*.

"How far other european nations can acquit themselves of these cruel insinuations, however necessary for them to declare, is wide from the subject of the present enquiry; all that is now intended, is to affirm with confidence, that although in the transfer of extensive dominions from one people to another by conquest, it is impossible that many individuals, particularly amongst the principal families, should not suffer hardships; yet, no great revolutions were ever so strongly marked by humanity and general benevolence as those effected by the british nation in India.

"When crimes of such deep hue come to light, the perpetrators of them must, at all times, be branded in civilized society with a stamp of infamy; consequently, allegations of that tendency, ought never to obtain belief, until every prepossession has been minutely sifted; until every tendril of prejudice has been eradicated; until truth has been traced through every possible fibre; and until proof and conviction have been substantiated beyond the possibility of error. Indirect insinuations of barbarity always wound more deeply than specifick attacks, because, their poignancy being artfully concealed, they evade all detection, and readily impose on the humane malicious presumptions for positive proofs. It is not whether the natives of Hindostan enjoy more comfort under the british government than they did before their country had been visited by strangers of the mussulman persuasion, that can

can here determine. The point at iſſue is, whether their ſufferings have been increaſed or diminiſhed by the introduction of chriſtians into India; and, whether the principles and practice of a mahomedan or chriſtian government, on a candid comparative view, are beſt calculated to render the aborigines happy.

'If a greater progreſs in ſcientifick knowledge and civilization; if perfect toleration in religion however diſſonant from reaſon and nature; if a certainty that their burdens have not been increaſed by their preſent rulers; and, if the conſideration that it is not hindoos, but the followers of Mahomed, that have ſuffered by the conqueſts of the chriſtians, can aſſiſt in fixing a juſt criterion for deciſion, there can be little room to heſitate.

'Britiſh declaimers againſt their countrymen in India, will find it difficult to produce one inſtance of cruelty in the eaſt, that does not owe its invention, either to the aborigines themſelves or to their mahomedan conquerors. They will find it difficult to prove, that a briton has been at all privy to theſe barbarities, or that he has introduced others in their ſtead.

'At the puniſhments that hindoos inflict on their delinquents, the moſt hardened chriſtian would ſhudder; and at the inhuman villanies that they commit under the cloak of religion, his very hair would ſtand on end.

'A deſpot that ſews up inferiors in raw hides, on the ſuppoſition of offence, is not known among chriſtians. It is not to Britain that India is indebted for the invention of pinching with cloven bamboos the extremities of the human frame; neither was the practice of burying a delinquent to the chin, in an erect poſture, and of tantalizing with his cravings, by expoſing food and water at a ſhort diſtance, imported into India by britons; ſtill more deteſtable to that people muſt appear the abominable and cruel wretch, that deprives his father of exiſtence, as ſoon as he outlives the power of ſelf-maintenance, although the act, from its frequency, attracts not the leaſt ſymptom of compaſſion among the "harmleſs hindoos."

'From whatſoever deluſion theſe unjuſt declamations prevail, it is a notorious fact, that one uniform attention to the dictates of humanity has invariably marked the footſteps of britons, and the progreſs of their arms, from a CLIVE to a CORNWALLIS; and thoſe who have ſerved in ſtations of reſponſibility are not to be told, that the fatigues of their appointments are conſiderably increaſed by the vigilance neceſſary to prevent the natives from cruelly abuſing each other.

'After a reſidence of many years in India, Mr. HOLWELL ſays, that the gentoos, in general, are as degenerate, crafty, ſuperſtitious, litigious, and wicked a people as any race of beings in the known world, if not eminently more ſo.' With this abuſe, however, the author is not ſatisfied, for in page 206 he ſays, 'Abſtinence, ſobriety, induſtry, reſpect for ſuperiors, attention to the ceremonials of religion, when weighed in a juſt balance againſt theft, lying, ſwearing, cheating, uſury, perjury, extortion, diſregard of engagements, a total unacquaintance with gratitude, in ſhort, every ſpecies of low and vile cunning, the beam affected by a moſt uncommon diſproportion of preſſure, declines without the poſſibility of return to its level. Search for monopolies in times of famine, brought on by invaſion and rapine,

you will find them amongſt the "harmleſs hindoos," that you cheriſh and protect. Enquire after combinations, deſtructive of every ſocial tie, you will find them amongſt the bramins of the firſt order, whom you cheriſh and protect *. Seek for men ready to take advantage of every occaſional derangement in ſtate concerns, you will find them in every claſs amongſt the hindoos, from the rajah to the ryut, at the time you moſt cheriſh and protect [them]. In ſhort, greedy and unjuſt in their dealings, one uniform principle of avarice, occaſionally rendered ſtill more dangerous by ambition and reſentment, pervades the whole hindoo race; and the moſt heinous crimes, even perjury itſelf, is puniſhable neither by eccleſiaſtical or ſecular law, provided the tranſgreſſion benefits the perjured or his prieſt.'

Invectives of this kind, againſt ſo large a portion of the human race, will undoubtedly meet with ſevere reprehenſion from every unbiaſſed reader: we certainly have no objection to the author's attempting to reſcue the engliſh from the obloquy which has been thrown on their treatment of the natives of Hindoſtan; but we are not diſpoſed to think the european character brightened by the dark colouring given to that of the natives. Such, however, we are told is the preſent character of the hindus; but what portion of theſe vices they learnt from their conquerors, we are not told. Weak, if not harmleſs, they were unable to withſtand the ferocity of their mohammedan and chriſtian invaders; and oppreſſed by both, conjointly or alternately, they had no other defence except that to which weakneſs too frequently reſorts—cunning.—What they cannot keep or obtain by force, they endeavour to preſerve or acquire by diſſimulation.

We, however, acknowledge, that other authors have given a ſimilar character with Mr. M. of this people, who, in many periods of their hiſtory, have been proverbial for innocency of manners, and for uncommon honeſty in their conduct towards travellers and ſtrangers; particularly Mr. Scrafton, in his letters reſpecting India. But his aſperſions are ably controverted by Mr. R. T. Sullivan, who alſo reſided a conſiderable time in India. One of his obſervations is too appoſite to be omitted. 'Can it,' ſays Mr. S. 'be a matter of ſurprize, that generation upon generation ſhall accumulate prejudices and erroneous ideas, when an individual, in wantonneſs, or through chagrin, ſhall endeavour to blaſt a people, whom, it is evident, he never ſtudied †?'

But although we muſt condemn the aſperſing a whole people in ſo unqualified a manner, we have no doubt, but that Mr. M. may have been witneſs to many tranſactions among the hindus, which have arouſed his indignation. The following account of the bramins at Jaggernaut can be equalled only by the *holy* inquiſition of the catholics: P. 155.

'Amongſt the many grievous extortions of the bramins, one that they practiſe here is equally irreconcilable to true religion and repugnant to humanity. After the pilgrim has, with the moſt inflexible reſolution and perſeverance, undergone every neceſſary probation, his

* Mr. M. here refers in a note to the ſentence paſſed on Avidaunum Paupiah, and others. See our Rev. Vol. XVI., p. 281.

† Sullivan's Rhapſodies, Vol. II. p. 362.

body

body is seized and cast into a dungeon, until he delivers up all the money of which he is possessed. If poverty has fallen to his lot, and that nought is left to bestow, he is doomed to confinement, until death, hastened by want of sustenance, puts a period to his existence.

'The prison made use of by these dreadful inquisitors, for they have totally perverted the institutions of Brama, is surrounded by a walled space, or court, of considerable extent. Here, in scattered fragments, the remains of innumerable victims serve to heighten the misery of confinement, by constantly reminding the unhappy devotees of the fate that must ultimately terminate their sufferings. Just as the detachment passed the gate of this enclosure, three bodies that these ministers of horror conveyed to some distance, together with the dismal lamentations of the surviving prisoners, attracted the notice of the hindoo sepoys; and, notwithstanding the utmost attention to discipline, it had nearly been productive of fatal consequences. The eagerness discovered by the troops to liberate the unhappy sufferers, together with the humane intercession of colonel COCKERELL, procured the enlargement of a considerable number. It was through a mistake of the guides that the detachment witnessed these scenes. Some other acts of oppression, daily practised here, are of a nature by far too shocking to lay before a christian reader.'

In page 179 the author, with an unjustifiable degree of warmth, scatters epithets, by no means dignifying or becoming his sketch. We say *scatters*, because they appear to have no immediate direction: at least the only application that seems possible could not be made but with the greatest injustice, and in a case that requires to be mentioned in terms directly opposed to censure or abuse.

The expected arrival of the second volume of this Sketch, in which the author purposes to conclude his work, and to give, at full length, the progress of invasion in the northern extremities of Tippoo's dominions, is announced by the ships of this season; but we apprehend his intentions will be anticipated, in some degree, by the clear narrative published by major Dirom, of the campaign that terminated the recent contest *. As, however, this is the only work yet published, that contains the whole of the important operations of our armies in the east, during the late war, it will doubtless be more acceptable to those desirous of a complete history of it, than any partial narrative.

We have seen books better printed in India than this: indeed it does no credit to the typography of Calcutta. It is printed on fine english paper, which will perhaps account for it's high price: we cannot, however, but remark, that no books are so expensive to us as those imported from the east.

If we mistake not, the author of the present article has before been introduced to the public as the writer of 'Strictures on Tarleton's campaigns.'

A map and an index are much wanted to this sketch: the latter will perhaps be given in the second volume. W. W.

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* See our Review for *May*, 1793.

TRAVELS. HISTORY.

ART. IV. *A Tour through the South of England, Wales, and Part of Ireland, made during the Summer of* 1791. 8vo. 430 pages: and 12 plates in aqua tinta. Price 10s. 6d. in boards. Edwards. 1793.

THE public has no right to expect from an author more than he profeſſes to execute. A tour through England, conducted upon a ſcientific plan, and executed with deliberation for the purpoſe of obtaining correct information concerning the preſent ſtate of this country, under the ſeveral important heads of agriculture, arts, manufactures, commerce, taſte, opinions, and manners, would be an important undertaking, highly worthy of public patronage. But the declared deſign of this anonymous traveller is far from being of ſuch magnitude. He only profeſſes to convey, in haſty ſketches, looſely thrown together, the impreſſions made from the impulſe of the moment, by the contemplation of the ſcenes through which he paſſed. His pretenſions are unaſſuming: and his work exactly correſponds to his own account of it.—Without any extraordinary exertions either of intellect or fancy, and without any peculiar elegance of language, he deſcribes, in an eaſy and pleaſant way, whatever obviouſly preſented itſelf to his view, and relates, without taking much pains in diſcrimination or ſelection, the occurrences of his tour.

Though the reader will not find in this work much new information, he will meet with ſeveral curious particulars relating to manufactures and works of art, and ſome tolerable deſcriptions of natural objects. The author's route is from the metropolis to Portſmouth—through Hampſhire, Dorſetſhire, and Devonſhire, to Plymouth—to the mines of Cornwall; through Somerſetſhire to Bath and Briſtol—through South and North Wales to the Iſle of Angleſea; whence he takes a trip over to Dublin, and viſits the Dargle; returning to Holyhead he viſits Liverpool and Birmingham, and paſſes through Oxford to London.

Stonehenge has often been much more perfectly deſcribed than in this tour: but the author has ſupplied the defect of his deſcription by ſix diſtinct plates, each repreſenting different aſpects of this wonderful remnant of antiquity. After giving a particular account of the whole proceſs relating to tin in Cornwall, from the digging of the ore till the blocks are ſhipped off; our traveller treats his readers with the following amuſing deſcription of his deſcent into a tin mine: P. 90.

'When you declare your intention of deſcending with the miners, the captain, as he is called, takes you into a room, and equips you in a woollen ſhirt, trowſers, night cap, and jacket. As for ſtockings, it is uſual not to wear any, and agreeable to the advice of the experienced miner, we deſcended with our legs bare. They then tie old ſhoes to your feet, fit for the purpoſe, and having accommodated each perſon with a candle in his hand, and half a pound more ſuſpended from his neck, he is declared completely equipped, and conducted to the mouth of the mine. It requires a good ſtrong ſtomach, and a large portion of curioſity, to go through all this. For beſides the fatigue and toil in the mine, the clothes they give you are as greaſy

greasy as sweat can make them, smell abominably, and are often stocked with a republic of creepers. Should any one be induced, hereafter, to explore these regions of darkness, I would advise him to prepare, at least, a woollen shirt, and a pair of trowsers, that he may avoid those unpleasant sensations, which arise in every man's breast, when compelled to have recourse to a miner's wardrobe.

'These preliminaries being adjusted, we began to descend. A miner went first, to serve as a guide, and to caution us against the danger which frequently arises from the broken staves in the different ladders. Jeremy followed the miner. After Jeremy, came my companion and myself; and last of all the captain, giving us this comfortable assurance, "That if we made a slip, or a single false step, or looked either to one side or the other, we should be ground to atoms in the steam engine, or dashed to pieces in the mine." The descent resembles a large well, with an immense machine, for the purpose of draining the mine of water, continually in motion all the way down. Mr. Bolton, of Birmingham, receives annually some thousands from the county of Cornwall, for the use of them. I had not time to examine these useful machines, therefore shall not attempt a minute description of them. In this mine there was a very curious one, which, with a small power at the top, by perpendicular shafts, passing down the same aperture, worked in two directions, and drained the mine north and south at the same time.

'We continued to descend by ladders, which were from four to five fathoms in length, and being soon wet through, weak from want of proper respiration, and half stifled with the fumes of sulphur, began to hesitate whether we should proceed or not. Curiosity got the better of our fears, and we went on. Had I known what we should endure, I never could have attempted so much as I did. I had no idea of the difficulty and danger attending such an undertaking, and only wonder that accidents are not more frequent among the miners, who run up and down these slippery places like lamp-lighters, singing and whistling all the way.

'At about eighty fathoms depth we came to a vein of copper ore, where two sorry wretches were busied in the process of their miserable employment. With hardly room to move their bodies, in sulphureous air, wet to the skin, and buried in the solid rock, these poor devils live and work for a pittance barely sufficient to keep them alive; pecking out the hard ore by the glimmering of a small candle, whose scattered rays will hardly penetrate the thick darkness of the place. Those who live on earth in affluence, and are continually murmuring for additional comforts, would surely, if they saw these scenes, be happy with what they have. I took a pick-axe and worked, and putting a small piece of the ore in my pocket, "This, said I, shall serve as a memento of a lesson I received in the bowels of the earth; and may I think always of the comforts of life as I do at this moment!" Proceeding in our descent, we reached at length the bottom of the mine, and stood one hundred and thirty fathoms below the surface of the earth.

'Thus far we had seen a mine of copper, but in this place is contained a vein of tin also, and a communication is dug from the copper to the tin. Through this we crawled upon our hands and knees, sometimes sprawling upon our bellies, over wheel-barrows and stones, pick-axes

pick-axes and hammers. This we found was trifling, to that which we encountered afterwards, for we croſſed over into a rapid ſtream, whoſe waters ruſhed abundantly over us, as we crawled along in a ſpace juſt ſufficient to admit us upon all fours. Jeremy poured forth his ejaculations, and concluding all was over with him, vowed, "If he eſcaped this time, it ſhould be his own fault if he was ever caught ſo near the old gentleman again!"

'After you leave the ſurface, you no longer meet with clay or mould, but a hard ſharp ſtone, in which the loads of ore run. Thoſe of copper and tin run from eaſt to weſt, thoſe of lead from north to ſouth; and this never varies, except now and then the miners meet with what they call croſs loades of ore, in contrary directions. Theſe hardly ever extend far, and like the branches of a tree, generally terminate in a point.

'When the ore is dug, it is conveyed up in baſkets, through perpendicular ſhafts, to the ſurface. The day we went down, it happened to be a holiday for the miners, of which they have many in the year, and of courſe very few were at work. Theſe holidays they call *grace days*, by which they mean ſurface days, as they call the ſurface of the earth *grace*, *graeſs*, or perhaps *graſs*. It is very difficult to underſtand what they ſay, and our captain, who kept bawling out his precaution all the way down, might as well have held his peace, ſince not one of us could comprehend a ſyllable of his jargon.

'Working our way in a direction from north to ſouth, we came at laſt to the ſhafts of the tin mine. Here we ſaw, as before, two figures, that hardly wore the appearance of human beings, ſinging at their work. We found it exceedingly difficult to pay them a viſit, as we had to deſcend by a ſingle rope down a chaſm, never broader than a chimney, until we reached the loade where the miners were employed. The proceſs is exactly the ſame as that uſed in the copper mine, the only difference in either is in the colour of the ore.

'Having perfectly gratified our curioſity, and having wandered, until we were weary, among theſe diſmal caverns, we began to aſcend again. Before we reached the top, I found myſelf ſo faint, I ſhould not have been able to proceed, had it not been for the water from the ſteam engine; which, although very diſagreeable in the beginning of our deſcent, we found very refreſhing upon our return. It falls over every part of your body like a ſhower of rain, and when the heat of the mine combines with the fumes of ſulphur, to fatigue and oppreſs you, is the only remedy that can be procured.

'A different paſſage from that which we uſed in deſcending, conducted us once more to the welcome ſpectacle of day light; after having been upwards of four hours, from five in the evening until paſt nine, buried in the bowels of the earth. I wiſhed much ſome one of our acquaintance could have beheld us, as we approached the light. I would have defied my own parents to have diſcovered whoſe child I was. It would take two days, at leaſt, to go over the whole of this mine; we were contented in having viſited the bottom of it. It is impoſſible to deſcribe the luxury one feels in breathing again the freſh air, and waſhing with cold water, after theſe ſubterranean excurſions. The heat of a mine is exceſſive, and the deeper you go, the warmer becomes the air. The miners are quite naked when engaged at their work, and they told me, that the change of climate,

and the revolutions of winter and ſummer, were not to be perceived at that great depth.'

In the ſequel of the tour through the weſt of England, the principal articles, which will engage the reader's attention, are the author's deſcriptions of Bath and Briſtol. Theſe deſcriptions, however, are too long to be copied: we ſhall therefore paſs on with our traveller into Wales, and ſtop with him among the mountains of Merionethſhire, at the beautiful bridge of Pont-y-pridd: P. 178.

'It is compoſed of a ſingle arch, thrown over the Taeffe in the lighteſt manner poſſible. This arch is the ſegment of a circle, whoſe chord is 140 feet. It was built by a methodiſt preacher, one William Edwards, a common maſon of Glamorganſhire. This man ſtipulated with the county, and for a ſtated ſum undertook to erect a bridge at this place acroſs the river Taeffe. The undertaking was hazardous in the extreme, as the great rapidity and violent force of that river had hitherto put a ſtop to every proceeding of that nature, and had carried every thing before it. Notwithſtanding all theſe difficulties Edwards finiſhed his firſt work, and erected a bridge of three arches. This was of ſhort duration; the ground, in which the foundation was laid, proved unfavourable, and ſoon convinced the architect, that, even if the floods ſpared his work, the inſtability of its baſe would ſoon be the cauſe of its fall. The work was ſcarce finiſhed ere the rains came, the river ſwelled, and overwhelming every obſtacle to its fury, ſwept away the bridge. Edwards, undaunted by diſappointment, beheld with compoſure the remnant of his labours, and perceiving how futile it was to oppoſe any work againſt the prodigious violence of the Taeffe, firſt conceived the noble deſign of throwing a ſingle arch over this ungovernable ſtream. This he accordingly compleated; but the crown of the arch being very light and thin, was quickly forced upwards by the heavy preſſure of the butments, which were neceſſarily loaded with an immenſe quantity of earth, that the aſcent of the bridge might be practicable.

'Undiſmayed by repeated ill ſucceſs, Edwards renewed his labours with additional vigour, and boldly dared to improve upon his work by the execution of a *chef d'œuvre* in architecture. He removed a large ſhare of weight from the butments, and conſiderably leſſened the remaining preſſure, by forming through each of them three cylindrical tunnels. By this means his purpoſe was completely effected; the tunnels anſwer all the end propoſed in them, and add a lightneſs and elegance to the ſtructure, which ſeems ſuſpended in the air above the reach of the moſt violent floods, and bids defiance to the utmoſt rapidity of the river.'

At Swanſea, the traveller viſits Mr. Morris's coal mines, the copper ſmelting houſes, and a pottery, all which he deſcribes. At Haverford-Weſt he finds a lieutenant in the navy, who, for a ſmall debt contracted at a tavern (about twenty pounds), had been in priſon five months, and exclaims vehemently againſt the aldermen of Haverford for not ſparing the price of one dinner to reſtore this ſon of Neptune to liberty. Having viſited Cardigan and Cilgarron caſtle, and been entertained by a female harper at Aberyſtwyth, he arrived at the grand fall of the Monach, which he pronounces to be the greateſt curioſity in all Wales. His deſcription of this magnificent ſcene is as follows: P. 266.

'We

'We beheld the river Monach in a bold convulsive cataract between the mountains, foaming with clamorous fury through a chasm of the solid rock, and rushing down the steep abrupt of a prodigious precipice, roar in a white surf at our feet, and lose itself in a vast bason below. Enveloped by an awful display of every thing that can add majesty and grandeur to the features of nature, the spectator is lost in the contemplation of this wild assemblage of mountains, vallies, hills, rocks, woods, and water.

'Præsentiorem & conspicimus deum
Per invias rupes, fera per juga,
Clivosque præruptos, sonantes
Inter aquas, nemorumque noctem.' GRAY.

'After having feasted our eyes with the view of this headlong torrent, we ascended, by our guide's direction, and were introduced to a similar scene above it. From this second part we ascended to a third, and so on to a fourth and a fifth; for this fall of the Monach is so much interrupted and broken, that by a near inspection, as you ascend from the bottom, you are shewn five separate cascades; which, when you retire to a proper distance, at a particular point of view, appear all united into one stupendous cataract. We were conducted to this spot, which is on an eminence opposite the fall, and from whence the effect of this cascade is more superb than can either be conceived or expressed. The bare mention of a river, precipitated from a height of four hundred feet, conveys an idea of something great, of something unusually magnificent. But when to this is added the peculiar wildness and gigantic features of the scenery which surrounds the fall of the Monach, no description whatever can do it justice. Soon after its descent, it runs into the Rhyddol, which river also displays a beautiful cascade, before its union with the Monach. Several brooks and smaller streams are seen falling from the tops of the high mountains on all sides, and losing themselves in the valley below. Thus we seemed surrounded by water-falls, many of which deserved our notice had it not been for the fall of the Monach which deservedly engrossed our whole attention.

'From the cascade we proceeded to the Devil's Bridge, which has been erected over a wonderful chasm worn in the solid rock by the perpetual cataract of the Monach during a series of ages.

'This is literally bridge upon bridge. The original arch is very ancient, and of course from its great antiquity and uncommon situation, has been attributed by illiteracy and superstition, to the agency of a supernatural architect. It is supposed that it was thrown over the chasm by the monks some centuries ago. The upper arch has been erected at the expence of the county, as the other had fallen into great decay, and was become very dangerous. It was formed by a centre made upon the old one, and when it was completed, the timber work was removed from between the two arches, so that the original arch still remains.

'The depth to the water under the bridge is at least two hundred and fifty feet, while the chasm gradually expands itself above the bridge to the height of three hundred more. From the downmost bottom, to the uppermost summit of this extraordinary valley, rises an exuberant mantle of oaks, ashes, witch elms, and hazles. The bridge itself is so closely environed with their shades, that neither one arch

arch nor the other can be seen by the traveller without his first making a difficult descent. The beautiful verdure of the woods rises to the highest brink of this tremendous chasm, and then abruptly stops: All above are mountains, bleak and horrid; the melancholy surface of which produces only a rank, coarse, and mournful grass.

A plate is annexed, from an original drawing of Henry Spense, esq. which conveys a lively idea of this scene. Well drawn views are also given of a wooden bridge in Coombe Ryddol, of Carnarvan castle, and some parts of the romantic scenery of North Wales.

Our traveller next visits the copper works in the Paris Mountain, which he distinctly describes *. The remainder of the tour contains very little either amusing or interesting. In Ireland the author finds nothing but objects of dislike, and occasions of ill humour. According to him the characteristics of the nation are, idleness and extravagance;—it unites at once every species of dissipation, filthiness, and extortion. On his return he does not remain long enough even in places of the first consequence to obtain any material information. His account of Liverpool is exceedingly defective. Its chief commerce is said to be to Virginia for tobacco; and no notice is taken of it's extensive african trade. Warrington is said to be famous for lace, pins, and plate glass; whereas this town has no manufactory of plate glass, scarcely any lace is woven in it, and it's chief manufacture is sail cloth. From these instances the reader will conclude, that our traveller has not always been very diligent or accurate in his inquiries. We must add too, that many trifling, and some disgusting occurrences are told; particularly relating to Jeremy the valet, whose low jests the author details, and whom he even attends in his solitary motions. A tourist ought to remember, that many things, which raise a laugh as they pass, appear dull and stupid on the recital. If this work should prove an amusing companion to the traveller, or serve, as the author hopes, to dissipate the *tedium* of a winter evening, it is the utmost that ought to be expected from it. O. S.

Art. V. *Memoires Historiques et Politiques sur la Révolution de la Belgique & du Pays de Liège en* 1793, *&c.—Historical and Political Memoirs relative to the Revolution of Belgium, and the Principality of Liege, in* 1793, *&c.* By P. Chauffard, a Man of Letters, sent into those Countries in Quality of National Commissioner, by the Provisional Executive Council of the French Republic. 8vo. 452 pages. Printed at Paris. 1793.

Belgium, as was clearly foreseen and predicted by Mr. Chauffard, is once more in the possession of the french republic. Soon after the battle of Jemappe, which on a former occasion decided the fate of that country, he visited Brussels, Antwerp, Liege, &c. in a public capacity; and the work at present under our consideration is the result of his labours, and his experience, while employed on that mission.

The first chapter is intirely occupied with the defence of the decree of the 15th of December; by excluding the aristocracy of Flanders and Brabant from any share in a government, which they wished to

* The discoverer of this mine, he observes, notwithstanding the immense sums it annually produces, received not a single farthing reward.

monopolize,

monopolize, it converted them into the declared enemies of their conquerors, and at last induced them to enter into correspondence with the house of Austria, and once more invite it's yoke.

It is here stated as magnanimous on the part of France, to have conferred liberty on a conquered country, a country on which she could have imposed chains; and to have endeavoured to enlighten the minds of the inhabitants, when they might have been more easily governed by means of their ancient prejudices, and their proverbial superstition.

'It was highly important,' says Mr. C., 'to repossess the barrier of the Rhine on one side, and on the other to command that of the Scheldt and the Maese, and thus to protect and to increase the sources of national riches; to resume, in one word, the ancient division of her territory, northern Gaul having been formerly bounded by these limits; to cause to re-enter within her bosom that vast family of nations, which lived under the successive dominion of the franks, the kings of the first race, and the courts of Flanders; to re-annex a domain, which the austrian policy disputed with us by arms, and ravished from us by alliances, and of which the sovereignty was never yielded until the treaty of Pavia; a country which would have been at this moment united to us by topographical and commercial connections, if tyranny and the priesthood had not formed a coalition, in order to produce a schism.

'It is on this account, that the emperor now leagues himself with the theocratic factions. It is his policy to support his interest by their's; but the result of this will be, that the robbers will quarrel about the booty. The people, obliged to clothe and feed a vast number of tyrants, will find perhaps a remedy to their miseries in their very excess. *Polycraty* has always engendered liberty.

'But the usual tendency of human events will produce all that is now wanted; for nature has prepared the re-union of the two nations. And it is undoubtedly worthy of France, to afford a helping hand to the commerce of the belgic provinces, nearly supplanted by that of Holland; as thence she may embarrass and menace the United Provinces, circulate her assignats by means of their counting-houses, ruin the bank of London, and, in short, produce a revolution in the monied system. It is the interest of France, to get possession of those *workshops of commerce*, those manufactures of national prosperity; to enfeeble her natural enemy, to *palsy* her efforts, to aggrandize herself by means of her overthrow, and, in one word, to mutilate the colossus of Austria. It is worthy of the republic, to elevate herself to the rank of the first state in Europe, in order to shelter the secondary powers under her ægis, by protecting them from the unmeasureable ambition of the northern courts. It belongs to France, to add to her national resources those immense robberies, those gigantic revenues, the produce of flemish superstition; and thus to strengthen herself by means of the imposts levied on human credulity.'

After insisting on the folly of permitting a democratic government to be surrounded by states ruled by nobles, an event which the decree of the 15th was meant to prevent, Mr. C. points out some objectionable clauses; especially that which invested the generals, and particularly the commander in chief, with the execution of it: to which he ascribes the loss of Belgium.

'Successive victories had conferred on a man, at that time famous,

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an unbounded power, arising out of an exaggerated opinion. Ancient nations, intimately acquainted with the principles of liberty, always circumscribed the real authority of the chiefs, in proportion to the influence which they had acquired by their reputation. Experience also has constantly convinced us, that the military will constantly be the rival, and often the oppressor, of the civil power. In addition to these general considerations, let it be recollected, that suspicion hovered over the head of this factious and perfidious soldier [Dumourier]; that his vast ambition, equalled only by his immorality, was well known; that if, by the very excess of his audacity, his projects against France had escaped the penetration of the public, it was not the same in regard to his schemes relative to Belgium, which his haughtiness had suffered to transpire, and of which the sentinels of liberty had given intimation: in short, at that period there reigned but one sentiment, a sentiment of idolatry for a man, a sentiment which of itself is an insult to a great people, destructive of all emulation, of all virtue, and ever fatal to republics; it was this, I say, that averted the attention of some, and served as a veil to the plots of others.'

Part I. Chap. 2.—'*The physical and moral situation of Belgium.*—Belgium is here described as one vast plain, constantly overhung with vapours, which confer fertility on the soil, and phlegm on the inhabitants. A dreary fanaticism, like a bird of prey, has taken up it's abode there, and made it's nest in the bosom of those rich and luxuriant fields: 'superstition resembles a caterpillar, which always preys on the fairest fruits.' The inhabitants have arrived at great perfection in agriculture, by the subdivision of the land into small farms; hence too it results, that a greater number of people is employed in tillage, and every one either becomes a proprietor or an occupier of a little spot, to which his existence is in some measure attached. The french are accustomed to study the fine arts in Italy; but it is to Flanders they are told to repair in order to learn the principles of agriculture.

'As Belgium is an open country,' says the author, 'Maestricht and Venloo ought to be taken from the enemy, in order to secure the possession of it, and the citadels of Liege and Huy, which have been dismantled, should be fortified anew.'

The belgians are represented, on the whole, as rather superstitious than fanatical; having no theatres, or public entertainments, they are naturally devoted to ecclesiastical mummery, such as processions, midnight masses, &c.; and in order to supply the place of punchinellos, jugglers, and quacks, they encourage capuchin friars and priests.

'Theft is as rare among them, as it is common in France and England; thence it is but fair to conclude, that there is less misery, and better morals. They never *double lock* their doors. Happy are the people, who do not yet know, that it is necessary to place chains and bolts between a man and his neighbour's goods!'

Chap. III.—*Of the means of effecting a revolution.*—'In every revolution there is a lever, immensurable in respect to it's extent; I mean the interest of the oppressed, to overwhelm the oppressor; and this lever is every where to be met with. The social order no longer exists. That order is composed of the general will, or what is the same thing, the general force. This will can never be obtained, but by the gratification of the interests of all, and it follows, that whenever a constitution is formed for the particular advantage of a

few

few individuals, or corporations, it only presents a sum of particular wills, striving with the common will.'

After this preface, Mr. C., applying his observations to the then state of the austrian low countries, advises the french to inculcate the idea of representation among the belgians in general, and more especially the peasantry, who are held in a species of subjection by the great towns; to institute popular societies; to captivate the taste of the people with festivals in memory of liberties acquired, or taxes abolished; to conquer the priesthood by means of the priesthood, always taking the part of the 'ecclesiastic populace against the titled and opulent clergy;' and above all things, to protect the poor from the tyranny of the rich.

Part II, of this work, consists of letters written by the author, while in a public capacity, in the Low Countries. It appears, that partly from the treachery of Dumourier, and partly from the dread of the austrians, the inhabitants of Belgium did not declare themselves so openly in favour of France, as they would otherwise have done.

At Namur, Antwerp, Brussels, &c., the french restored to the owners all the clothes, and other necessaries, pawned at the *Mont-de-piete*, not exceeding twelve livres in value.

The appendix consists of remarks on the population, climate, soil, history, and constitution of Belgium. The inhabitants are reckoned at 2,500,000; the extent of territory is estimated by Schloëtzer at 1,500 square leagues; and the revenues, according to Mirabeau, amount to 9,000,000 florins.

Belgium has been termed the Bœotia of Europe; the organs of the people are less delicate than those of their neighbours, and they are celebrated for their taciturnity: but as Pindar, Plutarch, Pelopidas, and Epaminondas, rescued one of these countries from opprobrium; so the other was freed from reproach during the fifteenth century by means of the artists, merchants, warriors, and men of letters, which it then produced. It must however be recollected, that their talents were called forth by great events, and matured under a free government.

In tracing their history from the earliest ages, the author now before us, is at great pains to prove, that the people were always fascinated with the sound of liberty, and disposed, on every occasion, to rescue themselves either from the dominion of foreigners, or such of their own citizens as aimed at tyranny. He quotes the names of Sacrovir, Florus, and Civilis, as the assertors of the belgic rights, in the times of the romans. Brabant, especially, according to him, always preserved the *shadow* of freedom; and so numerous were the privileges of those born in the great towns, that women with child repaired from the neighbouring country in order to be delivered there, and thus confer on their offspring a participation in their franchises.

The spanish race of kings perpetually involved these rich provinces in long, bloody, and disastrous wars; and the german branch, we are told, sacrificed their prosperity to the interests of Holland and England. At length, the reign of an enterprising prince, produced great and unexpected changes.

'Precipitated into gigantic schemes, which he imagined to be great undertakings; led astray by the illusion of a model, which he was not born to equal; possessing nothing of a warrior, but the *mania* of

of becoming one; of a reformer, but the diſpoſition to change; of a politician, but the hypocriſy; Joſeph II wiſhed to convert knowledge into an inſtrument of ſlavery, and to diſgrace philoſophy, by making it one of the tools of arbitrary power.

'1786. His buſy and unquiet ſpirit commenced it's career in Belgium. As the imperial patrimony was to be aggrandized by means of the patrimony of abuſes which he determined to reform; as in the meaſures adopted by him, he rather choſe to call to his aid the ſuccour of deſpotiſm, than the ſupport of circumſtances, of things, and of parties; as he, on the contrary, oppoſed the prejudices of all, and preferred his own intereſt to that of individuals; as his ſyſtem was made up by turns, of extreme rigour, and extreme condeſcenſion; in fine, as in a government ſo very unfortunate as to have a deſpot at it's head, the *privileged caſts*, to which he was hoſtile, form a kind of barrier, againſt the torrent of monarchy—all things tended to produce a revolution. The nobles, the prieſts, the lawyers, formed a coalition. Every one, from the lord high juſticiary, down to the loweſt pettifogger, foreſaw the ruin of the ſtate, in the loſs of their own perquiſites and emoluments; for the new organization of the tribunals had condemned them to experience all the rigours of a long vacation! The clergy, and the ſubaltern brigade of monks, alſo ſheltered their claims under a conſtitution, which guaranteed to them *inviolability* in reſpect to their plunder, and placed their crimes and their treaſures beneath the buckler of privilege.

'The daughters of the middle claſs of citizens, educated in the convents, *inoculated* their reſpective families with their own prejudices. Military exceſſes, and public violence, exaſperated all men.

'In 1787, the houſe of Auſtria appeared to yield to the torrent, but it ſoon reſumed it's uſual inflexibility, and this very inflexibility engendered reſiſtance. The period too was favourable; the emperor was engaged in a diſtant war with the turks; the triple alliance was formed, and Pruſſia, Holland, and England, meditated the humiliation of the houſe of Auſtria, and their own aggrandizement, under the ſpecious pretext of *trimming the balance of Europe*. Holland, irritated againſt the emperor on account of opening the Scheldt, and the protection granted to the batavian patriots, fomented the belgic inſurrection, held out an aſylum to the diſcontented, and furniſhed the means of commencing hoſtilities.

'It was thus that the revolution took place under the direction and guidance of the triple alliance. Vandernoot, an advocate and pamphleteer of Bruſſels, a man of a ſupple, ſly, inſinuating diſpoſition, and the creature of the abovementioned powers, became the head of a party, and was the firſt to ſtand forth in defence of the conſtitution; he had been ill treated by the government, and conſequently had a perſonal antipathy to his perſecutors. He fortified his intereſt in Holland, by means of a princeſs of Pruſſia; the exiled nobles, the eccleſiaſtics, and all their adherents, became attached to him; and in ſhort, being at once bold and adroit, he gained the confidence of the people, who termed him *Vader Hoyntiew*, or father Henry. His auxiliaries were Van Eupen, the canon; the abbés of Tungerloo and St. Bernard, the biſhop of Antwerp, and the cardinal de Malines.

'Voünck alſo, an advocate, and notwithſtanding that, an honeſt man in reſpect to his principles, had great influence over the country people, whom he engaged in the revolution, under the promiſe of making them an integral part of the ſtates. Among his principal proſelytes are to be reckoned the duke of Urzel, Sandelin, &c.: and the committee of Haſſelt, in the principality of Liege, the operations of which were directed by him, contributed no leſs to the revolution, than that of Breda, at which Vander Noot preſided.

'The refugees increaſed in number; Holland either furniſhed arms or facilitated the purchaſe of them; and Vander Merſch was nominated generaliſſimo. This officer, by means of a ſeries of ſkilful evolutions, kept the imperialiſts in check, and aſſumed an advantageous poſition in Campine. With 1500 half armed men, and the inhabitants of Turnhout, he determined to defend that place, againſt 7000 regular infantry and cavalry, aided by a formidable artillery. Enthuſiaſm triumphed at one and the ſame time over tactics and numbers. Emboldened by ſucceſs, the belgians croſſed the Scheldt, in ſight of fort Lillo, and directing their march towards Ghent, took poſſeſſion of it without much difficulty, although it was defended by batteries mounted with artillery, and a veteran garriſon. Bruſſels alſo yielded to the efforts of raw, but reſolute troops; and all Belgium, Luxemburg excepted, was intirely evacuated by the auſtrians.

'The ſtates, now triumphant, were re-eſtabliſhed with great pomp, and immediately re-aſſumed the reins of government. But the jealouſies, which had ſlumbered during the common danger, awoke in the hour of victory: they had now no other enemies than themſelves to contend with. Two factions aroſe, and an oligarchical war commenced. The *vander nootiſts* were the more numerous; they were ſupported by the clergy, and the privileged caſts. The *voünckiſts*, who affected to be attached to the intereſts of the people, fell martyrs to the intrigues of their enemies, who marked them out as fit objects for popular vengeance. Vander Merſch was impriſoned, and the duke Urzel fled; liſts of proſcriptions were drawn up; their partiſans were perſecuted, and plunged into dungeons, and their eſtates were confiſcated.

'In the mean time, Joſeph II died, and Leopold, his ſucceſſor, made offers of an accommodation; but theſe were haughtily rejected by the ſtates, who were ſupplied by the triple alliance, with money, and generals. They alſo refuſed to confederate with the people of Liege; and Van Eupen the ſecretary, a puppet moved at the will of the three courts, inſinuated to them, that it would be dangerous to ſeek for the protection of France.

'At length, at the treaty of Reichenbach, the allied powers made them repent of their machiavelian ſyſtem, and the phantom of belgic liberty was *ſold* to Leopold. This deplorable traffic, this traitorous arithmetic, ought to teach the people never to confide their intereſts to the protection of either national, or foreign deſpotiſm; to ſhudder at the idea of being patroniſed by the privileged caſts, which is always a public calamity; and to ſuſpect all, even the power which they invoke, and the power which they delegate.

'In the mean time, Van Eupen, and his ſubaltern inſtruments, excited the belgians to riſe in a maſs againſt the auſtrians. The generals had promiſed to betray them, and they kept their word.

Theſe

'These servile and perfidious instruments of foreign courts were nearly all foreigners themselves. Their soldiers were delivered up like sheep to the slaughter. The subalterns deserted; the states covered with the blood, and laden with the plunder of the people, emigrated; and Vandernoot, Van Eupen, and the abbé of Tungerloo, found an asylum, to which they retreated in safety. Consternation and despair took possession of the minds of the people; they beheld themselves abandoned, persecuted, and betrayed; but the french at length appeared on the scene, and became their deliverers.'

The author now enters into a long dissertation on the ancient constitution of Brabant, and presents us with the text of the *Joyeuse Entrée*. By this it appears,

1. That their princes always swore to be good, equitable, and loyal; and not to govern by force or caprice, but by law, the advice of the states, and the sentence of the ordinary judges.

2. They were inhibited from commencing any war relative to the Low Countries, without the express consent of the states.

3. They were not to raise any money, or impose any taxes, without their privity.

4. Certain persons holding farms under the government were declared incapable of exercising municipal functions.

5. No money could be coined without the advice and consent of the states, or, when once coined, could be altered.

6. No one could receive a pardon for the crime of homicide, until the relations of the defunct were fully satisfied.

7. No game laws were to be enforced; but liberty of hunting, &c. was to be allowed throughout all Brabant; some woods, particularly specified by name, only excepted.

8. Every one might deliver his opinion freely in the states, without incurring the anger or resentment of his majesty, or of any other whatever.

9. All judges, great officers, &c., were to take an oath to observe the *Joyeuse Entrée*. And,

10. 'If it should happen, that her majesty (or his majesty) shall cease to obey these privileges, in whole, or in part, she (or he) consents, that his (or her) subjects shall cease their obedience, until these contraventions shall be repaired.'

The volume now before us contains a variety of interesting details, respecting the Low Countries, and seems to have been written in the full persuasion, that they would soon be reconquered and re-annexed to France.

ART. VI. *An authentic Account of the late Expedition to Bulam, on the Coast of Africa, with a Description of the present Settlement of Sierra Leone, and the adjacent Country.* By J. Montefiore. 8vo. 52 pa. Price 2s. Johnson. 1794.

SEVERAL respectable men having formed themselves into a society towards the latter end of the year 1791, for the purpose of establishing a settlement on the coast of Africa, they at length fixed on the island of Bulam as the most eligible spot for carrying their views into effect. The writer of this pamphlet, induced no doubt by the prospect of a speedy fortune, or at least a com-

fortable and advantageous eſtabliſhment, embarked on board one of their veſſels called the Calypſo, and after a tedious paſſage arrived at Teneriffe on the fourth of may, 1792, where he and the other adventurers were diſappointed in their expectations of procuring freſh proviſion, 'by the unprecedented behaviour of Mr. Dalrymple, [the intended governor of the new ſettlement] who declared when he went on ſhore at the health office, that we had the ſmall pox on board our veſſel.' It appears, however, that this was a true ſtatement; but it is ſuggeſted, that by means of a little management, they might have purchaſed whatever refreſhments the iſland afforded, as was actually the caſe in reſpect to the Hankey, a ſhip belonging to the ſame owners.

Diſheartened and diſcontented with their treatment at Teneriffe, they ſailed for Goree, an iſland belonging to the french, where they were treated by the governor with great politeneſs and attention; but ſuch was the ſcarcity of proviſion there, that at a ball given by his excellency, 'fifteen perſons ſat down to ſupper on one ſmall fowl, a piece of ſtewed meat, and a few loaves of bread, not ſufficient for three hearty eaters.'

At length, on the 19th of may, they ſhaped their courſe for Bulam, that *land of promiſe*, the poſſeſſion of which was expected to put an end to all their wants; and on the 26th, in the forenoon, they manned and armed three boats, went on ſhore, took poſſeſſion of the iſland, and hoiſted the 'britiſh flag.' But as they had neglected to purchaſe the territory from the occaſional occupiers, or even to enter into any treaty for this purpoſe, the ſettlers were unexpectedly attacked by a large body of africans on the third of june, in conſequence of which five men were maſſacred, ſeveral others were wounded, and five women and three children were made priſoners.

They were now under the neceſſity of abandoning Bulam, and ſailing for Biſſoa, a portugueſe ſettlement, where to complete the cataſtrophe, their wounded men died, and moſt of thoſe who had eſcaped unhurt became victims to an unwholeſome climate!

The author thinking the ſcheme of 'colonizing Bulam' not likely to take place, embarked on board another veſſel, and arrived ſafe at Sierra Leone, which he deſcribes as a thriving ſettlement.

This unfortunate expedition ſeems to have been planned in haſte, and executed without much judgment. The harbour of Bulam is ſaid to be capable of containing one hundred ſail of the line, and the ſoil is ſtated to be fertile: but it was ſurely groſs impolicy, as well as groſs injuſtice, to take poſſeſſion of an iſland without the conſent of the only legitimate owners; from whom, however, it was afterwards purchaſed by the adventurers.

ART. VII. *Tableau Chronologique de l'Hiſtoire univerſelle, &c. A chronological Table of univerſal Hiſtory, for the Inſtruction of Youth.* By Mr. Marie, a French Prieſt. Printed on a large Sheet. Price 6s. Elmſly.

THIS table of univerſal hiſtory is divided into ten epochs, and includes the period from the creation of the world to the birth of

Jeſus Chriſt. Should the editor meet with encouragement, and we ſincerely hope he will, it is his intention to publiſh a ſecond table, in the courſe of next year, which will extend from the time of Jeſus Chriſt to the preſent day. It is to be accompanied with a pamphlet containing notes for the elucidation of ſo extenſive a deſign. 6.

METAPHYSICS.

ART. VIII. *An Inveſtigation of the Principles of Knowledge, and of the Progreſs of Reaſon, from Senſe to Science and Philoſophy. In three Parts.* By James Hutton, M.D. and F.R.S.E. Three Vols. 4to. 2138 pages. Price 3l. 3s. in boards. Edinburgh printed, for Strahan and Cadell, London. 1794.

To a ſtudious and philoſophic mind it is highly gratifying, to aſcertain the principles of human knowledge, and to mark the various ſteps by which man gradually advances from the ſtate of a mere animal to that of an enlightened and intelligent being. To accompany him in this gradation—to follow him from the commencement of ſenſation, as far as this can be aſcertained, to the ſcientific inveſtigations of reaſon and philoſophy—and to note with accuracy, as we proceed, the principles and the modes, the cauſes and the effects, of every intermediate mental affection—in ſhort, to concentrate the mind ſo cloſely within itſelf, as to analyſe it's thoughts, to explore with preciſion the grounds of it's judgment, and to inveſtigate the origin, and obſerve the effect, of every movement therein, require an abſtraction of intellect, and a talent for reſearch, which few poſſeſs, as it is extremely difficult to attain. In the proſecution too of ſuch inquiries, it is much to be lamented, that a prepoſſeſſion in favour of popular theories, eſpecially when early embraced, and ſanctioned by great names, never fails, in ſome degree, to ſeduce our judgments, prompting us either to receive or to reject opinions on no better ground than the authority of others.

Dr. H.'s talents for phyſical inveſtigation we remarked with pleaſure on a former occaſion: his abilities as a metaphyſical inquirer will be amply atteſted by the work before us. Ingenuity of invention, perſpicuity of judgment, with a ſpirit of free inquiry unfettered by any undue deference to ancient ſyſtems, or great names, conſtitute a claim to praiſe, which the doctor poſſeſſes in no ſmall degree. The inveſtigation is divided into three parts.—The 1ſt treats of the natural progreſs of knowledge, or the inſtinctive faculties which lead to ſcience. The 2d., of ſcience, or the conſcious principles which lead to wiſdom. And the 3d., of wiſdom or philoſophy, or the proper end of ſcience, and the means of happineſs. It's object, the doctor informs us, is, 'to analyſe our thoughts, to trace the means and conditions of our judgments, and to ſhew the evidence and certainty of ſcientific reaſoning, on whatever ſubject it may be employed.' After ac-

quainting his readers in the preface with the general scope and tendency of the work, and pointing out the connexion of his present theory with the result of his former physical researches, the doctor begins in Part I. with the consideration of 'knowledge in general.' This part comprises nine sections, each of which is subdivided into chapters, the particulars of which are so numerous, that our limits will not permit us to specify them all.

After treating, in chap. I, of the nature of human knowledge, he proceeds to consider, in chap. II, what he terms 'distinctions in knowledge.' 'Knowledge, as distinguished from understanding and science, consists,' says the doctor, 'of sensation and perception. Of these three things, viz. knowledge, understanding, and science, knowledge is the first, and the most simple.' 'Whatever informs the mind gives knowledge; but understanding,' says he, P. 17, 'is more than simple knowledge; for we are said to know a thing without understanding it. The mind may be informed in consequence of sensation; it may also perceive various magnitudes and figures, without understanding these simple informations, that is to say, without distinguishing them; for this requires a judgment to be formed, and a judgment cannot be formed without understanding. Whereas the simple knowledge of sensation and perception may be conceived to exist without understanding, or before that operation of the mind has taken place; for things must first be known before they are distinguished.'—P. 25. 'Things are said to be both known and understood. The moon, for example, is known to every one who has the proper use of sight; whereas the moon can only be said to be understood by an astronomer: in like manner, weight is a thing known to the most ignorant; whereas weight is a thing that is properly understood in the philosophy of gravitation.'—P. 22. 'As by employing the faculty of reason in relation to our knowledge, that knowledge is extended, and an understanding formed, which did not subsist before, so, by the further employment of reason in relation to the objects of our understanding, that understanding is advanced, and a species of knowledge formed, which may be called science. Therefore, science will appear to be a thing no farther limited, than by being considered as having a beginning in consequence of understanding, in like manner as understanding begins in consequence of more simple knowledge.' Philosophy, which is a farther stage in human knowledge, the doctor observes, bears the same relation to science, as science does to the understanding. 'It may therefore be advanced,' concludes he, P. 30, 'that the progress of the mind of man consists in, or contains, the following steps. First, Knowing without understanding, which is knowledge simple and absolute. Secondly, Understanding without reflection; which is knowledge relative, and is commonly considered as knowledge. Thirdly, Knowing by reflection, or knowing our knowledge; which is science, or human understanding; and, lastly, knowing human understanding, or understanding the ends and motives by which a rational being is conducted. This is philosophy, or the perfection of the mind of man, which leads his knowledge to-

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wards the author of his existence, or the natural constitution of things, in knowing causes as well as effects, and in foreseeing future events from the knowledge of that order which obtains in nature.'

Having thus distinguished the gradations of human knowledge, Dr. H. proceeds, in chap. III, to divide science into five parts—physics, mathematics, morality, logic, and metaphysics, which last he denominates 'the science of knowledge.' In chap. 4, he proposes a method of advancing human knowledge by remounting to first principles. Here Dr. H. endeavours to overturn the generally received opinion, that propositions in physics and morals are not capable of the same irrefragable and perfect evidence, as mathematical truths—and asserts, 'that the science of physics may be equally founded in evidence or truth, as that of mathematics.' This certainty however, the doctor affirms, cannot be fully attained, till the science of physics be purged from vulgar errours; with which, he says, it is deeply infected, even in the present enlightened age. 'It is with a view to the correction of these errours,' says the doctor, p. 47, 'that our knowledge of nature, or of external things, is now to be examined, by remounting to the first progress of this growing series, or where the rudiments of science may be traced in the operations of a conscious mind. It is in order to have principles established in something, where, if possible, there may not be a doubt; and from whence, by proceeding with that strict attention which is due to science, we may in reasoning arrive at what might then be properly termed the truth of knowledge, in having no inconsistency, either in its principles or its result, that is, in neither proceeding from inconsistent principles, nor leading to opposite conclusions.'

'Philosophers,' continues he, p. 50, 'who are perfectly agreed, or do not differ with regard to bodies which are either hard or soft, hot or cold, coloured or colourless, transparent or opake, ductile or elastic, compressible more or less and heavy, in motion or at rest, that is to say, who do not differ with regard to the qualities nor the accidents of things, no more than with regard to our sensations, perceptions, memory, and judgment; yet, with regard to what things are in themselves, or independent of our opinions concerning them, these men of science form different opinions, and dispute about that for which they have not proper data to form a conclusion. Thus, instead of inquiring how far they see and perceive things as they truly are, or not; and instead of suspecting that they take many things upon trust, like the vulgar, believing such things to be as they appear, without doubting of their common judgments, or examining their animal or instinctive knowledge in its principles, these philosophers cultivate sophistry instead of science, and, after much reasoning, leave the argument where they had begun.

'Here we find one party endeavouring to explain every thing by matter and motion, in ridiculing the notion of an immaterial substance, as a word without a proper meaning. While the other, on the contrary, in denying any action to matter, gives

this to mind; which is no other, in effect, than substituting the term mind in place of matter, without changing any thing in our ideas of the action or the fact.'

Sect. 11 treats of knowledge as a thing in which there may be distinguished different kinds. After explaining what is meant by knowledge, as a general term, and observing, that in knowing our knowledge consists the science of metaphysics, which science is acquired by consciousness, Dr. H. proceeds, in chap. IV, to treat of sensation as the source or beginning of knowledge, and as indisputably antecedent to perception and judgment. P. 86.

'Sensation,' says he, 'is a source of knowledge, so far as it is an information of the mind. This information of sense we have not from within; for, without the proper organ, the mind cannot acquire the knowledge of a sensation, neither will the most perfect organ, without the action or impression of a material, that is, an external cause, give any information to the mind. Consequently, this kind of knowledge must be considered as derived from a source that is external. For, whether our organised body be the thing considered on this occasion; or whether it be the material thing by which those organs are necessarily affected for the production of our knowledge, nothing is more evident than that there is required the action of those things, which are always considered as external in relation to us.'—P. 88. 'When the simple feeling or knowledge of the sense is excited, we then say that there is a thing external, without which, although we might think and fancy, we could not know, that is, we could neither see nor feel; and when it happens, that a person mistakes the thought or fancy for the knowledge or information of the sense, such a person is said to be out of his senses; which expression means, that he does not distinguish the knowledge and imagination. Also, when he should form a just judgment, in reasoning from his false knowledge, this would lead him to actions which would be considered by other people as being unreasonable, because founded upon an error, or the want of the distinguishing faculty, whereby he had confounded the operation of the mind, that is to say, the simple thought, with the knowledge of sensation, that is, the information of something which is always considered as external in relation to our thinking principle. It is thus that knowledge, said to be actual and real in contradistinction to imaginary, may be excited in our mind or conscious principle, which then knows without either doubt or error.

'That it is knowledge which the mind receives in the operation of the external thing, or information of the sense, nobody will dispute, when it is here declared, that this knowledge is the most simple in its nature, or in the lowest order in the process of intellect. But the term knowledge, in this case, may be thought either proper or improper, according to the manner in which people have been accustomed in the use or application of it.

'A person who has to distinguish the simple informations of the mind, and those that are more compound, and who has thus to discriminate various steps in the progress of intellect, requires

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to have a general term, as that of knowledge, which ſhall denote a progreſs of the mind, or a tranſaction that may be there recorded or remembered, in whatever manner that ſtep, progreſs, or tranſaction may be brought about.

'In common life, this general term is not required, nor does philoſophy appear as yet to have adopted any thing correſponding to this view which we are now to take. The particular informations of the mind are denominated from the ſenſe, by which theſe are reſpectively acquired; thus we are ſaid to ſee colour, hear ſound, feel heat and cold, and alſo pain and pleaſure. With regard to taſte and ſmell, indeed, there is not that diſtinction made in the terms expreſſing the knowledge, and the means by which it is acquired; for, we have not a general term for all ſmells, nor for all taſtes; therefore, in the words taſte and ſmell, the verb and the noun, which are diſtinguiſhed in the other ſenſations by different words, are here expreſſed by one; and thus we are obliged to ſay, that we taſte a taſte, or ſmell a ſmell.

'In all theſe caſes, of knowledge entering by ſenſation, the mind is informed or made to know, without the leaſt underſtanding; that is to ſay, the knowledge, in this caſe, is pure, ſimple, abſolute, and it contains no relation, which requires another ſtep in mind. Knowledge is therefore a general term, moſt applicable to all thoſe informations; and the mind may be ſaid to know light and colour by ſight, ſound by the hearing, &c.'

After enumerating the ſenſes, with the information derived from each, he concludes, P. 99.

'It muſt be obſerved, that we are totally ignorant of the manner in which any organ produces ſenſation in the mind; all that we know of this operation is, that there are certain actions or changes in our organized bodies, with which the feeling of a particular ſenſation is always connected. When light, for example, is admitted into the eye in its natural or healthy ſtate, the ſenſation of light or colour is produced. The ſenſation of ſound enters in like manner by the ear; and thoſe of taſte and ſmell by their reſpective organs. Every action or change in the body ſeems to be attended with ſome peculiar feeling, although every degree of theſe is not a proper object to call the mind's attention from thoſe which are comparatively then more powerful. We cannot touch a body without feeling heat or cold, ſo far as every degree in this ſpecies of action were to be an object for the mind's attention; for, no body that we touch is preciſely of the ſame temperature with that of the touching part. Upon the ſame principle we muſt all neceſſarily feel either pain or pleaſure on every occaſion of action or change in the body; conſequently, there is a perpetual vibration among thoſe oppoſite ſenſations or feelings of heat or cold, of pleaſure and pain.'

In chap. v, Dr. H. treats of conception as contraſted with ſenſation, and as comprehending all the reſt of our knowledge. 'It cannot be doubted,' ſays he, P. 106, 'that there is a particular ſpecies of knowledge, interpoſed between ſenſation on the one hand, and our underſtanding on the other, when it is conſidered, that there

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are various things known, such as extension, direction, magnitude, figure, space, time, unity, number, none of which can properly refer either to sensation, the knowledge which is here considered as primary, nor to understanding, which is evidently secondary, with respect to those things, being the discernment of their relations.

'These things thus interposed between our knowledge and the judgment of the mind, are here proposed to be termed conceptions; a word that is applied to our knowledge when this is not immediately derived from sensation, or an external information.

'Thus the term conception is used in contradistinction to the knowledge of sensation. This last necessarily requires the action of an external thing, and therefore is in our mind a passion; whereas conception, as knowledge, does not necessarily require the action of an external thing, that is to say, not immediately like sensation, but is produced by the energy or proper faculty of the mind, acting instead of being passive.'

In chap. VI, he treats of perception, or our knowledge of things with magnitude and figure. This he considers to be neither a simple sensation, nor a pure conception.—P. 109. 'Besides sensations and conceptions, which are thus distinguished by reflecting men as different in their nature, without either of them subsisting externally, there are also things perceived with magnitude and figure; and these things are considered by philosophers, as well as vulgar men, to be substances, or things subsisting independent of our thought, that is to say, existing externally in relation to our mind. If this, therefore, is the case, as it is commonly believed, here must be a kind of knowledge perfectly different from sensation, on the one hand, and from conception on the other.

'The thing that is known in perception, is considered as subsisting externally, and independent of the mind; consequently, this thing, which has the property of magnitude and figure, must be perfectly different, on the one hand, from the knowledge received by sensation, and on the other, from all those conceptions of our mind which exist only in consequence of our thinking, and have no real pattern in external things.'

Having distinguished the different species of knowledge, with the two great sources whence it is derived, the author proceeds, in sect. III, to deliver his theory of perception, which we deem entitled to the serious attention of every inquirer into the philosophy of mind.—The meaning of the term perception he illustrates thus;—'The question now to be discussed,' says he, P. 116, 'is this; What is the thing, or the idea, that properly belongs to a certain operation of the mind, distinguished by the term perception?

'In order to resolve this question, an example may be taken; let us suppose a tree to be the object of the mind's attention; then, with a view to find that which is the proper subject of perception, it will be necessary to separate from this object of the mind's attention, on the one hand, colour, which is a sensation, solidity, which is a judgment with regard to a power-

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preſerving the volume of the object, and hardneſs, which is likewiſe a power preſerving the figure.—On the other hand, we muſt *alſo* abſtract the height or length, the breadth or width, and the thickneſs of this object; for, theſe are all relations; they do not exiſt of themſelves, and are only ſomething in being compared or conſidered in relation to each other.

'The figure or ſhape of the tree, which now remains to be conſidered, like the magnitude, will be found to be different from the ſimple idea ſought; for theſe are made up of relations. The ſtem of the tree, for example, may be conſidered as being round; but roundneſs is only a judgment, diſtinguiſhing that which is not angular and plain; and in the idea of roundneſs, there is not any knowledge that may not be reſolved, and thus found not to exiſt of itſelf, being only relative, formed in the conſideration of ſome other thing. In like manner, the being branched, or having arms, is only a relation of things, which are known and compared.'—Thus our author excludes from perception every idea, which implies *relation*; and, if we rightly apprehend him, conſiders as it's proper object that ſimple and abſolute thing, which is known, previouſly to our forming a judgment, and which ſerves as the foundation of that judgment. Having thus explained the meaning of the term, he proceeds to prove, what chiefly diſtinguiſhes his theory of perception, viz. that magnitude and figure, like colour, have no external exiſtence, and that inſtead of exiſting abſolutely and independently of the mind, they are merely ideas formed in the mind, and acquired not by the paſſion, but the action thereof. His argument proceeds thus; ſenſation is a paſſion of the mind, the information of which is at once perfect, and in which we have no choice. 'Now,' p. 129, 'if it can be made to appear, that the mind either may perceive an object or not perceive it, without any change in external circumſtances or conditions, but merely by the operation of its choice, it will be demonſtrated, that magnitude and figure, the objects of perception, are made known by the action of the mind, and not in the manner of a ſenſation. The ſame concluſion will follow, if it can be made to appear, that the operation of perception not only has a beginning and an end, but alſo has a middle ſtate, which is wanting in ſenſation; that is to ſay, if the knowledge in the one caſe is not made inſtantaneouſly, as it is in the other, but there ſhall be neceſſarily required the continuance of an operation in order that the information may be compleated, or the knowledge made perfect, in that caſe, it muſt be concluded, that the operation which the mind has to learn, or the proceſs which muſt in perception be ſucceſſively gone through, is not a paſſion of the mind, and is eſſentially different from the information of ſenſation, although it is only produced in conſequence of ſenſation as a condition for this action of the mind.

'There are two ſenſations by means of which perception may be produced; theſe are, viſion and feeling; for, it is during the continuation of one or other of thoſe two informations of the mind that there happens an operation, wherein the mind is made to know, or to acquire the idea of magnitude and figure.

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'In order to inveſtigate the nature of this operation, firſt the one, and then the other, of thoſe two ſenſations are to be examined; and it will be ſhewn, that, in thoſe caſes, the mind acts for producing the knowledge of perception, as it is paſſive in acquiring that of ſenſation.

'The organ of ſight is either originally ſo diſpoſed, that there is one particular part, in the field of viſion, in which perception may be made moſt complete, that is to ſay, in the greateſt perfection; or elſe it is by habit that we acquire a greater facility, or more perfect action, for the purpoſe of perception, in one point or part, which correſponds with that in which the light is moſt direct, conſequently, its action moſt intenſe. But, notwithſtanding this ſuperior power of perception in this point or part of viſion, there is a faculty of perceiving, more or leſs, through all the field of viſion. If therefore, perception, like ſenſation, is made through all this field involuntarily, or neceſſarily in relation to the power of mind, as it is made more or leſs diſtinctly in proportion as it is near or far from the point of beſt perception, then it muſt, with ſome degree of probability, be concluded, that the mind was paſſive in acquiring the knowledge of perception, as it is certainly ſo in receiving the information of the ſenſe.

'If, on the contrary, it ſhall be found, that, while the light flows equally into the eye, and the organ is preſerved without motion, the mind may perceive voluntarily in one part in preference to another part of equal capacity; and that this power of perceiving may be removed all around the field of viſion by the command of the will, then it muſt be evident, that perception is an operation of mind acting upon that occaſion, and not paſſive as it is during ſenſation.

'To be convinced, in this caſe, it requires to make the experiment, by ſhutting the one eye, and fixing the other ſteadily, as if perceiving one particular point, when it will be found, that we have it in our power to remove our attention ſucceſſively through all the viſible field; and that, while we attentively perceive one object, others are not then known; as, therefore, we can alter and reverſe this order of perception, in ſome meaſure voluntarily, or at the command of our will, it muſt be allowed that the propoſition is thus demonſtrated, perhaps as much as the nature of things will admit.'

From the ſenſe of ſight, the Dr. paſſes to that of touch, the only one beſides which magnitude is perceived; and ſhows, that by this ſenſe, ſimply, 'no judgment is made in relation to the magnitude and figure of external things.' The remainder of the ſection is occupied in the illuſtration and confirmation of his theory of perception. The manner in which he has ſupported this hypotheſis diſcovers ingenuity, acuteneſs, and profundity of thinking; and we apprehend, that the advocates for the common theory of perception, and of primary and ſecondary qualities, will find it difficult to reſiſt ſuch ſtrength of argument as Dr. H. has here adduced.

duced. For our part, we ſcruple not to ſay, that the diſtinction of primary and ſecondary qualities appears to us entirely arbitrary and unphiloſophical; and that there is no better reaſon for aſcribing to magnitude a real and abſolute exiſtence independently of the mind, than to colour, which is univerſally acknowledged to be a ſecondary quality. And though the mode in which Dr. H. has treated the ſubject may be deemed by ſome too didactic and metaphyſical; to the intelligent and ſagacious inquirer Dr. H.'s ſection on the theory of perception will furniſh not a little both of inſtruction and entertainment.

In ſect. IV the doctor explains the meaning of the term conception, and treats of it as diſtinct from ſenſation and judgment.

Conception,' ſays he, P. 195, 'is perfectly diſcriminated in relation to ſenſation, although in both caſes the mind is conſcious and knows; for, in the one caſe, where the mind is affected by an external cauſe, it then knows, properly ſpeaking, and does not think; on the other hand, when the mind, without being affected by the external cauſe, produces knowledge, this may be properly called thinking. But, ſo far as ſenſation is properly knowledge, that tranſaction of the mind, which proceeds by itſelf to produce knowledge, ſhould have another term by which it may be diſtinguiſhed. It is here propoſed to call it conception, which on all hands is allowed to mean knowledge,—not revealed from without, but produced within the mind.'

Sect. V treats of paſſion and action in relation to knowledge. In diſcuſſing this ſubject, the doctor employs the terms *paſſion* and *ſentiment*, in ſenſes different from general uſage. Our ſenſations he denominates by the ſame term as our mental affections, and calls them *paſſions*, and theſe mental affections, as joy, hope, &c., he terms ſentiments: a phraſeology ſufficiently juſtifiable however on the author's ſyſtem.

Towards the cloſe of the chapter, the Dr. admits in the mind, a power of deliberating on motives, which is capable at leaſt of ſuſpending action, though he does not expreſs himſelf ſo clearly as might be wiſhed: and then obſerves: P. 204: 'It does not 'appear that the mind acts without a proper incitement, any more than a body moves without a cauſe; and, as a body may be urged to move by different cauſes in oppoſite directions, in which caſe the moſt forcible prevails, ſo, the mind may be, at the ſame time, incited to action by different motives which oppoſe each other's intention; in this caſe, the mind is ſaid to make choice of the motive which it is to obey, and the action, which follows, correſponds to the motive that was moſt cogent.'

Sect. VII treats of ideas.—After conſidering in chapters 1ſt. and 2d. the nature of ideas, as thoſe of either ſenſation or perception, Dr. H. proceeds in chap. III to ſhow, 'that the mind is active in forming ideas, as it is paſſive in being made to know.' The proof is founded in this fact, that 'no idea or recollection is made of ſenſations to which the mind has not given proper attention. 'Now,' ſays he, P. 273, 'what is this attention of the mind? It cannot be a paſſion, for it is in relation to a paſſion that this attention is to

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be exerted, and that not neceſſarily, as it may be either exerted or neglected; therefore, this attention of the mind muſt be conſidered as an action.' That this attention is neceſſary to the recollection of a ſenſation, he proves by a variety of examples. Theſe it is unneceſſary for us to ſpecify, as they are ſufficiently obvious to the moſt careleſs obſerver of mental phenomena. Hence he infers, that the mind is active in forming ideas. Having eſtabliſhed this concluſion, he proceeds in chap. 5 to diſtinguiſh ideas into natural and abſtract, ſimple and compound. In chap. 6 he treats of them as general or univerſal. His obſervations on this ſubject are ingenious and correct.

Sect. VIII is employed in examining the theories of Mr. Locke and Dr. Berkeley. The theory of the former our author combats on the ſame principles with Dr. Reid; and with him charges that celebrated philoſopher with having laid the foundation of Hume's ſcepticiſm, it being impoſſible, as he juſtly obſerves, to prove that the idea or image in the mind is an exact reſemblance of the archetype or external object. Mr. Locke's theory of primary and ſecondary qualities our author oppoſes by the moſt forcible arguments; and we rejoice to ſee a doctrine, which is merely hypothetical, and which has laid the foundation of much uncertainty in phyſical evidence, ſo ably aſſailed by the learned author. 'It may be inquired at ſuch,' ſays he, alluding to Mr. Locke's diſciples, (P. 324) 'how Mr. Locke comes to know that the ideas have real patterns in the external thing, the cauſe of our ideas; and why thoſe external things are not to be conſidered, in the ſame manner as he has done with regard to the ſecondary qualities, only as powers to produce in our minds theſe ideas, without having thoſe qualities as patterns of the ideas. For, if this is only a ſuppoſition, he has founded his theory of human underſtanding on hypotheſis.

'In the next place, it may be inquired at thoſe who ſhall adopt Mr. Locke's notion, how come they to know, that, when the ſecondary ideas of colour, ſound, taſte, &c. are excited, theſe ideas have no real pattern in the external bodies; for, when God ſhall annex the ideas of ſolidity, &c. on the one hand, and thoſe of colour, &c. on the other, to certain events which then have happened, why ſhould there be in the one caſe real patterns of the ideas in external things, and no ſuch patterns in the other?

'If, upon this occaſion, it ſhould be replied, that the thing is evident in itſelf, and therefore, that no reaſon can be given, or no train of things be traced, by means of which this concluſion is formed in the mind; ſuch a reply would not be founded in truth; for, it is equally evident, that bodies are coloured as that they are figured, that is to ſay, mankind, before they have reaſoned with great ſubtilty, and inſtituted experiment by which thoſe conceived ſpeculations are determined, believe equally that bodies are coloured and that they are figured. Therefore, the queſtion again recurs, How we know, that, in the one caſe, there are real patterns of the ideas, and no ſuch patterns in the other; and if no ſatisfactory anſwer in this matter can be given, then will thoſe

thoſe ſuppoſitions, deſtitute of foundation, neceſſarily fall to the ground.'

In treating of Mr. Locke's idea of perception, he ſays, P. 339, 'That Mr. Locke had an imperfect underſtanding with regard to the original operations of a commencing mind, will be illuſtrated, by conſidering the judgment that Mr. Locke, as well as his friend Mr. Molineux, formed, in relation to the problem propoſed by this laſt gentleman, of an adult brought to have ſight for the firſt time, and then having preſented to his view a cubical and ſpherical body of the ſame ſubſtance and ſize; here the queſtion is, If ſuch a perſon could diſtinguiſh, by ſight, thoſe different bodies, which he knew ſo well by the feeling? Mr. Locke and his friend ſay, that, in this caſe, the perſon would not be able to diſtinguiſh and tell which is the globe and which the cube, without the help of his feeling, by which he would be then informed, and afterwards know them by ſight; and this is alſo the doctrine which Dr. Berkeley taught.

'That thoſe gentlemen have totally miſunderſtood perception, will appear by conſidering; the queſtion is not here, whether or not the blind man brought to his ſight, ſhall, upon the firſt uſe of the organ, be able to perceive bodies, that is, to know volume and figure by means of ſight. Mr. Locke conſiders the perception of light or colour, and the perception of magnitude and figure, as both equally and immediately received by the organ of ſenſe; he does not diſtinguiſh the ſenſation of light and colour, as the only knowledge or information given immediately to the mind upon this occaſion, as he ought to do; and that the perception of magnitude and figure is a ſecondary operation of the mind, then exerting its active powers in relation to that in which it is only paſſive; conſequently, that here is an operation, which muſt require experience or practice, before it can be made perfect, which is not the caſe with ſenſation.

'Not having made ſuch a diſtinction of ſenſation and perception, the queſtion to be decided comes to this; Whether or not ſhall the man, who is made to ſee light or colour, after he has learned to perceive by ſight independent of feeling, be able *to* diſtinguiſh *by the ſight* the cube from the ſphere? for, to ſuppoſe that he ſhould be able to diſtinguiſh a cube from a ſphere by ſight, before he has learned to perceive by means of ſight, would be equally abſurd as to ſuppoſe that a deaf perſon, who ſhould for the firſt time be made to hear, ſhould underſtand the meaning of words expreſſed in ſounds he had never heard before. But, on the other hand, it will be equally evident, that a perſon who has formed in his mind the ideas of a cube and a ſphere, by whatever means he has arrived at this faculty of forming thoſe ideas, and therefore of diſtinguiſhing thoſe two different things, cannot perceive by means of ſenſation thoſe two figured things, without diſtinguiſhing which is the one and which the other, ſo far as he cannot poſſibly miſtake a line that is ſtraight from one that is curved.'

Sect. VIII is concluded by a compariſon of the tendency of the author's theory with that of Dr. Berkeley; wherein Dr. H. attempts

tempts to shew, that, though it follows as a consequence from both hypotheses, that magnitude and figure do not exist externally, yet Dr. Berkeley's leads to scepticism, by denying all external existence, while his own, which supposes something external as the cause of our knowledge, has no such tendency. Part I terminates with an elaborate inquiry into the nature of the reasoning faculty. After having shown, that idea is a necessary mean in forming judgments of difference and identity, the author proceeds to consider reasoning as of two kinds, instinctive and conscious—the one belonging to the mere animal, the other to man as capable of science and philosophical investigation—Their difference he illustrates thus. P. 445.

'We may illustrate this different progress of the instinctive and the scientific mind, where the one proceeds directly without the interposition of conscious thought or opinion, and where the other advances human knowledge in thought, but not directly, and not without error.

'When the animal is prompted by hunger, for example, he then acts instinctively, judging of things in order to attain a certain end. But this end is not the object of his thought, no more than the means an object in his design, although it is by judging that he attains the end which nature had intended. The animal, though acting in consequence of hunger, knows not that he is hungry; for this would be a conscious operation of a mind that thinks with intelligence, or in knowing that it knows. A mind which has in thinking acquired intelligence, not only knows as a person does when he is hungry, but, when he is satisfied, this person knows that he will be hungry again; he therefore sets his mind to think with regard to the procuring of food at a future period of time, when he shall be hungry. Whereas the animal is only incited to act by the influence of an external cause, and that instinctively, or in a certain manner in order to attain an end which he has not foreseen, but of which he judges when it happens. It is in pursuing this end, that he distinguishes what is pleasing and displeasing; and thus he pursues the one and avoids the other instinctively, from the nature of his mind. He is thus led to the use of food, which he then distinguishes by means of colour, smell, magnitude, and figure. The animal, therefore, pursues the means appointed in the wisdom of his nature for knowing his food, but without ever inquiring concerning those qualities (in the thing perceived), by means of which he had attained to that end; or without attending to any thing that may lead to that inquiry.

'But this is not the case with man, who, besides the use of his knowledge with respect to food, which he has in common with the brute, inquires wherein consists the colour, the taste, and smell, with which the reasoning mind of man as well as of the brute distinguishes that object, and which, in the mind of the brute as well as in that of the vulgar, are connected all together, and also along with magnitude and figure; and here it is that the man

man reasons in science and may err. He says, for example, that colour is in the mind, while magnitude and figure subsist externally and independent of his thought. This reasoning may be wrong, but science is not to blame; for, true science can no more sanctify an error than nature can be wrong.'

Hence Dr. H. is led to consider science, or the conscious principles which lead to wisdom, which is the subject of Part II.

After showing in chap. 1, that abstraction is the foundation of science, he proceeds, in chap. 2, to prove that science is natural to man, and to no other animal. In treating of this subject he admits, that brute animals judge, or reason, but affirms that their reasoning is not scientific. P. 509.

'To say that brute animals do not reason, that is, judge, is evidently inconsistent with appearances. But this reasoning or judgment of the mere animal, is not scientific. It is natural or instinctive, so far as these judgments or conclusions do not serve to form general principles for judging in other cases, where a similarity may be found as well as a difference. Now, as animals thus judge, and as judgment cannot be formed, without idea as a mean, animals must have ideas. Hence the brute, which moves about and distinguishes things, has just such ideas as the philosopher first formed on similar occasions. But ideas are of different kinds; and, although the philosopher must have the ideas of the brute, it does not follow, that the brute should have those of the man of science.

'Every idea is either instinctive or scientific; it is instinctive, if necessarily formed, without reflecting upon what happens in the mind, and thus knowing the means or principles employed in that operation, that is to say, how it is produced. On the other hand, the idea is scientific, if the person shall reflect upon what has passed in the mind, and thus consider in thought so as to distinguish the several steps employed in forming the instinctive idea. This may be illustrated, by considering the thoughts of the mathematician who draws a hexagon, and the mind of the bee who, without thought, forms the same figure.

'If a bee can be supposed to have formed in her mind a design of her work, before she operates in making that hexagonal receptacle of her honey, this animal must have had an idea; and this idea must also be scientific, as distinguishing that particular figure according to which the comb is to be formed. For, if the bee shall be supposed to know what she does, when she sets about making her honey comb, all the wisdom which is so manifest in this economy of the bee, by which she provides for the preservation of the individual, and the continuation of the species, must be properly her own, as much as the muslin, the cambric, and woollen cloth, are effects properly attributed to the wisdom of mankind; and, in that case, the inventor of the pump could not be said to have any other species of ingenuity, than that which the elephant shews in sucking up water through his trunk.'

Having explained the difference between merely animal and scientific judgment, he proceeds in chap. 9 to show, that the proper

object of ſcience is truth, and the motive of it, pleaſure. Under this head he introduces a ſcientific inveſtigation of Hogarth's analyſis of beauty. In this explanation, we muſt acknowledge, there are one or two poſitions which appear to us to be extremely myſtical.

Speaking of beauty as ariſing from regularity, the Dr, ſays, p. 523.—

'In all thoſe caſes of beauty, there is a certain order and regularity, which gives pleaſure to the mind reflecting upon its proper operations. Now, that regularity ſhould give pleaſure, while irregularity gives none, ariſes from there being, in the one caſe, the perception of truth, which is not in the other. In a ſtraight line, for example, there is truth; becauſe, it correſponds to a certain regular idea formed in the mind. A crooked line, again, correſponds to no idea; for, if there be a certain idea of a crooked line, this muſt have regularity by which its ſeveral parts, compared, correſpond. But, this regular departure from the ſimplicity of the ſtraight line, is a progreſs of order, and forms a greater degree of beauty in the truth perceived, or in the idea to which the beauteous object is to correſpond. Order and regularity are founded upon equality and ſimilarity, on which may be eſtabliſhed a truth or ſcientific propoſition; and this is that which gives pleaſure. But, on diſſimilarity and inequality alone, no ſuch propoſition may be immediately founded; conſequently, from ſuch an object or perception, no idea of beauty may ariſe.'

The ſection is concluded with a compariſon of phyſics and metaphyſics, as branches of ſtudy. The general title of ſect. II is, 'Scientific analyſis illuſtrated in examining the principles of ſpeech.' On the diſcuſſion of this ſubject, which concludes the volume, the learned reader will find little or nothing new.

(To be continued.)

POETRY.

ART. IX. *The Poems of Anna Maria.* Price one gold Mohur. 8vo. 68 pages. Price 1l. 1s. Calcutta Printed, ſold in London by Cadell and Davies. 1793.

SEVERAL of theſe poems made their firſt appearance in the Aſiatic Miſror, and Calcutta Morning Poſt. They were afterwards arranged and publiſhed, with additions, at Calcutta, under the patronage of a reſpectable liſt of ſubſcribers; and the authoreſs acknowledges herſelf proud of the applauſe, which has been beſtowed by a poliſhed people on the efforts of her muſe. How far this applauſe of the eaſt will be echoed from the writer's native ſhores, we cannot ſay. For ourſelves, we pay her a willing tribute of praiſe, for ſeveral pleaſing productions both lyric and elegiac, from the "penſive melancholy muſe."—The ſentiments, as might be expected from ſuch a muſe, are tender and plaintive; the numbers in which theſe flow are harmonious; and the language is poetical. In order to give the pieces the laſt character, it

It is to be regretted, however, that the writer has often laboured her expreſſion into ſtiffneſs, and has ſometimes made uſe of a kind of phraſeology, to which the reader will not eaſily affix diſtinct ideas. Perhaps ſomething of this kind will be perceived by thoſe, who think perſpicuity eſſential to good writing in verſe as well as proſe, in the former part of the following ſtanza from an Invocation to the muſe. P. 27.

'INVOCATION TO THE MUSE.

'Once more with paſſion's lambent fire,
MARIA ſweep the golden wire;
Once more the lyric grace aſſume,
The laurel wreath—the ſtarry plume;
Young CLIO beams with lucid ray,
And o'er *thee* ſheds poetic day.—
Yes—I will ſoar the rapid flight,
Nor dazzled with the flood of light;
The luſtrous ſpheres of pureſt ſpace,
For *virgin images* I'll trace.—
Gay fancy, from whoſe brilliant thought,
Attention's raptur'd eye is caught,
Shall fling her beauties o'er the waſte,
And charm with eaſe and poliſh'd taſte:
While from chaſte IDA's ſacred bow'rs,
Where bloom the everlaſting flow'rs,
I'll pluck the faireſt bluſhing roſe,
That never fading as it blows,
Shall deck my lovely muſe's breaſt,
The glowing ſeat of harmony and reſt.'

In the expreſſions, 'ſweeping the golden wire with lambent fire;' —'aſſuming the ſtarry plume;' and 'tracing the luſtrous ſpheres of pureſt ſpace for virgin images,' the preciſe meaning is not very clear. The ſame fault will be perceived in ſome parts of the following addreſs to Apathy. P. 31.

'ODE TO APATHY.

'TAME APATHY, whoſe gelid eye,
Ne'er moiſten'd with a tear, the *ſigh*
From ſorrows virgin heart that flew,
Cheriſh'd by the pitying dew,
As on the chilly ev'ning air,
It fought the ſcowling nymph *deſpair*:—
Who motionleſs—the ſharpen'd thorn,
From miſery's weeping briar torn,
Could'ſt ſee the ſmiling envies dart,
Within her young and artleſs heart!
Shalt *thou*—thy languid ſpells diſpenſe,
And ſtrew thy torpor o'er the ſenſe;
Diffuſe the lethean ſhow'rs of ſnow,
O'er the warm tide of human woe;

Or, on the ſoul's fine fervor ſeize,
And ſympathy to winter freeze?—
No, nymph—ſo baneful to my ſight
I'll chaſe thee to the thick-wove night;
Where chaos ſhall thy form enſhroud,
And darkneſs veil *thee* in her blackeſt cloud.—'

We have remarked, too, in the courſe of theſe poems, affected epithets, as *prowling* billows; *young* vallies; *conſcious* vigil; *calmy* purpoſes; *central* nymph:—tautological expreſſions; as 'winter *petrifying* herſelf to *ſtone*; *luſtrous* lamp of *day*; and *ſolitude* addreſſed under the appellation of *ſolitary maid*:—a mixture of metaphor and plain language: as when happineſs is invoked to ſtrew *roſes* on *pain*; and learning, to *ſtain* the urn of Della Cruſca *with regret* divine:—and laſtly, language totally incomprehenſible; as when Ocean is called upon to

'Haſte and ſubdue the turbulence that laves
'The long drawn ſhadows of the mountain waves.'—

We by no means, however, wiſh our readers to form their judgment of the general merit of theſe poems, from the preceding faulty paſſages. That the authoreſs is not without a title to applauſe for poetical merit, will be perceived by peruſing the following: P. 61.

'ODE TO FANCY.

O! lead me at the cloſe of day,
To view the ruby orb of fire,
Beneath night's canopy retire,
As down the weſt he ſpeeds away:—
To gaze upon the clouds of gold,
O'er amber ev'ning's beauties roll'd,
In viſionary forms ſublime;
Where mingled with the dappled ſkies,
The crimſon bluſhes proudly riſe,
To meliorate departing time!

Now Cynthia throws her ſpangled dew,
O'er night's enchanting ſable hue,
And bids the ſtars their glories hide;
While in her beams are ſeen to ſport,
The tiny fairies of her court,
In all their variegated pride:—
There Fancy thou art known to reign,
Light rob'd among the myſtic train:
Tranſparent goſſimer doth veil
Thy graces from the tepid gale;
And round thy brows the *ariels* twine,
A filmy wreath of pow'r divine:—
Then, as the little *moon* glides down,
And deeper ſhadows dim the light;
The baſhful ſtars, a radiant crown,
Weave for the ſable *queen of night*:
While Fancy, thou art ſeen to ſtray,
Through the bright conſtellated way.

Alike,

Alike, when roſy-finger'd morn
Her glories on the twilight flings;
The lovely cherubs of the dawn,
Wanton on their purple wings:
And ſee, the flaky miſts ariſe,
In ſpiral columns to the ſkies;
While veſtal *health* with joy elate,
Stands tip-toe on the golden gate,
Where fair *Aurora* leads the *hours*
To carol through their ſunny bow'rs;
There Fancy, with imperial gaze,
Adores *Apollo's* radiant blaze;
And, with a conſcious bliſs, impearls
Her ſparkling diamonds in his golden curls.

Yes, central nymph, thou too art ſeen
To hie acroſs the ruſſet green;
O'er bending graſs and ripen'd corn,
Gay with the freſhneſs of the morn.
I've mark'd *thee* loiter down the glade,
In ſearch of *love's* romantic maid;
Whom diſappointed paſſion drove,
To ſeek the woodbine's ſhelter'd grove:
Fancy, 'tis thine, with brilliant fire,
To ſweep the muſe's trilling lyre;
From *thee*, the ſweet ideas ſpring,
Which Ida's nymphs are heard to ſing;
'Tis thine, to bid their fervors roll,
With melting tranſport to the ſoul:—
O Fancy, could thy ſtrains divine,
Impreſs the *minſtrel's* chary line;
I'd crown *thee* with ſuch luſtrous rays,
Should rival e'en the God of day's proud blaze!'

The pieces contained in this volume are, *Odes* to Happineſs; to Senſibility; to Reflection; to the Memory of Della Cruſca; to Apathy; to Della Cruſca; to Suicide; to Solitude; to Fancy: *Sonnets* to Echo; to the Moon; to the Morning Star: Invocation to the Muſe; Elegiac ode to ſir John Shore, Bart.: Stanzas to the Memory of Louis the Unfortunate: Marie Antoinette's Complaint in Priſon: Adieu to India.

ART. XI. *Britannia; a Poem, in three Cantos, on the late Brilliant Naval Succeſſes.* 4to. 50 pages. Price 2s. 6d. Hookham. 1794.

BRITANNIA is this poet's 'muſe of fire,' and the *amor patriæ* his inſpiration. Exulting in the triumphs of Britannia, he celebrates her praiſes, not merely as a ſcourge in the hand of providence, but as herſelf an avenging deity.

'If e'er 'twas given by divine command
To her to ſcourge an ever faithleſs land;
Supremely now ſhe lifts the awful rod
Of retribution—an avenging God.'

The happineſs enjoyed by britons under her excellent conſtitution, and her patriot king, is painted in glowing colours, which are contraſted by the deep ſhade of gallic anarchy, and beneath the picture is written the following prophetic lines: P. 17.

' Divine BRITANNIA from the picture turn'd,
Her gen'rous breaſt with indignation burn'd,
Inſtant BELLONA rous'd a warring world,
And 'gainſt fell GALLIA all its thunders hurl'd!
And *this* a cauſe which HONOUR bids maintain,
Here HEAV'N approves, and GALLIA's hopes are vain!'

The poet having thus declared the will of heaven, like one who hath read its high decrees, proceeds to the celebration of Britannia's naval honours. The genius of Britain is conducted to Neptune's court, where, in full audience, he is admitted to the preſence, and welcomed with the following moſt gracious ſpeech: P. 28.

" Ye Pow'rs that in thoſe regions vaſt abide,
And o'er the wonders of the deep preſide;
That dreadful fill, then burſt the teeming cloud,
Bid the black ſtorm, threat'ning, the heavens ſhroud;
And while the quiv'ring light'nings horrid glare,
Swell the loud thunders thro' the groaning air;—
That ſhake th' aſtoniſh'd iſles, and yawn the graves,
When o'er the ſhipwrecks daſh the boiling waves!
And ye—that guide the tides propitious flow,
And teach the fav'ring zephyr where to blow;
That give the bearing ſail the threat'ning ſwell,
And ſhow the roaring cannon where to tell;
From the thick vapour clear th' exulting maſt,
And o'er the foe th' involving darkneſs caſt;—
All—all! whate'er your gifts, whate'er your ſway,
Auſpicious this ſuperior pow'r obey—
Again, your ſov'reign queen BRITANNIA know,
Again alone to great BRITANNIA bow!

" And now—in one loud blaſt far-ſpreading fame,
The glorious mandate o'er the world proclaim;
That all it's regions may the ſignal hear,
That Fame immortal, ſhall a HOWE appear!
To bleſs their GEORGE the VIRTUES ſtill decree,
And all his RODNEY was, great HOWE ſhall be!
Haſte, haſte, ye pow'rs—beneath yon azure ſkies,
The hero bids the britiſh thunders riſe;
Attendant there this awful COMBAT trace,
NEPTUNE himſelf the VICTORY will grace!"

In the ſequel, the glories and the horrors of the engagement are deſcribed at length, while, P. 34,

——— ' NEPTUNE nigh,
And all his pow'rs remain; unſeen they ſee
A guſh of war—of blood—of death—of VICTORY!'

ART.

ART. XI. *The Garden of Iſleworth, a Sketch, (attempted with a Pen,) of a Houſe and Grounds, on the Banks of the Thames, by one formerly poſſeſſed of the Place. Inſcribed to R. B. Sheridan, Eſq. Member of Parliament.* 4to. 16 pages. With a Portrait of Mr. James Lacy, late Patentee of Drury-lane Theatre. Price 1s. 6d. Chapman. 1794.

WE find in theſe verſes little of that picturesque deſcription, which the title led us to expect. The poem is rather elegiac than deſcriptive; a tribute of filial and conjugal affection, or as the writer (Mr. Willoughby Lacy) expreſſes it, 'an offering to the memory of thoſe who were moſt precious to him.' The ſentiments are pleaſing; of the poetry the reader may judge from the following lines: P. 9.

'Oh, happy place! haunt of my earlieſt day,
Where firſt I breath'd the humid breath of life;
Where I had hop'd to have drawn my lateſt ſigh,
And reſted peaceful on my mother earth:
And more than half life's ſpan, time meaſur'd here,
And Ceres pour'd her gifts in plenty down,
Under a parent's wing, long time I ſtray'd,
A god-like man! benevolent and wiſe;
With able head, and liberal hand adorn'd,
Like this rich plenteous ſtream, in rapid courſe,
And bad creation wear a fairer form.'

NOVELS.

ART. XII. *The wonderful Travels of Prince Fan-Feredin, in the Country of Arcadia. Interſperſed with Obſervations, Hiſtorical, Geographical, Phyſical, Critical, and Moral. Tranſlated from the Original French.* 12mo. 224 pages. Northampton, Dicey; London, Evans.

A ROMANCE written in ridicule of romances is no new idea. All the world knows how ſucceſsfully it was executed by the inimitable Cervantes. Yet romances, in various forms, are ſtill written and read; and prince Fan-Feredin, very properly, though, alas! *non paſſibus equis*, follows the renowned knight of la Mancha, don Quixote. The object of this piece is, to ridicule the extravaganoe of ſcenery, incident, ſentiment, and language, commonly fallen into by writers of fiction, whether in verſe or proſe, who have genius enough to be extravagant, without a ſufficient portion of judgment to correct their abſurdities. As the author happily expreſſes his own deſign, his work is the offspring of a ſincere deſire to connect good taſte with good ſenſe. The ſtory is written with ſome humour, and much pleaſantry. By repreſenting as ſerious realities the extravagant fictions with which works of fancy abound, the author places in a very ludicrous point of light the folly of ſtepping beyond the limits of nature and good ſenſe, in order to vary and heighten the pleaſures of reading.

In Arcadia, the hero of this tale finds meads, the flowers of which diſtil exquiſite odours; with ſtreams that tenderly mourn, and ſweetly murmur, whilſt on their ſurface ſwim cygnets, that pour forth melodious ſongs; in their waters play an infinite number of gold, ſilver, azure, and purple fiſh; and their bottoms glitter with mother-of-pearl,

and ten thouſand precious ſtones. He drinks alternately of the fountains of love and of hatred, and in an inſtant recovers his tranquillity by taſting the waters of the lake of indifference. He breathes an atmoſphere which ſupplies the place of food; and finds rocks ſo ſoft as to yield to the gentleſt touch; ſo ſenſible, that when an unfortunate lover related to them his anguiſh, at his woful accents they cleft in ſunder, melted like wax, or became ſoft as wool. Among theſe ſuſceptible rocks, he meets with innumerable complaiſant echoes, who repeat whatever the lover wiſhes to hear; who, when he ſings, are merry; when he complains, are ſad; and, ſooner than let him talk to himſelf, will converſe with him for a whole day. We ſhall continue the deſcription in the author's own words: P. 36.

'The trees of Arcadia are in general formed nearly like ours, but I have nevertheleſs ſome important remarks to make on them. For beſide that their foliage is always of a beautiful green, their ſhade delightful, and their fruits incomparably better than ours; it is only in Arcadia that there are found trees ſo precious and rare as to have boughs of gold, and others to bear golden apples. But if it is difficult to find them, it is ſtill more difficult to approach them and gather their fruits, as they are all guarded by dragons or terrible giants, whoſe ſight alone ſtrikes fear into the ſouls of the moſt intrepid. In vain might we flatter ourſelves with the hope of deceiving the vigilance of theſe monſters, whoſe eyes are always open, and who never know the ſweets of ſlumber. On the other hand, to attempt to attack them is to expoſe ourſelves to certain death; it is therefore impoſſible ever to attain to the gathering of theſe precious fruits without being favoured with ſome particular protection; then, indeed, nothing is more eaſy. A ſmall herb to carry with us, a mirror to turn towards the dragon or giant, a wand to touch them, a potion to preſent to them; the leaſt charm will make them ſenſeleſs, after which it is eaſy to cut off their heads and take poſſeſſion of all the treaſures they guarded. I ought, however, to inform my readers, that I relate this upon the reports of others; for as theſe trees are very ſcarce, I never met with any in my excurſions, nor did any intereſt induce me to ſeek them.

'But one thing I have been witneſs to, which ought to be regarded as certain; this is the taſte which trees in this country have for muſic. Attend to an event which happened to myſelf, and which cauſed me, at that time, a great ſurprize. One day, when I had abandoned myſelf to ſleep in a delightful grove of young cheſnuts, I was ſuddenly aſtoniſhed at my awake to find myſelf expoſed to the rays of the ſun, and entirely unſheltered, without being capable of conceiving what was become of the trees which, but a moment before, had lent me their ſhade. But looking round me, I perceived them already at ſome diſtance, walking in cadence towards a little plain, whither an excellent player upon the lute had attracted them by the harmonious ſounds of his inſtrument. Some rocks had alſo joined the company, with all the lions, tygers and bears in the province. This was a ſpectacle which cauſed me the moſt pleaſure of any I met with in the whole courſe of my travels. As to what I have heard related by a celebrated hiſtorian, that the trees have, among themſelves, a very intelligent language, and that they converſe together when a mild and gentle wind agitates the extremities of the branches; though I have

I have liſtened attentively in all the foreſts I have ſeen, this obſervation hath either eſcaped me, or it is not true. The laſt is probable, as this hiſtorian is not always exact in his relations.

'It is not the ſame with thoſe who have affirmed that trees are inhabited by rural divinities; this is an indiſputable fact, of which I have frequently been witneſs. Nothing is more common on an evening, when the moon begins to enlighten the ſhades of night, than to ſee the oaks open to let out the dryads, who paſs the day in them, and re-open at the dawn to receive them again, after they have danced in the fields with the naiads.'

The reader will eaſily conceive what kind of ſhepherds and ſhepherdeſſes the prince Fan-Feredin met with: he will not, however, read without amuſement the following deſcription of an arcadian promenade: P. 53.

'I perceived a place crouded with human, or rather divine figures; it was in effect a promenade, where a conſiderable number of the inhabitants of both ſexes were taking the air. I drew near, and had the pleaſure as I walked of beholding verified, what I had often ſcrupled to believe, that flowers ſpring up under the feet of beauties. For I remarked on the earth many footſteps of flowers yet freſh, which bordered the walk, and which had certainly no other origin. The place itſelf where the ladies walked was entirely covered with them, and in Arcadia they know no other ſecret of producing, in all ſeaſons, gardens and parterres of the moſt beautiful flowers.

'I found the Arcadians divided into parties of four, three, or two, and ſome who walked alone, at a little diſtance. As I was both unknowing and unknown, I judged it moſt proper to imitate the latter, and as this would alſo give me an opportunity of examining their countenances and perſons without interruption.

'The firſt obſervation I made was, that there were neither children nor old-men. In effect, both childhood and old age are unknown in Arcadia, and the reaſon is very clear. The whole nation, conſequently, is compoſed of youth; youth the moſt amiable, the moſt lively, the moſt beautiful in the world; and when I ſay the moſt beautiful, this epithet is ſo exactly true, that we cannot without a reprehenſible injuſtice, make the leaſt compariſon. The french, for inſtance, paſs for a well-made people; nevertheleſs, if we examine them nearly, we ſhall find many of them inelegantly formed; nay, nothing is more common in France than to ſee diſagreeable countenances, little eyes, long noſes, large mouths, and ſharp chins. Theſe are deformities which are never beheld in Arcadia. It is however true, that they have preſerved a race of dwarfs to ſerve as a contraſt on occaſion, according to the wants of their authors. But beſides that they are in very ſmall numbers, Arcadia is no more their native clime, than Europe is that of the Africans. Except theſe dwarfs, it is impoſſible to ſee an Arcadian who is not perfectly beautiful. One, born with a noſe, though but a very little too long, or eyes but a little too ſmall, would be regarded as a monſter.

'All, as well men as women, have features extremely regular, but eſpecially the latter. Theſe alone can boaſt foreheads whoſe whiteneſs effaces that of alabaſter; eye-brows, whoſe fine-turn'd arch diſputes perfection with the rainbow; 'tis here that ebony and ſnow, lilies and roſes, coral and pearls, gold and ſilver, ſometimes mingled

mingled together, sometimes separately, conspire to form the most beautiful heads and faces that can be imagined. Their eyes in particular, are most astonishing; some I saw, but they are rare, of brilliant stars, whose lustre dazzled all beholders, and, as suns, darting rays like arrows, which transfix all hearts. Before these beams, indifference melts like ice exposed to the sun. Love takes his station in them, more certainly to aim his blows; and no blow is lost. Ah what heart can resist! Defence is vain; soon or late we must yield to victors so mighty.'

The wonderful adventures of the prince Zazaraph, the great paladin of Dondindandinia, of the princess Anemone, and the princess Rosebella; the description of the woods of love, where cupids are perched upon the boughs like parrots, and shoot fiery arrows; of the tablet containing the four different models of declaration of love, from which all lovers borrow their speeches and replies; of the thirty-six ceremonies which in Arcadia precede the proposal of marriage; of great trials, cruel separations, and wonderful escapes; with many other things equally tender and surprising, we shall leave to be perused in the work itself, which is written in a pleasant vein of satirical humour. The original, if we may credit the concluding chapter, was written in french by Mr. de la Brosse.

ART. XIII. *Sydney St. Aubyn. In a Series of Letters,* by Mr. Robinson, Author of Love Fragments, &c. 2 vols. 12mo. 467 pages. Price 6s sewed. Herbert. 1794.

THE writer of this novel does not undertake to exhibit models of perfection, but to delineate his characters as they exist in real life. In this kind of moral painting we cannot, however, from the specimen before us, pronounce him a great master. The characters which he has sketched are few in number, and drawn with no uncommon strength of conception, or accuracy of discrimination. The principal female character, Augusta Conway, is just on the point of being severely punished for her perfidy to St. Aubyn, by falling a sacrifice to an hibernian fortune hunter, from whom however she is happily rescued by the generous exertions of Mr. Sulivan, a character of distinguished merit, who, through the whole story, is employed in offices of friendship. St. Aubyn, thinking Augusta on the point of marriage, pays his addresses to Emily, the sister of colonel Alderton, and, after a violent struggle with his former passion, in consequence of an interview, solicited on her part, with Augusta, enters into a matrimonial connexion with Emily. Soon afterwards his brother-in law the colonel becomes enamoured of miss Conway, who, more from pique to St. Aubyn, than love for the colonel, accepts his offer. After these cross marriages, the mutual attachment, which still remained between St. Aubyn and Augusta, becomes the occasion of endless vexations to all the parties, and of a temporary distraction to St. Aubyn. A pathetic interview takes place between Augusta and St. Aubyn, through the *very condescending* indulgence of the colonel and his sister; St. Aubyn, in despair, drowns himself; and Augusta, after striving in vain to be a good wife, falls into a decline, which in a few months proves fatal. The moral inferences from the story are, on the part of females, the danger of sacrificing true affection to vanity and caprice,

caprice, and on the ſide of the men, the danger of attempting to make a ſudden transfer of affection from one object to another. The piece, though not of ſuperiour merit, is written in an eaſy and amuſing manner.

ART. XIV. *Turkiſh Tales: in two Volumes.* By Joſeph Moſer, 12mo. Price 6s. ſewed, Lane. 1794.

THE ſucceſs of a book depends much more upon it's title, than young authors may apprehend. The writer of theſe ſmall volumes (who, notwithſtanding what he ſays in his preface concerning the favourable reception which his other writings have met with, appears to be a young man) was not perhaps quite aware, that in giving his work the title of turkiſh tales, he would, from certain unavoidable aſſociations, raiſe in the minds of his readers ſeveral expectations, which he could not diſappoint without bringing diſcredit upon his work. A turkiſh tale, from the general practice of writers of this claſs, ſeems to require extravagant fictions, ſupernatural machinery, and a peculiar richneſs and ſplendour of language: and it certainly does require appropriate ſcenery, manners, and incidents. Without theſe, though the production may be a good tale, it is not a turkiſh tale. We cannot therefore think it any recommendation of theſe tales, under the character in which they are introduced to the public, that the author has with deſign declined the aid of genii, dæmons, and other ſupernatural agents, and neglected to imitate the glowing and animated deſcriptions, which adorn the eaſtern noveliſts; and, in ſhort, that, excepting in the third tale, he has introduced little that is peculiarly turkiſh beſides the names.

As tales, however, theſe pieces are entitled to commendation. The incidents, though neither very numerous, nor very wonderful, are natural, amuſing, and ſometimes intereſting. The language, which has evidently been ſtudied carefully, has a degree of elegance ſufficient to atone for a few inaccuracies; the ſentiments are juſt and pleaſing; and the reader has the ſatisfaction (if it be one) of ſeeing the affairs of each ſtory brought to a happy termination. No one of the tales is ſhort enough to be copied, or would eaſily admit of extracts. Their outlines are as follow:

In the firſt ſhort tale, a ſecret but virtuous attachment takes place between Selim, an orphan adopted by Solyman the ſecond, after his return from the ſiege of Belgrade, and Almeria, the ſultan's niece; which the grand vizier Muſtapha, impelled by envy, diſcovers, in hopes of bringing upon the favoured youth the diſpleaſure of his protector; but the ſultan, upon peruſing the letters which had paſſed between them, admiring the purity of their attachment, gives his niece in marriage to Selim, and conſigns the meddling Muſtapha to the ſeven towers, till the humanity of Selim procures his releaſe.

The hero of the *ſecond* is prince Keſterman, who during the war between the turks and polanders is confined as a priſoner in Conſtantinople; and there becoming an object of affection to Felicia, the daughter of the keeper of the priſon, obtains by her means his enlargement, and is accompanied by her to Poland; where with the approbation, and under the patronage of the king, their marriage is celebrated.

For the hint of the *third* tale, the author refers to Tavernier's Oriental Travels, p. 11, and to the third volume of the Turkiſh Spy, p. 166. Nourmahall, a favourite wife of the great mogul Gehangoir, obtaining from him permiſſion to poſſeſs the ſupreme authority for twenty-four hours, diſcovers ſuch wiſdom and ability in the exerciſe of her power, that the emperor gives her a permanent and equal ſhare in the ſovereignty. After a long courſe of proſperous adminiſtration, on the death of the emperor, ſhe voluntarily reſigns the government to his ſon, and retreats with dignity to a private ſtation.

The *fourth* tale is of Iſabella, a fair hibernian, preſerved from ſhipwreck by the ſultan Achmet, who relates to him her former loves and adventures in Ireland, and in Italy; and diſcovers that the ambaſſador is her father, and his ſecretary the brother of her ſuppoſed loſt huſband. To him ſhe is at laſt happily reſtored, and they return to Ireland.

The *fifth* tale, which entirely fills the ſecond volume, and is entitled the Barber of Pera, relates the adventures of Jacqueline and Louiſa, two fair daughters of Zenorio, an hungarian nobleman. The elder makes an eaſy ſacrifice of her religion and her family intereſt to love, by marrying Ormyn, the ſon of the vizier, and brings upon herſelf a ſeries of misfortunes, which terminate in her death; while the younger goes in diſguiſe to Conſtantinople, in ſearch of her lover Theodore, a priſoner in that city, to whom ſhe is at length happily united in the caſtle of Zenorio. In the barber, from whom the tale takes it's name, there are ſeveral comic traits of character, particularly an inſatiable curioſity, and an invincible propenſity to communication.

Of theſe tales, the firſt and ſecond are too ſhort to make much impreſſion; the third exhibits a lively picture of the progreſs of ambition in an exalted and virtuous mind; the fourth contains ſome ſucceſsful ſtrokes of the pathetic; and the fifth is conſtructed with ingenuity, and preſents an inſtructive example of the folly of indulging an unbounded fondneſs for diſſipation and ſplendour.

CHARACTERS. ANECDOTES.

ART. XV. *Sketches of the Characters of the Hon. Thomas Erſkine, and James Mingay, Eſq. Interſperſed with Anecdotes and Profeſſional Strictures.* 8vo. 74 pages. Price 2s. Kearſley. 1794.

THE delineation of living characters is an undertaking always difficult, and ſometimes hazardous. Yet the ſplendour of diſtinguiſhed merit, and the blackneſs of atrocious criminalities, alike invite celebrity; and the greedy eye of curioſity is ever open to the tale either of panegyric or cenſure. The capacity, in which the gentlemen who are the ſubjects of theſe ſketches have appeared with diſtinction, naturally attracts attention; and the author juſtly concludes, that 'no apology can be neceſſary for introducing to public notice the hiſtory of men who are ambitious of acting public parts, and whoſe integrity and abilities entitle them to their country's confidence.' The characters are drawn with ability; and it ſeems to be the author's intention rather to appreciate fairly their real merit, than to heap upon them fulſome adulation on the one hand, or, on the other, to load them with unmerited

merited obloquy. The following is the author's eloquent encomium on Mr. Erſkine's oratorical powers: P. 16.

'To the moſt extenſive practice, the moſt ardent profeſſional zeal and great knowledge, Mr. Erſkine adds a very brilliant imagination, and the moſt ready rapid eloquence; others may poſſeſs the ſame correctneſs of *drawing*, but the art of *colouring*, is his own; others reaſon, but it is Erſkine only that captivates the ear, by the charms of ſound; he alone conveys his arguments through the medium of the heart; he alone knows how to *affect*, to *rouſe*, to *ſoothe*; at the ſame time, that from the plenitude of knowledge, he *arms* reaſoning, his claſſical attainments have taught him to *adorn* it, and to conduct it with unerring force, through every avenue to the human heart. By toiling in the mines of literature, he has ingrafted knowledge upon genius; ſo great is his proficiency in this art, ſuch (when he pleaſes) is the ſplendor of his ſophiſms, in views ſo infinitely varied, has he the magic power of diſplaying his facts, and illuſtrating his arguments, that a priſm is neceſſary to diſtinguiſh his colouring, and mark the true ſtream of light, from the fictitious hues of fancy. His conceptions are vigorous, and his methodical arrangement excellent, and by a happy union of the ſiſter ſciences, (rhetoric and logic) he is equally able to enforce perſuaſion, and refute objection—He joins ſtrength to delicacy, preciſion to copiouſneſs, juſtneſs to elegance, and ſymmetry to variety; his *wing'd* expreſſion aptly repreſents his thoughts, which have often a boldneſs that fall with the impetuoſity of the thunderbolt. Like Cicero, his ideas are abundant, and his language copious and flowing—it animates and irradiates. His flowery thoughts are often exhibited in the moſt pleaſing light, with the moſt attractive features, and bewitching attitudes; he plays with the feelings of the heart, as the wind with the waves.

'His powers of perſuaſion are unequalled, his ſources of knowledge are great, his memory is comprehenſible and faithful, while his mind *teems* with the moſt luxuriant imagery, clothed in the moſt elegant language, and ſtrengthened by the moſt fortunate and brilliant figures. —The ſplendour of his *fancy* is unrivalled.—From ſcience, from hiſtory, poetry, the paſſing moment, as well as that which is gone for ever, it collects and commands the moſt apt, varied, and beautiful images, to decorate his elocution. In the very tumult of eloquence, they inſtantaneouſly preſent themſelves from the general miſcellany of nature and things, like the ſoldiers of Cadmus, in compleat armour and array, to ſupport the cauſe of their Creator.'

The character concludes with the following juſt tribute to Mr. Erſkine's political integrity. P. 22.

'The following ſentiment of Mr. Erſkine, in one of his late ſpeeches on the rights of juries, deſerves to be recorded.

"It was the firſt command (ſaid he) and counſel of my youth, always to do what my conſcience told me to be my duty, and to leave the conſequences to God; I ſhall carry with me the memory, and I hope, the practice of this parental leſſon, to the grave; I have hitherto followed it, and have no reaſon to complain that my adherence to it, has been even a temporal ſacrifice; I have found it, on the contrary, the road to proſperity and wealth, and I ſhall point it out as ſuch, to my children."

Mr.

'Mr. Erskine's professional abilities have been exerted to the noblest purposes; he has been a warm and zealous defender of the liberty of the press, and the invaded Rights of Juries.—His defence of the dean of St. Asaph, and of Mr. Paine, will hand his name to posterity, foremost in the list of the most celebrated british lawyers and patriots. Like Holt, he would never suffer himself to be deterred from the discharge of his professional duty, by any efforts of loud-tongued authority. Like the late justly celebrated Mr. Dunning, he may be considered the people's advocate, as he steps forward upon every occasion, in defence of the injured, of every description: To this conduct, if there is any instance, that looks like an exception, it is in the case of the prosecution for a libel against Withers, who, in the consequence of it, lost his life and liberty in a prison. In this case, Mr. Erskine took the opposite side of the question; and certainly treated Withers with uncommon, not to say unwarrantable acrimony; to this *unusual conduct*, Mr. Erskine was probably stimulated by the zeal of gallantry, and perhaps somewhat dazzled for the moment, by the glittering brightness of rising prospects at Carlton house. In this solitary instance, this great advocate evidently lost his temper as well as his argument; this zeal of professional duty, which is never so completely victorious, as when guided by moderation and coolness, was in the present instance, overpowered by anger, and, in a great measure, defeated by passion.

"The abuse of such an unprincipled ruffian, is believed by no one," said Mr. Erskine. "*If my assertions*," replied Withers, "*meet with no credit, they are like the uninformed crudities and irrelevant rant of the Honourable Thomas Erskine, without conviction, and without effect; of course, they cannot injure any one, and my publication ceases to be a libel.*"

Mr. Mingay our author thus characterizes. P. 66.

'His figure is manly, majestic, and commanding.——His manner bold, confident, and authoritative; his mode of speaking, prompt, copious, clear, and rapid.—He possesses great strength of mind—strength of lungs, strength of nerves, and——*strength of countenance!* Transcendant abilities, quick scholastic attainments, elegant classical taste, a strong and poetical imagination, Mr. Mingay *does not possess*; nor are they absolutely necessary to success in the profession. His auditors are sometimes hurried away by a strong stream of natural eloquence, but no flowers float with them. Mr. Mingay's readiness and adroitness in examining a witness is admirable, and well adapted to detect prevarication, and draw forth reluctant facts; in doing which he is often eminently successful.'

P. 69.—'Mr. Mingay is frequently happy in quotation, and in his *method* of pleading, a thing very different from the mechanism of placing one part of a speech before or after another.—Clearness and energy are the characteristics to which his eloquence lays claim. Nothing can be clearer than his *definitions*.—He *fixes* the state of the question, and the point he means to combat. His speeches are not *spirted* with that brilliancy of imagination, that rich copiousness so pre-eminently distinguishable in Mr. Erskine; but their force and clearness give them a powerful effect. He never fatigues the mind, or tires his auditors. When it is his business to announce and impress truth, to discover fraud, to screen innocence, or protect integrity, he is equal to the task of combating and unveiling insidious sophistry, refuting

refuting objections, topping off the luxuriances that darken a question, stripping a subject of the accessions that impede its progress, and forcing the uncandid antagonist to bend to the unclouded radiancy of truth. He never pours out a deluge of words, without saying what is conclusive, and coming to a point.—He is a good *limner* of character."

Annexed to the sketch of Mr. Erskine are, his oration delivered at Cambridge, on the following Thesis, 'That the english house of commons arose gradually out of the feudal tenures introduced at the norman conquest; his speech in defence of captain Baillie on the charge of a libel; the conclusion of his speech in the house of commons, as counsel for the East India company, on the declaratory bill; and his opinion of the proceedings of the court of King's Bench in Ireland by attachments, written to a gentleman at the bar in Dublin. The publication is a portion of a work entitled *Law Characters*, the first volume of which has already appeared. D. M.

ART. XVI. *The History of Robespierre: containing a most circumstantial Account, collected from authentic Sources, of the Rise, Progress, Decline, and Destruction of the Power and Popularity of that extraordinary Man.* 8vo. 80 pages. Price 2s. Chapman. 1794.

MAXIMILIAN Robespierre, we are here told, was born at Arras, in the year 1759, and educated for the bar, at which he practised with considerable success. The editor very ingenuously acknowledges himself unacquainted with the events of the first thirty years of his life; but he observes, that this singular man distinguished himself at an early period, by a peculiar sternness of principle, and severity of deportment. While a member of the constituent assembly, he boldly asserted the liberty of the press, and warmly supported the decree for admitting the jews to all the privileges of other subjects. After the constituent assembly had closed it's labours, he was elected a deputy of the national convention, for the department of Paris. Such was his influence at this period in the jacobin society, and the commune, that Danton, and Couthon, the one of whom was afterwards put to death by his means, and the other suffered along with him, accused Marat of forming a party for the purpose of overawing the convention, and raising Robespierre to the dictatorship. The same charge was renewed with still greater probability of success, on the 29th of october, 1792, and in some degree substantiated in a memorial drawn up by Roland.

Having triumphed over the *brissotines*, he 'waved the iron rod of government over the whole republic.' In short, his temper was at once suspicious and bloody, and his resentments equally strong and implacable. At length a party was formed against him, not only in the convention, but in the committees. The first formidable opposition to his authority evinced itself during the debate relative to the revolutionary tribunal, on the 11th and 12th of june. On the 27th of july, his conduct was openly attacked in the convention by Tallien, Billaud Varennes, Louchet, Freron, Collot d'Herbois, and even by Barrere; a decree of accusation was moved for, and unanimously voted against him, and being seized by a *huissier*, or usher, he was conducted to the Luxembourg, whence he was however liberated by his own partisans. Having repaired to the *hotel de ville*, where he was met by his brother,

brother, Couthon, and le Bas, he attempted, with the aſſiſtance of Henriot, the *commandant general*, Fleuriot the mayor, moſt of the municipal officers, and a body of armed citizens, to reſiſt the authority, and even to attack the national repreſentatives. On this he and his followers were outlawed. No ſooner was this event known, than he was deſerted by the cannoneers, and the troops of every deſcription, and being ſurrounded in the town-houſe by the armed force of all the ſections, headed by Barras, Beaupré, Freron, Leonard Bourdon, Ferrand, Rouere, and Bourdon of Oiſe, members and delegates of the convention, Robeſpierre and his accomplices were ſeized. During the ſhort conteſt that took place, he and Couthon are ſaid to have defended themſelves with knives, and to have been deſperately wounded.

Robeſpierre at length fell on that ſcaffold, which he had ſo often ſtained with the blood of his victims, on the evening of the 28th of july, in the 35th year of his age.

This account is very defective in point of private anecdote, but it contains a variety of particulars relative to the political life of a man, whoſe character and conduct will furniſh materials for the future hiſtorian, and whoſe elevation and fall have attracted the notice of the preſent age. s.

TRANSACTIONS OF SOCIETIES.

ART. XVII. *The Tranſactions of the Royal Iriſh Academy, Vol. IV.* 4to. 313 pages and 8 plates. Price 18s. in boards. Dublin, Bonham; London, Elmſly.

THE papers contained in this volume are diſtributed, agreeably to the academy's uſual arrangement, under theſe three heads—ſcience, polite literature, and antiquities.

Under the head of ſcience we have the following articles. 1. *Of the ſtrength of acids, and the proportion of ingredients in neutral ſalts. By Richard Kirwan, eſq.* F. R. S. &c. *Read Dec.* 24, 1790. —Of the agents employed in chemical proceſſes, acids and alkalis are much the moſt general. In order to uſe theſe with ſecurity and ſucceſs, their quantity and their ſtrength ſhould be preciſely aſcertained. To accompliſh this object with the greateſt poſſible accuracy, was the chief purpoſe for which Mr. Kirwan inſtituted his inquiries. The reſult is communicated to the public in the ingenious and elaborate memoir, with which this volume commences. On this ſubject, the author, as he informs us, expended the greater part of his leiſure, during a period of ten years. His firſt eſſays are not unknown to the literary world, and the production before us juſtly claims the particular attention of the chemical operator.

The memoir is introduced with an inquiry into the ſtrength of the mineral acids; and the author avails himſelf of Pouget's formulas for inveſtigating the acerued denſities of inferiour proportions of acid and water, [ſee our Rev. vol. xi, p. 250]. In treating of the marine acid, he fixes that as the ſtandard, the ſpecific gravity of which is 1,500—By mixing this ſpirit of ſalt with different proportions of water, he formed from the reſults the following

ing table, which we present to our readers as a specimen of the calculations which Mr. K. has made, and the tables he has constructed. p. 6.

'*Table of the quantity of standard acid* 1,500 *in spirit of salt of inferior density. Temperature* 60°.

100 Parts.	Parts Standard.	100 Parts.	Parts Standard.	100 Parts.	Parts Standard.
1,196	49	1,147	37	1,1036	26
1,191	48	1,1414	36	1,0984	25
1,187	47	1,1396	35	1,0942	24
1,183	46	1,1358	34	1,0910	23
1,179	45	1,1320	33	1,0868	22
1,175	44	1,1282	32	1,0826	21
1,171	43	1,1244	31	1,0784	20
1,167	42	1,1206	30	1,0742	19
1,163	41	1,1168	29	1,0630	16
1,159	40	1,1120	28	1,0345	10
1,155	39	1,1078	27	1,0169	5
1,151	38				

In treating of the vitriolic acid, he fixes the standard at 2.000, and informs us, that it was observed to him by Mr. de Morveau, that the densities accruing to mixtures of this acid with water, greater than found by calculation, should principally be ascribed to the condensation of the aqueous part, rather than of the acid, as he had supposed. The justness of this observation at once struck Mr. K., and he was sensible he had been proceeding on false principles. Unable, however, either to make or to procure vitriolic acid of the specific gravity of 2.000, in temperature 60°, he had recourse to a variety of experiments, to ascertain the condensation of equal weights of this standard acid and water. From these experiments he infers, that the condensation amounts to $\frac{1}{7.5}$ of the whole. Then by the application of Pouget's formulas, he discovered the successive increments of density, and by adding these increments to the specific gravities found by calculation, and taking arithmetical mediums for the intermediate quantities of standard, he made out the first 50 numbers of a table, and formed the rest by actual observation; the standard being fixed at the specific gravity of 2,000 and temperature 60°. The table of nitrous acid he calculated in the same manner; it's standard strength being supposed 1.5543, temperature 60°. and it's increase of density $\frac{1}{12}$ of the whole.

Inquiring into the proportion of ingredients in neutral salts, formed with common mineral acids, Mr. K. rejects as false the principles on which this inquiry has been generally conducted. His own method is as follows. p. 17.

'First, I saturate a known quantity of alkali or other basis with an acid whose specific gravity is known, and whose proportion of standard is determined by the tables. I then make another solu-

tion of a known quantity of neutral ſalt of the ſame ſpecies as that formed by ſaturation, and examine the ſpecific gravity of both ſolutions in the ſame temperature, adding water to the ſtronger of the two, until their denſities become equal, and thence infer that an equal proportion of ſalt exiſts in both, but the proportion in one of them is known; and therefore the proportion in the other, the weight of the whole being found, is alſo determined. Even this method is ſubject to a ſmall inaccuracy, for a ſlight exceſs of acid is always left, leſt any loſs of liquor ſhould enſue from trials of ſaturation with vegetable blues, and this renders the denſity of the ſolution of the regenerated ſalt ſomewhat greater than would enſue from the proportion of ſalt it contains, beſides that in many caſes the proportion of water of cryſtallization muſt be diſcovered by expoſure to heat.'

As our limits will not permit us to proceed further, we muſt refer ſuch of our readers, as wiſh for fuller information on the ſubject, to the work itſelf. From what we have ſaid, they will be able to form an idea of Mr. K.'s object in undertaking his inquiries, and of the general principles on which they have been conducted.

Art. II. *Chemical communications and inquiries. By Robert Perceval*, M. D. &c. *read Nov.* 6, 1790.—The reſult of theſe inquiries is ſimply this—that in the diſtillation of the marine acid, the firſt and laſt portions which paſſed were of greater ſpecific gravity than the intermediate one; and that in the diſtillation of the nitrous acid, the firſt portion had the greateſt ſpecific gravity; whilſt in the diſtillation of the cauſtic volatile alkali it had the leaſt.

Art. III. *Account of a chamber lamp furnace. By the ſame. Read March* 5, 1791.—Of this lamp, which in ſome caſes may be exceedingly convenient, we cannot convey to our readers an accurate idea, without the aſſiſtance of a figure.

Art. IV. *Extract of a letter from the rev. Charles Perceval, to R. Perceval*, M. D. &c. *Read Dec.* 4, 1790.—This letter contains an account of a girl, aged 11 years, whoſe eyes are conſtructed in a very extraordinary manner; their motion, inſtead of being horizontal, is tremulous in all directions, and partly perpendicular, with a prominent motion of the globe. What lateral motion the eye is capable of is ſhort and interrupted, giving that organ the appearance of being bound by ligaments, from which it ſtruggles to get free. The child cannot eaſily look upwards, and when ſhe reads, ſhe reads perpendicularly from the bottom to the top, and holds the book accordingly.

Art. V. *Deſcription of a portable barometer. By the rev. Gilbert Auſtin*, A. M. &c. *Read Dec.* 4, 1790.—A correct portable barometer is certainly wanted; how far the one here recommended will anſwer the purpoſe, we forbear poſitively to decide. One thing is certain, that ſimplicity of ſtructure is eſſential to the accuracy of this inſtrument. The appendages Mr. A. propoſes to render it portable, though in our judgment liable to ſome inconveniences, will at the ſame time, we doubt not, be found uſeful for it's eaſy and ſafe tranſportation from place to place. For a deſcription of the inſtrument we muſt refer to the Tranſactions, where the reader will find it illuſtrated by a plate.

Art.

Art. VI. *Observations on the variation of the needle. By Mr. Thomas Harding. Read May* 7, 1791.—The object of this memoir is to prove, from the experience of 19 years, that the variation of the needle has been increasing at Dublin, in the uniform ratio of 12 minutes, 20 seconds, annually, towards the west, ever since the year 1657, previous to which period, the variation was easterly.

Art. VII. *Description of an instrument for performing the operation of trepanning the skull, with more ease, safety, and expedition, than those now in general use. By Samuel Croker King, surgeon,* &c. *Read May* 7, 1791.—The instrument here described is composed of a crown or saw, made in the usual form, and about an inch and a half from the crown is fixed a spindle four inches and a half long, which is received into a barrel or canula of four inches in length. To the top of the spindle, which is square above the canula, is applied a handle or winch, secured with a nut. At the lower part of the canula is a flat rim projecting about ¼ of an inch, on which the left hand, which grasps the canula, rests, to prevent it from slipping down on the part of the instrument below it, turned by the handle above. The upper part of the barrel is square, to fit into a wooden handle, on the application of which, instead of the winch, the instrument is converted into a trephine. This article is illustrated with two plates.

Art. VIII. *Description of a self-registering barometer. By the rev. Arthur M'Guire. Communicated by the rev. M. Young,* D. D. &c. *Read May* 7, 1791.—This instrument cannot be described without a figure; we must therefore refer those, who wish to be acquainted with it's construction, to the article itself.

Art. IX. *A method of cutting very fine screws, and screws of two or more threads,* &c. *By the rev. Gilbert Austin,* R. M. &c. *Read Nov.* 5, 1791.—The machine, which Mr. A. has formed for this purpose, appears to us of a construction much simpler than those generally used by astronomical instrument-makers, and may be employed in cutting original taps of any size, and of any number of threads.

Art. X. *An attempt to determine with precision such injuries of the head as necessarily require the operation of the trephine. By Sylvester O'Halloran, surgeon,* &c.—This article contains twelve cases, from which the author deduces the following propositions. P. 168.

'1. That many fractures of the skull do not require the application of the trephine.—2. That some apparently slight fractures do absolutely require its application; in such cases the inner table of the skull is generally more hurt than the outer, and bad symptoms do not arise till towards the end of a fortnight after the injury.—3. That fractures with depression require the application of the trephine, and that from such there have been some surprising recoveries.—4 That deposites of matter on the membranes or surface of the brain require the trephine, though it seldom proves successful.—5. That concussion of the brain, characterised by *immediate stupor and insensibility*, does not require the trephine, unless accompanied with evident depression of the skull or extravasation, neither of which produces bad symptoms for some days after the accident which has given rise to them.'

Art. XI. *Demonſtration of Newton's theorem for the correction of ſpherical errors in the object glaſſes of teleſcopes. By the rev. Matthew Young*, D. D. &c. *Read Dec.* 3, 1791.—Sir Iſaac Newton, in his optics, book 1, part 1, had obſerved, that were it not for the difference of refrangibility of the rays of light, teleſcopes might be brought to a great degree of perfection, by compoſing the object glaſs of two glaſſes, with water between them. The celebrated Euler, 'improving on this hint, was not without hopes of being able by the ſame means to prevent the diſperſion, which is occaſioned by the difference of refrangibility, and publiſhed a memoir on that ſubject in the Berlin Tranſactions for the year 1747. This memoir excited the attention of Mr. Dollond, and gave riſe to that controverſy, which terminated ſo happily in the glorious diſcovery of the achromatic teleſcope.' P. 172. 'It is ſingular,' adds Dr. Y., 'that this conſtruction of the firſt compound object glaſs, though ſo principal a ſubject of enquiry, ſhould never have been demonſtrated in the progreſs of this controverſy.' The doctor therefore endeavours to ſupply this deficiency, but as his demonſtration will not admit of abridgement, we are again under the neceſſity of referring our readers to the Tranſactions themſelves.

Art. XII. *Account of a fiſtulous opening in the ſtomach. By George Burrowes*, M. D. &c. *Read Jan.* 7, 1792.—This appears to have been a very extraordinary caſe. The ſon of a french refugee, an inferiour officer in the naval ſervice of the Eaſt-India company, received a wound from a blunt-pointed wooden inſtrument in the *abdomen*, between the cartilage of the eighth rib, on the right ſide, and the *umbilicus*, which wound penetrated the ſtomach. Much fever and inflammation enſued, and continued a conſiderable time. When the inflammation ſubſided, an opening remained, through which, when the tent was withdrawn, a fluid of a whitiſh colour flowed. The ſides, inſtead of cloſing, turned inward, and no union could by any means be induced. The patient was therefore adviſed to keep the wound conſtantly plugged, which he did for the remainder of his life, never removing the plug, but to gratify curioſity, or to replace it with a new one. The orifice was about one-third of an inch in diameter, and the plug was generally cotton wick twiſted hard. When Dr. B. ſaw him, twenty-ſeven years had elapſed, from the time he had received the wound. He had then attained his 65th year, and was to all appearance healthy. He had been extremely addicted to intemperate drinking, and even at that time was frequently intoxicated, yet he never felt the leaſt bad conſequence from it, and lived to the age of ſixty-ſix. On examining the body after death, the wound was found to penetrate the ſtomach in the centre of the greater curvature, and from the adheſions of the liver, colon, and integuments, a very conſiderable ſtricture was formed, ſo as to give the ſtomach the appearance of a double bag, with the opening in the middle. The *duodenum* was enlarged beyond the ſize of the colon, and ſeemed to have in ſome meaſure performed the functions of a ſecond ſtomach. The colon was firmly attached to the lower part of the ſtomach by a ligamentous ſub-

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ſtance, which muſt have been formed by the inflammation conſequent to the wound. All the other *viſcera* were perfectly ſound and natural, both in appearance and ſituation.

Art. XIII. *Caſe of an enlarged ſpleen. By George Burrowes*, M. D. &c. *Read June* 2, 1792.—Want of room will not permit us to abridge this caſe, the account of which is accompanied with ſome obſervations on our ignorance of the uſe of the ſpleen.

In Polite Literature, we have only two articles. The firſt *a diſſertation on a paſſage in the ſixth Iliad of Homer. By the rev. Edward Ledwich*, L. L. B. &c. *Read Oct.* 15, 1791.—In this diſſertation, the author endeavours to prove, in oppoſition to Wood and others, that the art of writing was not unknown to the father of Epic poetry. The paſſage on which he founds his argument is the following:

Πεμπε δε μιν Λυκιηνδε, σοφεν δ' ογε Σημαια λυγρα
Γραψας εν πινακι πτυκτω, θυμοφορα πολλα.

On this paſſage he obſerves, that the active verb γραφω clearly refers to the operation of engraving or tracing out letters on wood, wax, or other ſubſtance; and that the folded tablet evinces no novel acquaintance with literary and epiſtolary correſpondence.

Art. II. *Eſſay on a ſyſtem of national education, adapted to Ireland. By Stephen Dickſon, ſtate phyſician*, &c. *Read July* 9, 1792.—In an advertiſement prefixed to this memoir, we are informed, that it was written on one of two ſubjects propoſed by the academy, agreeably to the direction of a perſon unknown, who gave 100l. to be diſpoſed of by the academy in prizes of 50l. to the beſt eſſay on each ſubject. One of the prizes was adjudged to the preſent eſſay, which was ordered to be publiſhed in the tranſactions of the academy, by a vote of council, July 9, 1792.

The education of youth is conſidered by Dr. D. in theſe three lights. 'ıſt, As it reſpects their health: 2dly, Their morals: and 3dly, That knowledge which may be requiſite to enable them to fill certain departments in ſociety.'—In treating of health, Dr. D., after affirming the intimate connexion between phyſical ſtrength and mental energy, and remarking, how many helpleſs infants fall victims either to the poiſon of hereditary diſeaſes *, or to the barbarity of mothers, who ſacrifice their children to conceal their ſhame, propoſes, in order to prevent the latter evil, that receiving cradles ſhall be eſtabliſhed in various parts of the kingdom, for the reception of children illegitimately born; and expreſſes a hope, that committees from the colleges of phyſicians and ſurgeons will exert their endeavours to remedy the former. He next conſiders education as it regards morality; and recommends the eſtabliſhment of Sunday ſchools, free from all reſtrictions, political or religious; inſtitutions, which, as he juſtly obſerves, has been, and will ſtill be, accompanied with the moſt beneficial effects. In treating of the elementary inſtruction neceſſary for the children of the labouring poor, he recommends the univerſal uſe of the engliſh language, and that children, as early as poſſible, be taught to read and write it correctly. The ſuperſtructure to be erected on this foundation,

* He informs us, that every ſecond child committed to the foundling cradle at Dublin inherits the venereal diſeaſe, which, unleſs the nurſe undergo a thorough courſe of medicine, never fails to prove fatal to it.

he obſerves, ſhould be ſuited to the wants and habits of men neceſſitated to earn their bread with the ſweat of their brows. To a knowledge of the principles of common arithmetic, ſome little inſtruction in the *mechanic powers* might, in his judgment, be very uſefully added. Huſbandry next engages his attention; and he recommends, that a profeſſor of agriculture be eſtabliſhed in or near the metropolis, where other branches of natural ſcience connected with it, particularly chemiſtry and botany, ſhould likewiſe be taught. As Ireland is ſaid to abound in valuable mines, a knowledge of mineralogy, he conceives, might be rendered exceedingly uſeful; but inſtead of ſending ſtudents to a profeſſor of mineralogy ſtationed at Dublin, he adviſes them to be ſent to Germany, Hungary, or Sweden, where this branch of ſcience has been more ſucceſsfully cultivated, and is much better underſtood. He propoſes alſo, that ſuch of them as are maintained there at the public expence ſhall be required to collect, and tranſmit to Dublin, ſuch mineral ſpecimens as are moſt rare:—that a board of mineralogy be erected, conſiſting of the moſt eminent men in that ſcience; and that this board ſhould receive a parliamentary grant of the groſs ſum to be expended in building a public cabinet of mineralogy, and a chemical laboratory under the ſame roof, and alſo of ſuch ſums as might be neceſſary to keep the whole in repair, and to ſupport a competent number of travelling ſtudents.

Under the article manufactures, we find a variety of juſt and pertinent obſervations. Dr. D. condemns corporations and monopolies as iniquitous and impolitic, and diſapproves of apprenticeſhips, as at leaſt uſeleſs, if not pernicious. After delineating the plan, which he propoſes for the inſtruction of youth, in the ſeveral branches of manufactures, he terminates this article with obſerving, P. 65, in the 2d ſeries of pages, that

'The manufactures beſt entitled to encouragement are thoſe which are moſt favourable to health and good morals, beſt aſſiſted by the natural reſources of the kingdom, moſt congenial to the diſpoſition and habits of the people, and moſt prized by the inhabitants of other countries.'

The eſſay concludes with pointing out the beſt mode of inſtructing youth in profeſſional and polite literature. In treating this part of his ſubject, Dr. D. adverts to a plan of education lately preſented to the legiſlature of Ireland by Mr. Orde, by which parents were to be exempted from every expence attending the education of their children, but were excluded from all right of authority over them, and debarred from all interference with them. This plan, and we think for good reaſons, Dr. D. diſapproves. Civil inſtitutions, he juſtly obſerves, ſhould offer as little violence as poſſible, to moral feelings. 'Hence I am of opinion,' ſays he, 'that education, inſtead of being rendered a mean of weakening the connexion between parent and child, ought to be ſo directed, as to cement more ſtrongly this natural alliance.' 'It is vain,' he adds, 'to expect the growth of other virtues in the nation, if our firſt care be to eradicate filial piety.' P. 69.

Antiquities afford us five articles.—*Art.* I. *Eſſay on the riſe and progreſs of gardening in Ireland. By Joſeph C. Walker*, M. R. I. A. &c. *Read May* 16, 1790.—'Architecture,' ſays Mr. W., 'had arrived at maturity in this iſland, while gardening was yet in its infancy.'—Under the feudal government, the people being perpetually embroiled in do-

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meſtic diſcord, it became neceſſary for every chieftain to have a caſtle or place of ſtrength; but gardens and pleaſure grounds, being no wiſe inſtrumental to their protection, were regarded as ſuperfluous appendages, and entirely neglected.—If indeed the taſte of the great people had been friendly to ſuch improvement, the hand of rapine would ſoon have repreſſed it; for no part of the chieftain's territory was ſafe from the hand of the ſpoiler, but what was encompaſſed by the walls of his caſtle. But, when the engliſh had ſubdued the martial ſpirit of the iriſh, and obtained peaceable enjoyment of the lands they had won, they introduced the formal ſtyle of gardening, which then prevailed in England. Under Charles I, gardens became the care of the legiſlature, and in the tenth year of his reign, an act was paſſed to protect their productions. The french and italian mode of gardening, which had been introduced by the engliſh, continued to prevail in Ireland, till the arrival of William III, when it ſoon yielded to the belgic ſtyle. 'Such of his followers,' ſays the author, p. 14. 'as ſettled here, indulged their paſſion for "trim gardens;" inſtead of mending, they changed the features of nature, totally regardleſs of this golden precept;

"Conſult the genius of the place in all."

And it was not till lately that theſe have given way to modern gardening, the firſt attempt at which in Ireland, perhaps, was made by the rev. Dr. Delany, at Delville, near Glaſſnevin.

Art. II. *Obſervations on the romantic hiſtory of Ireland. By the rev. Edward Ledwich,* L. L. B. &c. *Read Oct.* 22, 1791.—In this memoir the author relates ſeveral fictions reſpecting the peopling of Ireland; and obſerves, that in this enlightened age, no apology is neceſſary for expoſing the abſurdity of theſe fables. As they ſtand at preſent, ſays he, they reflect no honour on our country, or can their annihilations in the leaſt injure it. The author's object therefore is to ſhow, that the remote hiſtory of Ireland, as that of almoſt every other country, is loſt in clouds of fiction and romance, and that the legendary tales, which are circulated reſpecting it, are palpable commixtures of ſuperſtition, ignorance, falſhood, and abſurdity.

Art. III. *Deſcription of an ancient iriſh inſtrument, preſented to the Royal Iriſh Academy, by the right hon. lord viſcount Dillon,* M. R. I. A. *extracted from his lordſhip's letter on the ſubject to the right hon. the earl of Charlemont, preſident, and from an account of the ſame inſtrument by Ralph Ouſley, eſq.* M. R. I. A. *Communicated to the committee of antiquities, by Joſeph Cooper Walker, eſq.* M. R. I. A. *ſecretary. Read Dec.* 17, 1791. —This inſtrument is ſuppoſed by Mr. Ouſley, to have been a ſpecies of trumpet. It is made of a light fine-grained wood, probably willow, and is ſix feet four inches long; the wider end meaſures three inches and a quarter in diameter, whence it gradually tapers to the other, where he ſuppoſes a mouth-piece to have been fixed. P. 34.

'The manner in which it was formed was very rude. It ſeems to have been originally a ſolid piece, which in that ſtate was ſplit from end to end; each of the pieces into which it was thus divided, was then awkwardly hollowed or grooved at the inſide, ſemicircularly, and tapering, in ſuch a manner that when joined again, theſe grooves, applying to each other, formed a circular and conical perforation through the whole length, reſembling that of a trumpet or horn. To

ſecure the pieces in this poſition, they were bound together on the outſide by a long fillet of thin braſs, about an inch and quarter broad, lapped round them in a ſpiral, from one end to the other, with upwards of an inch of interval between the rolls, and faſtened to the wood with ſmall braſs nails. The ends were ſecured by circular plates, probably of the ſame metal, as appears from marks ſtill remaining on the ſurface of the wood, theſe pieces having been loſt."

This inſtrument was found in Aug. 1791, on the lands of Becan, in the barony of Coſtello, in the county of Mayo, part of the eſtate of lord viſcount Dillon. It lay buried in a turf bog at the depth of about nine feet from the ſurface. An engraving of it is annexed to this article.

Art. IV. *A letter from William Moleſworth, eſq. to Robert Perceval,* M. D. &c. *concerning ſome golden antique inſtruments found in a bog in the county of Armagh. Read Jan.* 21, 1792.—It ſeems difficult to conjecture the uſe of theſe inſtruments, of which engravings are given, unleſs they were intended to be worn as ornaments on the wriſts of ſome chieftain, or high prieſt. One of them weighs 9 ounces, 2 dwts. 11½ grs. troy; and the fragments of the other, which has been broken in two places, weigh 4 oz. 9 dwts. 16 grs.

Art. V. *Caoinan: or ſome account of the antient iriſh lamentations. By W. Beauford,* A. M. *Read Dec.* 17, 1791.—The manner in which the ancient Iriſh ſung their funeral elegies is deſcribed thus, by Mr. B.

P. 43. "The body of the deceaſed, dreſſed in grave-clothes, and ornamented with flowers, was placed on a bier or ſome elevated ſpot. The relations and keeners ranged themſelves in two diviſions, one at the head and the other at the feet of the corps. The bards and croteries had before prepared the funeral caoinan. The chief bard of the head chorus began, by ſinging the firſt ſtanza in a low doleful tone, which was ſoftly accompanied by the harp: at the concluſion, the foot ſemi-chorus began the lamentation or Ullaloo, from the final note of the preceding ſtanza, in which they were anſwered by the head ſemi-chorus; then both united in one general chorus. The chorus of the firſt ſtanza being ended, the chief bard of the foot ſemi-chorus ſung the ſecond ſtanza, the ſtrain of which was taken from the concluding note of the preceding chorus; which ended, the head ſemi-chorus began the ſecond Gol or lamentation, in which they were anſwered by that of the foot, and then, as before, both united in the general full chorus. Thus alternately were the ſong and choruſes performed during the night. The genealogy, rank, poſſeſſions, the virtue and vices of the dead were rehearſed, and a number of interrogations were addreſſed to the deceaſed: as, Why did ye die? If married, whether his wife was faithful to him, his ſons dutiful, or good hunters or warriors? If a woman, whether her daughters were fair or chaſte? If a young man, whether he had been croſſed in love? or if the blue-eyed maids of Erin treated him with ſcorn?"

Mr. B. has given us the Caoinan ſet to muſic, with firſt and ſecond ſemi-choruſes, and the full chorus of ſighs and groans.

The third volume of theſe Tranſactions had ſomehow eſcaped our notice, but we will take an early opportunity of repairing this neglect.

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THEOLOGY.

THEOLOGY.

ART. XVIII. Paley's *View of the Evidences of Chriſtianity.* [*Concluded from p.* 39.]

IN analizing the contents of this valuable work, we have already ſtated the ſubſtance of Mr. P.'s arguments to prove his firſt propoſition, that there is ſatisfactory evidence, that many, profeſſing to be original witneſſes of the chriſtian miracles, paſſed their lives in labours, dangers, and ſufferings, voluntarily undergone in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of thoſe accounts; and that they alſo ſubmitted, from the ſame motives, to new rules of conduct.—We now proceed with the analyſis.

Part I. Prop. II. There is *not* ſatisfactory evidence, that perſons pretending to be original witneſſes of any other ſimilar miracles, have acted on the ſame manner, in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of the truth of thoſe accounts.

The diſtinctions to be propoſed in ſtating the compariſon between the miracles in queſtion and others, relate, *firſt*, to the *proof*, *ſecondly*, to the miracles themſelves.

Under the *firſt* head of the *proof*, we may lay out of the caſe, 1. Such accounts of ſupernatural events as are found only in hiſtories ſome ages poſteriour to the tranſaction; ſuch as the miraculous hiſtory of Pythagoras; the prodigies of Livy's hiſtory; the greek, roman, and gothic mythology, &c. When Ignatius Loyola had been dead ſixty years, the jeſuits began to aſcribe miracles to him, which could not then be diſtinctly diſproved. 2. Accounts publiſhed in one country of what paſſed in a diſtant country, without any proof that ſuch accounts were known or received at home; as the miracles of Apollonius Tyanæus, related to have been performed in India. 3. *Tranſient* memoirs which ſoon die away in ſilence, without being followed up by ſubſequent events, and repeated in independent accounts. 4. *Naked* ſtories, known only from a ſingle teſtimony, without any proof of their being credited or acted upon. 5. Such general tales as are deſtitute of *particularity* in names, dates, and circumſtances. 6. Such ſtories as require only an *otioſe* aſſent, and the belief of which leads neither to action nor ſuffering; ſuch as the current reports of apparitions, nothing depending upon their being true or falſe. 7. Stories which come merely in affirmance of opinions already formed; ſuch as the miracles wrought in ſupport of popery, in a popiſh country; and moſt of the miracles alleged to have been wrought by chriſtians in the ſecond and third century. Without a previous belief, there is no room for *pious* frauds.

Under the ſecond head, relating to the miracles themſelves, it is to be obſerved, 1. It is not neceſſary to admit as a miracle, what can be reſolved into a falſe perception; as the demon of Socrates, the viſion of lord Herbert of Cherbury: theſe appearances are *ſolitary*, and momentary, without permanent effects. Claims to ſupernatural illuminations, appealing to no external proof, carry

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no evidence beyond the perſons themſelves, who are the ſuppoſed ſubjects of illumination. 2. It is not neceſſary to bring into the compariſon *tentative* miracles; that is, when out of a great number of trials ſome ſucceed, and are alone related; ſuch as the reſponſes of the ancient oracles, predictions by augury, cures wrought by relics, &c. 3. Thoſe accounts may be diſmiſſed, in which, allowing the phenomenon to be real, the fact to be true, it ſtill remains doubtful, whether a miracle were wrought; as, the circumſtances which obſtructed the re-building of the temple at Jeruſalem by Julian. 4. We may diſmiſs accounts, in which the variation of a ſmall circumſtance may have transformed ſome extraordinary appearance into a miracle.

Theſe caſes are fairly diſmiſſed from the compariſon; for, the records of the chriſtian miracles are contemporary hiſtory; —the ſtory was publiſhed in Judæa, the ſcene of the tranſaction; —the written accounts ſucceeded the firſt reports, and both, by a train of dependent actions and events, form accumulation of evidence;—the narrative abounds with particulars;—the admiſſion of the truth of the facts led to a change in opinion and action, and to extreme hazard;—the *firſt* propagators of chriſtianity had no *prior* opinions or ſyſtem to ſupport, and therefore no inducement to pious fraud;—the miracles of Chriſt were, for the moſt part, neither ſolitary, nor momentary; but the ſubject and effect of the miracle, remained to atteſt its reality;—they were not ſucceſsful experiments, in the midſt of many unſucceſsful attempts; —if the facts were true, that, by a word, the blind were made to ſee, lepers were cleanſed, and the dead raiſed; it could not remain doubtful whether a miracle were wrought:—laſtly, it is impoſſible to ſuppoſe the accounts to be mere exaggerations, or miſrepreſentations of natural occurrences.

The ſuppoſed miracles, confronted by Mr. Hume againſt thoſe of the New Teſtament, are 1. The cure of a blind and a lame man at Alexandria by the emperor Veſpaſian: but, though the teſtimony of Tacitus, who wrote twenty ſeven years afterwards, is ſufficient to prove that ſuch a tranſaction took place, it was probably an impoſture, contrived for the honour of the emperor, and executed by his dependents in the midſt of ſpectators, whoſe prepoſſeſſions and intereſt would induce them to believe, or at leaſt to acknowledge the miracle. 2. The reſtoration of the limb of an attendant in a ſpaniſh church, as told by cardinal de Retz: but it appears that the cardinal did not believe the ſtory; he ſeems not to have examined into the fact; and it is eaſy to conceive, that ſuch a ſtory, managed by the prieſts, and backed by their authority, would obtain credit with the ignorant populace. 3. The cures ſaid to have been performed at the tomb of the abbé Paris, in the early part of the preſent century: but, the imagination of the patients might be ſo affected as to throw them into convulſions, which in certain inſtances might produce a removal of diſorders depending upon obſtruction; ſimilar effects have been of late produced by animal magnetiſm; and the circumſtances of the ſtory favour this explanation.

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These are the ſtrongeſt examples, which the hiſtory of ages ſupplies. In none of them was the miracle unequivocal; by none of them were eſtabliſhed perſuaſions overthrown; of none of them did the credit make its way in oppoſition to power; by none of them were many induced to commit themſelves to a life of mortification, danger, and ſuffering, or to atteſt them at the expence of their fortunes and ſafety.

Part II. *Of the auxiliary evidences of chriſtianity.*

Chap. 1. *Prophecy:*—1. See Iſaiah lii, 13, to the end, and liii, throughout. This prophecy is recorded in one of the jewiſh ſcriptures, certainly extant long, probably ſeven centuries, before Chriſt. It is in a writing declaredly prophetic, and was delivered by Iſaiah in a prophetic character, and ſo underſtood by the jews, Eccluſ. xlix, 24. It is intermixed with no other ſubject. It's application to the evangelical hiſtory is plain and appropriate, without any double ſenſe. The ancient rabbins explained it of their expected meſſiah: the modern jews, of the calamitous ſtate and intended reſtoration of the jewiſh people; but this explanation cannot be reconciled with the terms of the prophecy. There are other prophecies of the Old Teſtament, interpreted by chriſtians to relate to the goſpel hiſtory, which are deſerving both of great regard, and of a very attentive conſideration; but the above appears to be the cleareſt and ſtrongeſt of all; and moſt of the reſt, in order accurately to appreciate their value, would require a minute diſcuſſion. See biſhop Chandler's treatiſe upon the ſubject. There is no other eminent perſon, to the hiſtory of whoſe life ſo many circumſtances in theſe prophecies can be made to apply. 2. Our Lord's predictions concerning the deſtruction of Jeruſalem. See Luke xxi, 5—25; compare Matt. xxiv, Mark xiii, and Luke xix, 41. The agreement of the deſcription with the event, both general and circumſtantial, is moſt evident, on comparing the accounts in the goſpels with the hiſtory of the tranſaction by Joſephus, a contemporary jewiſh hiſtorian. To prove that the prophecy was really delivered before the event, it may be obſerved, 1. The judgment of antiquity *concurs* in aſſigning the three goſpels, which contain the account, a date prior to the event. 2. The evangeliſts who wrote them, one Chriſt's companion, the other two aſſociates of his companions, muſt have been far advanced in life when Jeruſalem was taken, which was A. D. 70, and no reaſon has been given why they ſhould defer writing their hiſtories ſo long. 3. Had the evangeliſts, when they wrote, known of the deſtruction of Jeruſalem, it is probable that, in recording the predictions, they would have taken ſome notice of the completion, as Luke does of another event, Acts xi, 28; but they have neither caſually intimated that the prophecy agreed with the event, as an *undeſigning* writer after the event would naturally have done; nor hinted that their accounts were written *before* the event, which a *fraudulent* purpoſe would have led them to. 4. The admonitions which Chriſt is ſaid to have given his followers, Luke xxi, 20, 21, and Matt. xiv, 18, to ſave themſelves by flight, are not eaſily accounted for upon ſuppoſition of the prophecy being fabricated after the event: for, either the chriſtians, when the

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siege approached, did make their escape from Jerusalem, or they did not: if they did, they must have had the prophecy amongst them; if they did not, it would not appear probable, in a fictitious story told after the event, that the followers of Christ had received admonitions, of which they made no use, when the occasion arrived. 5. Had the prophecy been written after the event, there would probably have been a more direct specification of persons and incidents.—The prophecy may be mixed with a prediction of the final judgment, and yet really predict the destruction of Jerusalem.

Chap. 11. *The morality of the gospel.*—Concerning which may be considered, *first. The things taught.*—On this head it is admitted, that the teaching of morality was not the primary design of Christ's mission, but the establishing of a proof of a future state; and that morality, being the result of the experience of the effects produced by certain actions, cannot be a subject of discovery. But there are marks of wisdom in the morality of the gospel, not easily accounted for, without allowing some degree of reality to its pretensions. Of this kind are 1. The preference which it gives of the patient to the heroic character, though the former has been commonly contemned, and the latter admired, contrary to the true interests of mankind. See Jenyns's 'Internal evidences of Christianity.' Matt. v, 40, and xxiii, 6; Luke xx, 43. 2. The stress which is laid upon the regulation of the thoughts. Matt. xv, 19; xxiii, 25; v, 28. 3. The provision which it makes for establishing *piety* and *benevolence* as the ruling principles of human conduct, hereby furnishing the only motives, which act steadily and uniformly in all situations; correcting that selfishness; which treats other men's convenience and satisfaction with contempt; and producing an attention not only to their rights, but to their feelings. Matt. xxii, 35—40; xix, 16; Luke ix, 27. The same spirit appears in the writings of the apostles, and in the epistle of the roman Clement, and other apostolic fathers. 4. The exclusion of regard to fame and reputation, as a principle of virtue; and the prohibition of ostentation in the performance of good actions. Matt. vi, 1—6.

Secondly. The manner in which our Saviour taught.—Producing himself as a messenger from God, he put the truth of what he taught upon authority. His object in teaching, therefore, was not to convince, but to impress; and accordingly he taught, not in disquisitions, essays, or argumentative discourses; but in short emphatic rules, maxims, or precepts, illustrated by allusions and similitudes. This mode of teaching suited his way of life. It was to be expected, that in this mode of teaching the rules would be expressed in absolute and energetic terms, and the application, and necessary distinctions be left to the reason of the hearer. Many of our Saviour's rules are not so much specific precepts, to be literally observed, as descriptive of disposition and character. The *parables* are excellent in subject, structure, and circumstantial propriety; and some of them in an union of pathos and simplicity. *The Lord's prayer*, for a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness to every condition,

dition, for sufficiency, for conciseness without obscurity, for the weight and real importance of it's petitions, is without an equal or a rival.—Whence had this man this wisdom?

Thirdly. The negative character of our Lord's discourses.—They exhibit no particular description of the invisible world, to gratify vain curiosity, or encourage enthusiasm:—they enjoin no austerities:—they give no countenance to impassioned devotion, but are strongly marked with the characters of calmness, sobriety, and good sense:—they do not substitute zeal in the room of general morality:—they do not fall in with the superstitious or affected scrupulousness of the jews in ritual observances, but assign each class of duties it's proper station in the scale of importance, in a manner not be looked for from an illiterate jew, or an impetuous enthusiast:—they afford no examples of puerile distinctions, or false subtlety, such as were found in the comments of the jewish doctors of that time:—they oppose the intolerant, narrow-minded, and excluding temper of the jews:—and they are completely abstracted from all views either of ecclesiastical or civil policy.

Fourthly. The situation and character of the teacher.—Jesus was a jewish peasant, the son of a carpenter, living with his father and mother in a remote part of Palestine; had no master; read no books but the jewish scriptures; visited no polished cities; had never seen the greek and roman writings; had for his coadjutors only a few uneducated fishermen. How could such a system proceed from such a man, without divine illumination? Christ was never charged by his enemies with any personal vice. In the incidents of his history are traces of devotion, humility, benignity, mildness, patience, prudence. His lessons touch upon the most interesting topics of human duty; and his gospel is replete with piety, inculcating what were almost unknown to heathen moralists, *devotional virtues.*

Chap. III. *The candour of the writers of the New Testament.*—This consists, in putting down passages, and noticing circumstances, which no writer was likely to have forged, or would have inserted had he thought himself at liberty to mould the particulars of the story at pleasure. For example, 1. Relating unanimously, that Christ's appearances, after his resurrection, were to his disciples alone, and not attempting to conceal this, at first sight unfavourable, circumstance. 2. John the baptist's message, stating his doubts concerning the character of Jesus, Matt. xi, 2; Luke vii, 18. For other examples, see John vi, 66; Matt. xiii, 58; v, 17, 18; Acts xxv, 19; viii, 14. The following passages are such as would be very unlikely to present themselves to the mind of a forger, Matt. xxi, 21; Luke ix, 59; Matt. v, 22; John xx, 16; John vi; Matt. xviii, 2. The account of the institution of the eucharist bears strong marks of genuineness; had it been feigned, it would have been more full and formal.—It is improbable, that the forger of a history in the name of another should insert such passages; and it is also improbable, that the persons whose names the books bear should have fabricated such passages.

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The writers of the gospel discover no deceit, or cunning; use no precaution to obviate objections; they appear to tell the truth, and attend to nothing else. Examples of the extremely *natural* manner in which they relate incidents will be found in the following passages, Mark ix, 24; Matt. xxi, 9; John iv, 29; vii, 8; Luke x, 29. Matthew gives little of the history of Christ, prior to his becoming a disciple; John, who had been converted before, relates several earlier incidents. Compare Matt. xv, 1, with Mark vii, 1, &c.; recollecting that Matthew wrote for the jews, Mark for general circulation.

Chap. iv. *Identity of Christ's character.*—John wrote after the other evangelists, and supplies omissions in their narrative; but, in relating different actions and discourses, he preserves a similarity of manner, which indicates, that the actions and discourses proceeded from the same person. This similarity appears chiefly in our Saviour's mode of teaching, by raising reflections from present objects or occurrences. Examples of this, in the first three evangelists, are as follow; Matt. xii, 49, 50; xvi, 5; xv, 1, 2, 10, 11, 17—20; Mark x, 13—15; i, 16, 17; Luke xi, 27; xiii, 1—5; xiv, 5. The same *manner* discovers itself in John's gospel, Ch. vi, 26; iv, 12, 31; ix, 1—5; ix, 35—40. There is an affinity between the history of Christ's placing a little child in the midst of his disciples, Matt. xviii, 1, and the history of his washing the disciples feet, John xiii, 3. Christ, in *all* the evangelists, is called by himself, and *only* by himself, the son of man. John, as well as the other evangelists, speaks of Christ as occasionally withdrawing from the multitude, Matt. xiv, 22; Luke v, 15; John v, 13; vi, 15. The reserve which Christ sometimes used in declaring his character, is noticed in Matt. xvi, 20; Mark iii, 4; Luke iv, 41; John x, 24, 35. The difficulty, which the disciples found in understanding Christ's declarations concerning his sufferings, is mentioned, Luke ix, 45; Mark ix, 52. A similar case occurs, John xvi, 16. The meekness of Christ during his last sufferings, which appears in the first three gospels, is preserved by John, under *separate* examples, Chap. xviii, 20, 34; xix, 11. Compare also, Matt. xxvi, 41, with John xviii, 11; and Mark xiv, 5, with John ii, 19.

Chap. v. *Originality of Christ's character.*—All the pretended messiahs, whether impostors or enthusiasts, produced themselves as restorers and deliverers of the jewish nation according to their universal expectation. But Jesus came to them as their messiah under a character totally different, and with pretensions, absolutely singular and original, to a divine mission, the operation and benefit of which was to take place in another life.

Chap. vi. *The conformity of facts occasionally mentioned in scripture with the state of things at that time.*—If this conformity be made out, it proves that the writers possessed a species of knowledge, which could only be possessed by an inhabitant of that country, living in that age; and consequently proves, at least, that the books were written in the time and country in which these things were transacted. In support of this argument, which depends entirely upon an induction of particulars, Dr. Lardner, in

the firſt part of his Credibility of the Goſpel Hiſtory, has collected a numerous detail of examples, which are abridged by Mr. P., but cannot be further contracted. The reſult of the detail is, that theſe agreements, which are very numerous and ſtriking, appear not only in articles of public hiſtory, but ſometimes in minute, recondite, and very peculiar circumſtances, in which, of all others, a forger is moſt likely to be found tripping. The deſtruction of Jeruſalem produced ſuch a change in the ſtate of the country, that a writer who was unacquainted with the circumſtances of the nation *before* that event, would find it difficult to avoid miſtakes in giving detailed accounts of tranſactions connected with thoſe circumſtances. The chriſtian writers of the ſecond and third centuries were too imperfectly acquainted with the ſtate of Judea, at the period in queſtion, to have compoſed our hiſtories. Though a few difficulties occur in this compariſon of the ſcripture hiſtory with other records, ſome of them admit of a clear, others of a probable, ſolution.

Chap. VII. *Undeſigned coincidences.*—Between the letters which bear the name of St. Paul in our collection, and his hiſtory in the Acts of the Apoſtles, there exiſt many notes of *undeſigned* correſpondency, which muſt have truth for their foundation, ſince they are too cloſe and numerous to be accounted for by accidental concurrences of fiction. This has been ſhown at large in the *Horæ Paulinæ*. This argument confirms St. Paul's teſtimony of his own performance of miracles; ſhows that the ſeries of action repreſented in the epiſtles of Paul was real, and conſequently that the original witneſſes of the chriſtian hiſtory devoted themſelves to ſuffering; and proves, that the author of the Acts was well acquainted with Paul's hiſtory, and was a companion of his travels.

Chap. VIII. *The peculiar value of the evidence from the hiſtory of the reſurrection of Chriſt.*—This ariſes, not from it's being a more deciſive proof of ſupernatural agency, than other miracles, but from the complete certainty we have, that the apoſtles and firſt teachers of chriſtianity aſſerted the fact. Every piece of ſcripture, every ſubſequent chriſtian writing, genuine or ſpurious, recogniſes the reſurrection as an univerſally acknowledged fact. The only points then that remain for conſideration are, whether the apoſtles knowingly publiſhed a falſehood, or whether they were themſelves deceived. The firſt ſuppoſition is contradicted by the labours and ſufferings which they voluntarily underwent without proſpect of temporal reward, and the marks of ſincerity which appear in their writings: the ſecond ſuppoſition is refuted by the circumſtances of the narrative, and by the conſiderations, that it was impoſſible our Lord's followers could believe that he was riſen from the dead, if the corps was lying in the tomb before them; and that, if the ſtory of the reſurrection were believed without foundation by the diſciples, it is evident, that the jews, if the body could have been found, would have produced it, as the ſhorteſt and completeſt refutation of the aſſertion.

Chap. IX. *The propagation of chriſtianity.*—According to the ſcripture account (Acts i, 5), about 120 diſciples of Chriſt aſſembled

fembled in Jeruſalem a few days after he diſappeared; probably perſons connected with the apoſtles, and with one another. Ten days after the aſcenſion (chap. ii, 1, 41); three thouſand were added to the ſociety, many of whom probably had before been believers in Chriſt, and now became profeſſors of his religion. Soon after this the ſociety was (chap. iv, 4) about five thouſand. Many others probably believed without profeſſing chriſtianity. See Acts iv, 34; John xii, 42. The progreſs, afterwards, was rapid, Acts v, 14; vi, 1. All this happened in the firſt period, within two years from the commencement of the inſtitution. A perſecution, raiſed againſt the church at Jeruſalem, drove the converts from that city through Judæa, Galilee, and Samaria; and during this ſecond period, of four years, chriſtianity was propagated among jews, jewiſh proſelytes, and ſamaritans. The third period commences, about ſeven years after Chriſt's aſcenſion, with the preaching of the goſpel to the gentiles of Ceſarea; and before the cloſe of this period, or within thirty years after the death of Chriſt, his religion had ſpread itſelf through almoſt all the numerous diſtricts of Aſia minor, through Greece and the iſlands of the Ægean ſea, the ſea coaſt of Africa, and had extended itſelf into Italy and to Rome; Jeruſalem ſtill continuing the centre of the miſſion. This account comes from a perſon himſelf concerned in a portion of what he relates, and contemporary with the whole, as appears from ancient atteſtations and internal evidence: at the ſame time it is evidently an incomplete hiſtory, omitting many things concerning the reſt of the apoſtles, but for that very reaſon more credible, as not written to *diſplay* the rapid progreſs of chriſtianity; and the intimations of the number of converts are for the moſt part given incidentally. The account is confirmed by parallel teſtimonies, in the letters of the apoſtles. It is alſo followed up by other evidence. Tacitus ſpeaks of a vaſt multitude of chriſtians at Rome in the tenth year of Nero. Pliny's letter to Trajan, written not quite eighty years after Chriſt's aſcenſion, proves that the chriſtians in Pontus and Bithynia were numerous, and had ſubſiſted there for ſome conſiderable time. Juſtin Martyr, who wrote about thirty years after Pliny, ſpeaks of chriſtianity as having reached all nations, greek or barbarian. It's rapid and general ſpread is noticed by ſucceeding chriſtian fathers to the time of Conſtantine, who probably declared himſelf on the ſide of the chriſtians becauſe they were the powerful party. Jerome, in the year 392, reckons up 120 chriſtian *writers*.

In theſe ſeveral ſtages, we ſee the progreſs of a ſyſtem, the baſis of which was a ſupernatural character aſcribed to a particular perſon; of a doctrine, the credit whereof depended entirely upon the truth of a matter of fact then recent. A new way of thinking and acting is introduced, a new faith, and worſhip, and rule of life eſtabliſhed, in oppoſition to the reſiſtance of education, prejudice, faſhion, worldly policy, and ſuperſtition. If the widely diſproportionate effects which attend the preaching of modern miſſionaries of chriſtianity, in compariſon with what followed the miniſtry of Chriſt and his apoſtles, under circumſtances either alike, or not ſo unlike as to account for the difference, be duly

conſidered, it will appear reaſonable to conclude, that they poſſeſſed means of conviction, which we have not; that they had proofs to appeal to, which we want.

The only event which admits of compariſon with the propagation of chriſtianity is the ſucceſs of mohammedaniſm. It was rapid in it's progreſs, recent in it's hiſtory, and founded on a ſupernatural character. But 1. Mohammed did not found his pretenſions upon miracles, capable of being known and atteſted by others. He expreſsly diſclaimed the power of working miracles. The Koran ſpeaks, indeed, of the moon having been ſplit in ſunder, but probably ſome unuſual, but natural, phenomenon ſupplied a foundation for this paſſage. 2. The eſtabliſhment of Mohammed's religion was effected by cauſes, which in no degree appertained to the origin of chriſtianity. Mohammed, with great advantages from domeſtic connexions, from artful management, and from his doctrine (the unity of God, already authoriſed by the jewiſh patriarchs and lawgiver, and by Jeſus), after *ten* years appears to have had only about a hundred proſelytes. The voluptuous paradiſe provided for the faithful, and eſpecially for thoſe who ſhould fight for the faith, the doctrine of predeſtination, and the indulgence given to the ſexual appetite, were adapted to make converts, and ſoldiers. Yet Mohammed made few converts, till a *political* aſſociation introduced him into Medina, in hopes of making his religion a point of union, in which the violent feuds of jews, chriſtians, and pagan arabs might terminate. From this time his religion was propagated by the ſword; and the compariſon is between a galilean peaſant accompanied by a few fiſhermen, and a conqueror at the head of his army.

Part III. *A brief conſideration of ſome popular objections.*

Chap. 1. *The diſcrepancies between the ſeveral goſpels.*—The uſual character of human teſtimony is ſubſtantial truth under circumſtantial variety. This is daily experienced in courts of juſtice. Very minute agreement induces a ſuſpicion of confederacy. In hiſtories of acknowledged credibility, diſcrepancies often occur. The embaſſy of the jews to deprecate the execution of Claudian's order to place his ſtatue in the temple Philo places in harveſt, Joſephus in ſeed time; both contemporary writers; yet this inconſiſtency does not deſtroy the credit of the ſtory. Lord Clarendon relates, that the marquis of Argyle was hanged; Burnet, Echard, and others, that he was beheaded: yet who doubts whether he were executed or not? A great deal of the diſcrepancy found in the goſpels ariſes from omiſſion, which is a very uncertain ground of objection. Suetonius, Tacitus, Dio Caſſius writing of the reign of Tiberius, each has mentioned many things omitted by the reſt; yet no objection is thence taken to the reſpective credit of their hiſtories. Diſcrepancies are frequent in different *lives* of the ſame perſon; and ſtill more frequent in *memoirs*, like the goſpels, of ſuch paſſages, actions, or diſcourſes, as offer themſelves more immediately to recollection or inquiry, or ſuggeſted by a *particular deſign*. Matthew appears to have written his account of the reſurrection with the particular deſign of atteſting the performance of Chriſt's promiſe to go before his diſ-

ciples into Galilee. This obſervation may be of uſe in comparing many other paſſages. In general, nothing can be more raſh or unphiloſophical, than to reject the ſubſtance of a ſtory, on account of ſome diverſity in the circumſtances with which it is related.

Chap. II. *Erroneous opinions imputed to the apoſtles.* 1. The quotations of the Old Teſtament in the New are ſaid to be applied in a ſenſe, and to events, different from thoſe of the original. It is anſwered, many of theſe quotations were only intended as *accommodations*, common with writers of all countries; where they are accompanied with a preciſe declaration, they appear to be truly alleged; but where it is otherwiſe, is the judgment of the writers in theſe interpretations ſo connected with their veracity, or means of information concerning what was paſſing in their own times, as that a critical miſtake, even were it clearly made out, ſhould overthrow their hiſtorical credit? Does it diminiſh it? Has it any thing to do with it? 2. The apoſtles, it is ſaid, were miſtaken, in expecting the day of judgment in their own times. It is replied: They were miſtaken concerning the duration of John's life. John xxi, 23.—If we have the apoſtles teſtimony, we do not, as far as concerns the ſubſtantial truth of the chriſtian hiſtory, need their judgment. The declared object of the apoſtolic miſſion ſhould be ſeparated from extraneous or incidental matter; and their doctrines, which came to them by revelation, ſhould be diſtinguiſhed from the arguments, or illuſtrations, which their own thoughts ſuggested. It was not a part of the object of Chriſt's miſſion to decide concerning the reality of demoniacal poſſeſſions. The call of the gentiles to chriſtianity was revealed to the apoſtles: the doctrine itſelf muſt be received; but is it neceſſary to defend the propriety of every compariſon, or the validity of every argument, which the apoſtle Paul, in treating of the ſubject, has advanced? The ſame obſervation applies to other inſtances.

Chap. III. *The connexion of chriſtianity with the jewiſh hiſtory.*—Our Saviour aſſumes the divine origin of the moſaic inſtitution, and recogniſes the prophetic character of many of the ancient jewiſh writers. Thus far, therefore, we are bound as chriſtians to go. But to make chriſtianity anſwerable with it's life for the circumſtantial truth of each ſeparate paſſage in the Old Teſtament, the genuineneſs of every book, the information, fidelity, and judgment, of every writer in it, is to bring unneceſſary difficulties on the whole ſyſtem. A reference in the New Teſtament to a paſſage in the Old does not ſo fix it's authority, as to exclude all inquiry into it's credibility; and it is an unwarrantable as well as unſafe rule to lay down concerning the jewiſh hiſtory, what was never laid down concerning any other, that either every particular of it muſt be true, or the whole falſe. Many faſhionable objections againſt chriſtianity have proceeded upon this ſuppoſition.

Chap. IV. *Rejection of chriſtianity.* 1. The early rejection of chriſtianity by the general body of the *jews* is urged as a ſtrong objection to the reality of the facts on which it is founded. But it ſhould be conſidered, that the jews expected a Meſſiah of a kind totally contrary to what Jeſus profeſſed himſelf, and conſequently would be prediſpoſed to ſeize any excuſe for rejecting his claim; and

and that a perſuaſion prevailed among them of the agency of demons in the production of ſupernatural effects, which perſuaſion furniſhed them with juſt ſuch an excuſe as they wanted; whence, they admitted the reality of the miracles, without being neceſſarily led to acknowledge the concluſion intended to be drawn from them, that Jeſus was the Meſſiah. See John vii, 21—31; xi, 45, 44; xii, 37; ix, 1, &c. 2. The infidelity of the *pagan world*, eſpecially of men of rank and learning, is reſolvable into a ſingle principle, contempt prior to examination. Chriſtianity was not ſuited to attract their notice: it was connected with judaiſm, and ſhared it's obloquy: it appeared to them only as a jewiſh ſect, founded on ſome articles of ſuperſtition; and this would preclude all inquiry among men of education; which, by the way, accounts for their *ſilence* on the ſubject. In this manner chriſtianity *was* treated by Pliny the younger, and by Tacitus. Without inquiry, Tacitus diſpoſes of the whole queſtion by calling it *exitiabilis ſuperſtitio*, a pernicious ſuperſtition. With theſe ſweeping concluſions truth has no chance. Add to this, that the heathen adverſaries imputed the chriſtian miracles to magic.

Chap. v. *That the chriſtian miracles are not recited or appealed to, by early chriſtian writers themſelves, ſo frequently as might have been expected.*—As far as this objection concerns the apoſtolic epiſtles, it is ſufficiently refuted by remarking, that, if the occaſions and nature of theſe epiſtles be conſidered, it will be ſeen, that there was no place for more references to theſe facts than occur. They were not written to prove the truth of chriſtianity, but take it for granted. With reſpect to the writings of other early chriſtians, the preceding obſervation applies to the letters of the apoſtolic fathers; and the miracles of Chriſt were poſitively and preciſely appealed to by the ſucceeding *apologiſts* for chriſtianity. See Euſeb. Hiſt. l. iv, c. 3; Juſt. Dial. p. 258; Apol. pr. p. 48; Iræn. l. ii, c. 57; Lact. v, 3; Tertul. Ap. p. 20; Orig. Cont. Cel. l. ii, § 48. That they did not more frequently inſiſt upon the miracles, was becauſe they had to contend with the notion of magical agency, which led them to recur to prophecy and other topics.

Chap. vi. *Want of univerſality in the knowledge and reception of chriſtianity, and of greater clearneſs in the evidence.*—*Anſwer:* The not having more evidence is not a ſufficient reaſon for rejecting that which we have. We ought not to expect that degree of evidence in revelation, which we do not find in natural religion. The progreſs and diffuſion of chriſtianity reſemble that of other cauſes, by which human life is improved: their diverſity is not greater, or their advance ſlower. Irreſiſtible proof would reſtrain the voluntary powers too much, and leave no room for the exerciſe of candour, modeſty, &c. Such proof would ſuperſede the uſe of the *internal* evidence. It may be queſtioned, whether the perfect diſplay of a future ſtate would not make a degree of impreſſion upon the mind, incompatible with the duties of life.

Chap. vii. *The ſuppoſed effects of chriſtianity.*—It has been objected, that chriſtianity has not, in fact, produced a good, but rather a bad effect upon public happineſs. To this it is replied, that the benefit of religion, being felt chiefly in private life, eſcapes

the observation of history; christianity has been the source of personal virtue and happiness to unrecorded millions:—it has had an indirect, but beneficial influence upon public usages and institutions, respecting war, government, marriage, public amusements, and the state of the poor:—it has had a sensible, though incomplete influence upon the public judgment of morals:—it's value is to be estimated chiefly by it's effects upon the *future state* of mankind:—and lastly, it is not responsible for those mischiefs, which it is the direct tendency of it's doctrines to correct, particularly those of *persecution*, so directly contrary to it's benevolent spirit.

To this, and many other objections, it may be replied, in general terms, that the question of the truth of christianity must, after all, be tried upon it's direct and proper evidence.

The full analysis we have now given of this work precludes the necessity of particular remarks. It puts our readers in possession of materials, from which to form a judgment for themselves; and we have no doubt, it will leave them convinced, that the christian world is much indebted to the ingenious author, for a defence of christianity, which is at once adapted, by it's perspicuity, to general use, and suited, by the judicious selection and methodical arrangement of it's materials, to become a guide in the academical study of this important subject. It is with particular pleasure we add, that this work is drawn up on so broad and liberal a plan, that christians of all sects may with equal satisfaction acknowledge their obligations to the author as an able pleader in the common cause. 'It hath been my care,' says Mr. P., 'in the preceding work, to preserve the separation between evidences and doctrines as inviolable as I could; to remove from the primary question all considerations which have been unnecessarily joined with it; and to offer a defence of christianity, which every christian might read, without seeing the tenets in which he had been brought up attacked or decried: and it always afforded a satisfaction to my mind to observe, that this was practicable; that few, or none, of our many controversies with one another affect or relate to the proofs of our religion; and that the rent never descends to the foundation.'

ART. XIX. *A Sermon preached in Lambeth Chapel, at the Consecration of Henry Reginald, Lord Bishop of Bristol, on Sunday, May* 11, 1794. By Charles Henry Hall, B. D. Student of Christ Church, and Chaplain to the Lord Bishop of Bristol. Published by Command of his Grace the Archbishop of Canterbury. 4to. 19 pages. Price 1s. Rivingtons. 1794.

IT is curious to observe what different and even contrary doctrines may be drawn from the same text. From our Saviour's declaration, 'my kingdom is not of this world,' bishop Hoadley (in a memorable sermon, which, early in the present century, occasioned as general an alarm for the safety of the church as has of late been raised by Dr. Priestley's *grains of gunpowder*) inferred, that no christian, or body of christians, can have a right to exercise dominion over the faith and religious conduct of others, or to call in the secular power to enforce their

their doctrines, or back their ſpiritual authority.—The author of this conſecration ſermon, on the contrary, maintains, from the ſame text, the neceſſity of a civil control over affairs of religion. He admits, indeed, that the adminiſtration of religious ceremonies, and the public interpretation of the ſcriptures, belong excluſively to the miniſters of the church. But the ſpiritual juriſdiction and authority of the civil power, the right and duty of magiſtrates to watch over and control the conduct of eccleſiaſtical bodies, to correct and reform abuſes, and to ratify the ordinances which eccleſiaſtical aſſemblies frame, and enforce their execution, according to eſtabliſhed forms of law, he ſtrenuouſly aſſerts.—That the clergy and laity ſhould be ſubject to the ſame civil laws, and amenable to the ſame civil puniſhments, will not, in a proteſtant country, be diſputed. Few perſons will, we believe, at preſent be diſpoſed to controvert this writer's opinion, that two equal powers, the eccleſiaſtical and the civil, each ſtriving for the maſtery, each obſtinately bent upon deſtroying the privileges and leſſening the authority of the other, conſtitute one of the moſt fatal evils which can befal a ſtate. But, after all that the ingenious writer of this diſcourſe has advanced, it will ſtill remain queſtionable, whether, in order to avoid this evil, it be neceſſary that eccleſiaſtical and civil polities ſhould be interwoven with each other; and whether it be conſiſtent with the nature of the chriſtian church, the intereſts of truth and religion, and the peace and welfare of ſociety, that the civil authority ſhould be exerciſed for the excluſive defence and encouragement of any particular formulary of faith and worſhip.

ART. XX. *A Sermon preached at the primary Viſitation of the Right Reverend Father in God Charles, Lord Biſhop of Norwich, holden at Ipſwich, Samford, Colnes and Claydon. Publiſhed at the Requeſt of the Clergy preſent.* By John Longe, A. M. Vicar of Henly in Suffolk, and Chaplain to the Right Reverend Spencer, Lord Biſhop of Peterborough. 4to. 27 pages. Price 1s. Rivingtons. 1794.

MR. Evanſon's late tract, entitled 'Arguments againſt and for the Sabbatical obſervance of Sunday,' is conſidered by the author of this ſermon as an attempt to revive the ſpirit of lollardiſm; and the author is introduced to the attention of the reader as a follower of that celebrated reformer, Wickliffe, who, at the ſame time that he was ſhaking the main pillars of popiſh tyranny and ſuperſtition, profeſſed the erroneous tenet, that 'provided a man lives conformably to the divine will, devotion neither in thought nor language is required of him;' and accordingly argued againſt ſtated times for divine worſhip, and affirmed, that the 'binding people to ſet forms of prayer is abridging that liberty which God hath given us.' Mr. Evanſon having maintained, that the Lord's day is of no divine authority, but a device of ſuperſtition and human policy, of no advantage to religion, but on the contrary productive of diſorder and libertiniſm; Mr. L. undertakes the refutation of this aſſertion, by ſhowing, that the religious obſervance of one day in ſeven is founded both on divine appointment, and moral expediency. The divine authority of the practice he reſts upon the original conſecration of the ſeventh day by the Creator, recorded Gen. ii, 2, 3.—He finds traces of this original inſtitution in Noah's walking with God, and in his obſerving an interval of ſeven days between each

time of sending out the dove. The existence of this institution before the delivery of the Decalogue he also infers from the terms in which the fourth commandment is expressed, and from the manner in which the sabbath is mentioned, Exod. xvi, 3. The jewish sabbath he considers as partly ceremonial and partly moral; the former he admits to have ceased with the termination of the mosaic dispensation; the latter he regards as still remaining in it's original force. Though no express injunction to observe the Lord's day is found in the New Testament, the obligation of christians to observe it is inferred from the pains which Christ took to correct the superstitious scrupulousness of the jews concerning it, and from the practice of Christ and his apostles, and the uniform observance of the Lord's day among christians of all sects through every age. The moral necessity or high expediency of this institution is inferred from it's obvious tendency to impress upon the minds of men a sense of religious duty, and the opportunity which it affords of diffusing moral and religious knowledge among all ranks of men. Other arguments from expediency and utility might very properly have been urged in defence of the practice in question: but Mr. L. passes over these, to leave room for a distinct reply to Mr. Evanson's principal objections.

ART. XXI. *The Duties of a Soldier, illustrated and enforced in a Sermon, preached at the Consecration of the Colours of the Somerset Light Dragoons, on Wednesday, the 6th of August*, 1794, *in the Church of St. Mary Magdalen, Taunton.* By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby. Published at the Request of the Corps. 4to. 39 pages. Price 1s. 6d. Taunton, Poole; London, Rivingtons. 1794.

THE practice of consecrating the ensigns of war upon the sacred altar of the God of peace might very well suit an ignorant and superstitious age, when the cross was the banner about which all the nations of Europe were assembled for the pious purpose of recovering the holy city Jerusalem out of the hands of the infidels: but what propriety has there been in the continuance of this ceremony, through a succession of wars of ambition or policy, with which religion has no concern?—In the sermon before us, the soldiers are exhorted to set up their banners in the name of God, and to consider the ceremony as a religious and devout action, by which they solemnly devote their souls and bodies to the service of God and their country. Thus the present war is converted into a croisade in defence of the gospel; every act of hostility becomes a meritorious act of religion; and every soldier, who falls in the field of battle, dies a martyr.—After some general illustrations of the acknowledged doctrine, that the events of war, as well as all other human affairs, are under the direction of divine providence, and of the natural inference from this doctrine, that the wicked will not be permitted finally to triumph over the righteous, the preacher applies these considerations to the case of the present war, and concludes from the goodness of our cause, that 'we cannot entertain a doubt of the divine interposition in our favour, since all his attributes call on him to succour us.' Under the present unpromising appearances, he suggests to his hearers the following consolatory reflections. P. 17.

'Sometimes

'Sometimes when God appears to ſuſpend or withdraw his influence, nay even to abandon our cauſe, he is in reality more effectually bringing it to an advantageous concluſion. Sometimes it is in mercy that he thinks proper to delay, in order to chaſten us for a ſeaſon—It is from a motive of goodneſs that he fruſtrates our ſchemes, and retards the execution of our projects. We ſhould conſider, the caſe is not the ſame with nations as with individuals: the latter in a future ſtate of retribution are to be ſummoned to a tribunal to anſwer for their ſins, and thus often eſcape the puniſhment due to them at preſent; but the former in an aggregate view, being never deſtined to exiſt but on this earth, muſt receive their reward now, muſt be humbled or exalted according to their reſpective merits. If arrived to a certain degree of wickedneſs and corruption, the vengeance of the Almighty is often diſplayed to awaken them to a ſalutary repentance, leſt they be *utterly conſumed*—and in the exerciſe of this vengeance, what more terrible plague can he inflict on a guilty race than that of war? Wherefore for this and other reaſons, perhaps, to us unſearchable, in order to puniſh a nation wicked and corrupt, he ſometimes employs as a ſcourge, a nation ſtill more wicked than itſelf:—with the latter every thing ſhall be ſeen to ſucceed and proſper, while the former ſhall experience only miſcarriages and defeats. But in ſuch a ſituation what concluſion is it our duty to draw? Should we infer that the Almighty has *forſaken us in his wrath*, that he *vexes us in his ſore diſpleaſure*, and that we have nothing left but to abandon ourſelves to deſpondency and grief? This would be to betray a weakneſs and puſillanimity that debaſes the human character. We ought rather to conclude, that the *righteouſneſs of God* is ſtill fixed, that the *arm of his mercy* is ſtill ſtretched over us, and that we feel the weight of his juſtice for a time only to humble us, to bring us to a proper contrition for our ſins, and thus remove the cauſe of his diſpleaſure. With theſe ſentiments we ought to enter into his views, to bewail what we have done amiſs, to reform and correct our ways—Then, far from being oppreſſed with diſmay, we ought to be more fervent in our ſupplications for ſucceſs, we ought to perſevere in *ſetting up banners in the name of our God*. In him we ought to place a firm and entire confidence. This will give additional ſpirit to our exertions, and an increaſe of vigour and ſupport to our hopes—we ſhall be perſuaded that the *Lord's arm is never ſhortened*, and that, though he may for a time appear to *hide himſelf* in the clouds of a dark and tempeſtuous providence, ſtill he will ultimately prove himſelf to be what our hearts moſt ardently deſire, the *God of Iſrael our Saviour*.'

It does not ſeem to have occurred to the preacher, that the late unſucceſsfulneſs of the allied forces may admit of another conſtruction, and may be regarded as an intimation from divine providence, that the french people are henceforth to be left to the imaginations of their own hearts, as no longer worthy to have a king to reign over them. The ſermon, which far exceeds in length the uſual limits, contains much good advice both to the common ſoldiers and to the officers.

ART. XXII. *A Sermon delivered at the Bow Meeting-houſe, Exeter, July 2nd, 1794, before the Society of Unitarian Chriſtians eſtabliſhed in the Weſt of England, for promoting Chriſtian Knowledge and the Practice of Virtue, by the Diſtribution of Books. Publiſhed at the Requeſt*

of the Society. By T. Reynell. To which is prefixed, the Correſpondence between Counſellor White and Mr. Toulmin, relative to the refuſal of George's Meeting houſe, Exeter, for the religious Service uſually held on the Day of the General Meeting of the Society. 8vo. 32 pages. Price 6d. Johnſon.

THE leading tenet of the unitarian ſect is diſtinctly and briefly ſtated in this diſcourſe. It is, 'that there is but one God the Creator and Governor of the univerſe, without an equal or vicegerent, the only proper object of religious worſhip, and that Jeſus Chriſt was the moſt eminent of thoſe meſſengers which he has employed to reveal his will to mankind, poſſeſſing extraordinary powers, ſimilar to thoſe received by other prophets, but in a much higher degree.' Simple and rational as this creed may ſeem, to thoſe who have not imbued their minds with metaphyſical myſteries; it ſeems, it has given much offence, and brought upon it's profeſſors a large portion of public odium. It is the laudable deſign of this ſermon to exhort unitarian chriſtians to 'adorn their doctrine,' by a prudent and virtuous conduct in general, and more particularly by communicating their opinions with a mild and gentle ſpirit, and at the ſame time maintaining them with firmneſs in the midſt of contemptuous treatment and violent oppoſition. The ſermon is correctly and ſenſibly written, and diſcovers a liberal and candid mind.

The preface ſtates a refuſal of the occaſional uſe of a meeting-houſe in Exeter, to the unitarian ſociety, not very conſiſtent with the profeſſed liberality of diſſenting principles.

ART. XXIII. *The Dignity and Felicity of the conquering Saint. A Sermon occaſioned by the much lamented Death of the Rev. Thomas Reader, Paſtor of the Church of Chriſt aſſembling at Paul's Meeting, Taunton, who departed this Life, June 4, 1794, in the ſixty-ninth Year of his Age; containing ſome Account of his Life and Character; preached at Taunton, June 15th,* By Joſeph Barber, of London; publiſhed at the Requeſt of the Church. To which is added, an Appendix containing ſome farther Account of Mr. Reader's religious Character, By Samuel Rooke, of Taunton. 8vo. 42 pages. Price 1s. Barber. 1794.

THIS ſermon is written upon the principles, and in the ſtrain, of the nonconformiſts of the laſt century. The text, which is Rev. iii, 11, 12, is cloſely followed, and the ſeveral parts of it ſuggeſt to the preacher diſtinct heads of diſcourſe.

Frequent quotations from ſcripture are introduced; and a devotional ſpirit breathes through the whole. A very liberal teſtimony is born to the integrity, piety, and uſefulneſs of the chriſtian miniſter, whoſe death gave occaſion to the diſcourſe.

ART. XXIV. *An Eſſay on the Happineſs and Advantages of a well-ordered Family, reſpecting the preſent and future Welfare of its Members. With an Appendix, &c. Extracted from an ancient Writer on this Subject.* 8vo. 126 pages. Price 2s. Rivingtons. 1794.

THE religious education of children, and the regular obſervance of the forms of religion in families, are the ſubjects diſcuſſed in this ſmall tract. The revival of the unfaſhionable practice of family devotion is recommended, as one of the moſt probable means of producing

national

national reformation. The obligations and the benefits of domeſtic piety are forcibly ſtated; the objections commonly urged againſt family worſhip are refuted; and practical inſtructions and advice are added, relating to the good regulation of a family. The ſtrain of the piece is ſerious and pious, without enthuſiaſm; and it's ſtyle plain and familiar, without meanneſs or vulgarity. Though it is called an extract from an ancient work, the editor has exerciſed ſo much judgment in modernizing it, that it has all the appearance, and the value, of an original production. It is a piece very proper to be circulated amongſt the common people, for the purpoſe of promoting the intereſts of religion.

ART. XXV. *A Catechiſm for Children and Youth: or a brief Formulary of the Principles and Duties of the Chriſtian Religion, drawn up on the Plan of the Catechiſm of the Church of England.* 8vo. 12 pages. Price 6d. Johnſon. 1794.

MORE labour and expence have often been employed in altering an old manſion, than would have been ſufficient to build a new one. We ſuſpect that the author of this catechiſm has experienced ſomething of that ſort, in his attempt to new model the church catechiſm. In order to accommodate it to the unitarian doctrine concerning Chriſt, and to his own peculiar opinions, he has taken ſuch freedoms both with it's matter and form, that it comes from his hands a motley compoſition, which certainly will not pleaſe thoſe, who from education have a predilection for the church catechiſm; and which thoſe, who have no ſuch predilection, will think much inferiour to many other catechetical formularies of religion already publiſhed. The author has made ſeveral alterations in the creed, commonly called the apoſtles, of which the moſt novel are, inſtead of 'conceived by the holy ghoſt, born of the virgin Mary'—'Was born of Joſeph and Mary;'—and inſtead of 'aſcending into heaven,'—'he continued and converſed with his diſciples for many days after his reſurrection, and then left them, and *went to God.*' The reaſons for theſe alterations are not given. In the ten commandments, too, ſome clauſes, peculiarly jewiſh, are omitted, or changed for others of more general meaning. The ſacrament of the Lord's ſupper is explained to be intended, not as a perſonal memorial of Chriſt, but as a general commemoration of the bleſſings of chriſtianity. The writer appears to be ſincerely deſirous of promoting religious knowledge; but the end, perhaps, would be better anſwered, by ſhort and plain tracts, in which the grounds of religious belief are diſtinctly explained, than by catechiſms, in which a certain ſet of tenets are taught by rote.

ART. XXVI. *Seaſonable Reflexions on Religious Faſts, in a Diſcourſe delivered April 13th, 1794, in the Chapel, Frog-lane, Bath.* By David Jardine. 8vo. 14 pages. Price 6d. Dilly. 1794.

MR. JARDINE, and the ſociety to which he belongs, having incurred ſome obloquy, for not having obſerved the laſt faſt day, this ſermon is publiſhed in juſtification of their conduct. It's driſt is to prove, that the practice of religious faſting has originated in narrow and unworthy ſentiments of God, and implies a reflection upon his character; has no good moral tendency; was moſt cautiouſly introduced

introduced into the ritual ſyſtem of Moſes; and is expreſly condemned by the ſpirit and declarations of chriſtianity. If Mr. J.'s arguments againſt voluntary abſtinence from food, which are ingeniouſly drawn up, and forcibly urged, ſhould be thought concluſive, it ſtill remains a queſtion, whether public days of humiliation for national ſin, and of prayer for national bleſſings, may not be juſtified on general grounds of public utility. With reſpect to this queſtion, much may be ſaid on both ſides; and it is, we apprehend, on this general ground, much more than upon the particular point of faſting, that the propriety of complying with the common practice turns. However, there can be no doubt, that, as this compliance is with reſpect to individuals voluntary, no one ought to fall under cenſure for declining it from conſcientious motives.

ART. XXVII. *A revealed Knowledge of ſome Things that will ſpeedily be fulfilled in the World. Communicated to a Number of Chriſtians brought together at Avignon, by the Power of the Spirit of God, from all Nations: now publiſhed by his Divine Command for the Good of all Men.* By John Wright, his Servant, and one of the Brethren. 8vo. 64 pages. Price 1s. 1794.

'ENTHUSIASM is a prolific plant. The ſeed ſown in the New Jeruſalem church has already produced a pretty plentiful crop: and now, if we be to believe John Wright, carpenter, of Leeds, the ſpiritual reign of Swedenborg is cloſing, and a great and wonderful light is ſpringing up in the perſon of RICHARD BROTHERS, of whom the baron was the forerunner, as John the Baptiſt was of Chriſt. This ſervant and prophet of the Lord God appointeth John Wright to publiſh, for the benefit of all nations, the revelation communicated to the ſociety of Avignon. And this revelation, containing remarkable prophecies of ſome things relative to the preſent times, and approaching latter days, is here, through the ſaid John Wright, publiſhed *by divine command.* We will not, gentle reader, bid thee read and underſtand; but, if thy powers of *wonderment* be not already exhauſted by the wonderful things that are daily happening in this ſtrange world, we conjure thee to read and wonder.

ART. XXVIII. *Paine's Age of Reaſon meaſured by the Standard of Truth. Wakefield's Examination of, and a Layman's Anſwer to, the Age of Reaſon, both weighed in the Balance, and found wanting.* By Michael Naſh, Author of Gideon's Cake of Barley Meal. 8vo. 83 pages. Price 1s. 6d. Mathews. 1794.

The balance in which this writer weighs Mr. P., and two of his anſwerers, is not that of reaſon, but of paſſion. Diſpleaſed both with Mr. W. and the layman, for reſting the evidence of God's word on the writings of men and human reaſon, he appeals to what he eſteems a ſure teſtimony, the inward witneſs of the ſpirit. The ground of his faith he feelingly deſcribes; and ſpeaking of the moment when divine light was firſt communicated to his ſoul, he ſays, P. 71.

'From that inſtant (which ſometimes I call my new birth; at leaſt it muſt be the moment that I quickened in the womb of God's eternal love) new light, new life daily increaſed upon me. The Bible,

Bible, which before was like a cloud of great darkneſs, ſeemed not only full of light but full of love: now it was no more a wearineſs to read it, but was moſt delightful, and more eſſential to me than my neceſſary food. Now when I read the words of Peter, Paul, John, &c. I ſweetly felt the ſpirit in the word ſealing its divine authority on my heart, and bearing witneſs in my conſcience, that of a truth, *This is the word of God.*'

From this paſſage the intelligent reader will readily infer, that Mr. N. is not the kind of writer to whom he is to look for a rational reply to 'The Age of Reaſon.' Such enthuſiaſtic rant, as that with which this pamphlet is filled, will contribute very little towards accompliſhing the writer's profeſſed object, of 'ſtopping the way againſt deiſts, arians, ſocinians, armenians, and hypocrites, whoſe words, in carnal minds, do eat as doth a canker.' M. D.

POLITICS.

ART. XXIX. *Thoughts on the Suſpenſion of the Habeas Corpus Act.* 8vo. 28 pages. Price 1s. Debrett. 1794.

THIS little pamphlet is replete with the praiſe of the preſent war, and it's inſtigators.

In it we are aſſured, that our liberties are in no danger from the ſuſpenſion of the habeas corpus act, for if our conſtitution wanted ſuch a ſecurity and ornament, 'it would be much leſs eſtimable, and ſorely defective.' After much declamation about the treatment experienced 'by the king and queen of the greateſt and oldeſt european monarchy,' the author recurs to the doctrines lately propagated in this country.

'This cold climate of moral politics,' ſays he, 'was the very air in which the new metaphyſics were ſure to blow. There are certain plants deſtined for certain regions. The new metaphyſics are indigenous to an icy and treacherous heart. They grew and ſprouted in this chilling ſeaſon, and imparted their deadly damps to that atmoſphere of night, which at once ſurrounded, and was created by them. Many wiſe and good men in this country could not ſee through this gloom. One man alone ſaw; ſaw all; the cauſes and the conſequences. Had they been ſeen univerſally, there might either have been no war, or a war of a very ſhort duration. Now that it has been gone into, lately, yet the more neceſſarily that [it] is lately, we muſt now perſevere, as we might then have conquered.'

When the *old expedients*, adopted by government, have been exhauſted and have failed, we are threatened with *new ones*, and ſhould that melancholy period come, 'it will be owing much to the oppoſers of the war.' O.

ART. XXX. *Conſiderations addreſſed to thoſe who have ſubſcribed towards the Increaſe of the Military, and illuminated for the Victory of Lord Howe. In two Letters to* ———. 8vo. 20 pages.

UNDER the appellation of an Obſerver, this letter-writer pretty ſeverely probes the conſciences of ſuch perſons as ſuffer their ſenſe of rectitude to give way to conſiderations of a perſonal nature. Thoſe

who, through timidity or avarice, subscribe to schemes which they do not approve, or illuminate on occasions where they see no proper grounds to rejoice; he upbraids with a degree of meanness and insincerity, totally inconsistent with moral dignity and worth.—By contributing money to prevent the french from dictating a constitution to us, we assist our countrymen in forcing one upon them; by publicly rejoicing, we encourage the continuance of a war which we disapprove. Illuminations and subscriptions operate as a test; and hold up persons, who cannot conscientiously join in them, as objects of odium, though, in the mean time, they may be true friends to the country, and to it's established form of government. Such are the searching arguments of these short letters.

ART. XXXI. *Defence of the War against France.* By William Fox, 8vo. 16 pages. Price 3d. Gurney. 1794.

THE reader will easily infer, from the name prefixed to this publication, that it is written in an ironical strain. The author undertakes to prove, that the war is completely defensible both on aristocratic and democratic principles; that the practice of interfering with the internal affairs of other countries is justified by the conduct of the best of princes in the best of times; that the lawfulness of extirpating our natural enemies is confirmed by precedent in the extermination of the rohillas, in the destructive famine of the east, and in the millions which have been exterminated from Africa in the regular course of lawful traffic. The pamphlet is written with humour, and abounds with keen strokes of political satire.

ART. XXXII. *On Jacobinism.* By William Fox. 8vo. 16 pages. Price 3d. Gurney. 1794.

IT is impossible to review either the political or the ecclesiastical history of mankind, without observing innumerable instances of the enchanting power of words, to bias the opinions, and influence the conduct, of the multitude. Without looking further backwards, it will be easily recollected, that wonders have been performed at different times, during the present century, by the words *whig* and *tory*, *papists* and *pretender*, the *church*, *liberty* and *property*, and *the balance of power*. The operation of this charm has of late been tried with wonderful effect, in the terms *rights of man* and *republicanism*. In the same way, and for the same purpose, the cry of jacobinism is at present rung in our ears.—The intelligent and plain spoken writer of this pamphlet undertakes an useful task, in attempting to ascertain the meaning of this term, and to determine whether it implies, as many apprehend, the subversion of all government, anarchy, atheism, poverty, and misery.

Mr. F. admits, that jacobinism threatens with destruction that system of tyranny, which is the foundation of most of the governments of Europe; but that the change which it would introduce would be the destruction of all social order he denies, because order and government are coeval, and can only terminate with man. In order more accurately to determine the effects to be expected by the prevalence of jacobinism, the nature of the present european governments is examined; and it is shown, that they originated in the feudal system, and that

that it has been only in proportion to the ſubverſion of this ſyſtem, that the governments of any of the countries of Europe have been able to exerciſe their proper functions. Hence it is concluded, that where, as in this country, the feudal ſyſtem has been in a great meaſure deſtroyed, the prevalence of jacobiniſm may be attended with little danger.

ART. XXXIII. *Scylla more dangerous than Charybdis.* By a Friend of Liberty, and of the Conſtitution of England. 8vo. 42 pages. Price 1s. 6d. Stockdale. 1794.

INNOVATION is this writer's Scylla; the ſupremacy of the executive over the legiſlative power, or in one word, tyranny, is his Charybdis. He wiſhes to perſuade his readers, that the danger to this country, at the preſent time, from increaſing the power of the crown, is much leſs than that which would ariſe from increaſing the power of the people. The light of philoſophy, and the freedom of the preſs, two things to which the portion of liberty now enjoyed in this or any other country principally owes it's exiſtence, are here repreſented as the chief objects of alarm. The executive power is called upon to exert it's authority with rigour; and juries, who are in all caſes judges of the intention as well as the fact, are exhorted to conſider men who openly preach up innovation, or which, in this writer's vocabulary, means the ſame thing, *reform*, as enemies to the conſtitution and the ſtate, and to treat as criminals all thoſe who are found, by their converſation, to have intentionally excited diſcontents againſt government; and this in defiance of the admitted maxim, that in a free government, 'opinions are free, and ſpeech is free.'—Is it not the neceſſary conſequence of all private cenſure of the meaſures of adminiſtration, to excite diſcontent? and yet what can be more evident, than that, without ſuch a freedom of animadverſion, no ſhadow of liberty could poſſibly remain? The author's principal plea for this rigour, which would at one ſtroke annihilate every valuable privilege of britons, is, that it appears from the experience of the french nation—a people that 'are become the moſt wicked and wretched that the earth ever bore upon it's ſurface,'—that ſuch innovations are very dangerous, and contrary to the public good; and that whatever difficulty there may be in foreſeeing the end of their unprecedented ſtate of affairs, 'it is not difficult to foreſee, that it will not be favourable to the cauſe of liberty.' In the face however of theſe facts, of this prophecy, and of all that is here advanced, a true briton, who ſets a juſt value on his ancient birthright, and wiſhes to preſerve in it's vigour the free ſpirit of the conſtitution, will probably think this author's Charybdis more dangerous than his Scylla.

ART. XXXIV. *An Addreſs to the Electors of Norwich, being a Vindication of the Principles and Conduct of Mr. Windham's Opponents at the late Election, 12th July, 1794. With an Appendix, containing a Letter from J. Mingay, Eſq.* Second edition. 8vo. 28 pages. Price 6d. Norwich, March; London, Robinſons.

THIS pamphlet, though written for a local purpoſe, abounds too much with good ſenſe, and juſt and ſeaſonable remark, to be ſlightly paſſed over. A ſpirited and, conſidering that the electors had only

three

three days notice, a very reſpectable, though unſucceſsful oppoſition having been made to the return of the preſent *war-miniſter*, Mr. Windham, as member for the city of Norwich; the author of this addreſs undertakes to explain and juſtify the motive which gave riſe to the oppoſition; which was a deſire of entering a public proteſt againſt the preſent abſurd and fruitleſs war with France. After ſome perſonal ſtrictures, for the acrimony of which the candid reader will find ſome excuſe in the momentary irritation of diſappointment, the ingenious writer proceeds with the manly ſpirit of a free citizen, but at the ſame time with all due regard to decorum, to expreſs his ſentiments, and thoſe of his friends, on the preſent war. P. 8.

'We are for the moſt part men of plain, and not ſubtle underſtandings. We perceive the effects of the war in the decay of our trade, and in the univerſal ruin of our commerce. We can ſee, in the numberleſs objects of diſtreſs, with which our ſtreets are crouded, in thoſe creatures of ſilent and quiet ſufferance, concerning whom our *war-miniſter* is ſo little diſturbed, all the calamities of our ſituation, as it were, dreadfully perſonified. There may indeed be reaſons, and weighty and cogent ones, for the continuance of ſuch calamities, which we ought not to penetrate nor examine. Perhaps thoſe reaſons which, to the hirelings of the court, may appear irreſiſtible and concluſive, to our weak and ſimple reflections might appear frivolous, evaſive, and incompetent. Alas! we are unaccuſtomed to thoſe deep and myſterious affairs of ſtate, which lie ſo far beyond the reach of our homely and ordinary judgments. We are unable to unravel the thread of thoſe metaphyſical ſubtleties which promiſe a national benefit in what appears to us a national evil. We know ſo little of miniſterial logic, as not to be convinced that the cauſe of the civilized world depends on the utter loſs and ſtagnation of our commercial intercourſes, and that by the moſt gigantic efforts, of which we are capable, we can deſtroy the government of another country. We cannot but begin to deſpair, when they who lead us into our difficulties are beginning to hope; and our untaught and vulgar intellects are incapable of deriving conſolation from diſgrace, defeat, and diſaſter.'

The addreſſer attempts to explain the cauſe of the late ſingular political conjunction, and thinks the only probable conjecture is, that it is intended to uphold the declining popularity of the authors of our troubles. P. 11.

'It is no weak preſumption, that they are unable to guide themſelves from the labyrinth into which they ruſhed with ſuch a proud and wanton temerity. Unleſs they began to diſtruſt their reſources, and to perceive the weakneſs and inſufficiency of the means by which the war was to be carried on, it cannot be conceived that they would court an alliance, in ſo many reſpects a diſcordant one, and of which, at other times and in leſs critical circumſtances, they would ſhew a ſupreme and arrogant contempt. It cannot be expected likewiſe, that the original parents of the war, if they were not aſhamed of their offſpring, would ſeek to divide, as it were, the diſgrace of having produced it, among as many as they can admit into a participation of their counſels, and a partnerſhip in their projects. Had they acquired any conſiderable degree of honour from their attempt, they would not have been ſo eager to diſtribute and divide it. The firſt

Quixotes in the enterprize would not ſurely, at the end of their expedition, have conferred upon new and raw adventurers the glory which their valour had ſo richly deſerved, and ſo laboriouſly acquired.'

Adverting to the impolicy of the preſent war, this enlightened obſerver compares the patriotiſm of thoſe who have adviſed, with that of thoſe who have oppoſed it; and adds, P. 18.

'There is ſomething ſound and diſcriminating in the character of engliſhmen. They are as much miſled and enflamed by paſſion, but they are perhaps more controlled and corrected by their judgments, than any people in the world. A little reflection will tear the veil, which at preſent clouds and darkens their diſcernment. A correcter ſtandard of attachment to the country will then be eſtabliſhed. A correcter line of diſtinction will divide the friends and the enemies of government. They who, in ſpite of calumny, and the perſecution of little, weak, and malevolent minds, oppoſed the continuance of a perilous and unneceſſary war, will be tried at a more impartial tribunal, and receive an equitable and enlightened verdict. On the other hand, they who firſt cheated the people by falſe and hollow profeſſions, then perplexed and miſled them with ſophiſtries, will be found in their genuine colours, like the magicians of romance, when the wand is broken and the enchantment diſſolved. It is this deſcription of characters from whom the conſtitution itſelf will be found to have borne the rudeſt and ſevereſt aſſaults. They will have diminiſhed the reſpect that is due to legiſlation, by uniting with the functions of ſtateſmen, the tricks of apoſtates. The conſequence of their influence on government will be felt in a more dreadful and pernicious extent. For a little while, on the part of government, there will be a command without dignity; and on the part of the people, obſequiouſneſs without obedience. There will be only that *mouth-honour, which the poor heart would fain deny, but dare not*; while the ties of genuine affection and ſincere attachment will be cut aſunder for ever. Jealouſies in the mean time will increaſe. The government will conſider the people as a rabble, only born for controul; the people will look on government as a cabal, ſtruggling for emolument. To theſe cauſes of animoſity will be added that which ariſes from the oppreſſive burthens of the war; and a people, impoveriſhed and inſulted, oppreſſed and degraded, will have recourſe to that laſt dreadful expedient, which remains to thoſe who have made ſolicitations, and called for redreſs, in vain.—By meaſures like theſe, mightier governments than ours have been ſubverted. The example even lives before our own eyes. The inſtruction which poſterity will find in hiſtory, we may derive from experience.'

The reader will eaſily perceive, from the above ſpecimens, that this pamphlet is not the production of an ordinary pen. Such comprehenſion of thought, and energy of language, cannot fail to qualify the writer for appearing with diſtinction, on future occaſions, in the noble band of advocates for britiſh freedom. D. M.

ART. XXXV. *Rapport fait par Saint Juſt, au Comité de Salut public, &c. Report made by Saint Juſt, to the Committee of Public Safety, at Paris, in the Month of May, 1794, on the Subject of Expences incurred*

curred with the neutral Powers. 8vo. 49 pages. Price 1s. 6d. Jordan. 1794.

Mr. Saint Juſt is here made to aſſert, that it would have coſt France much leſs to have fought and conquered, than to have purchaſed the neutrality of certain 'inſatiable and contemptible powers.'

It is alſo inſinuated, that not only ſome of the '*ſoi-diſant* republics,' but even 'kings' themſelves have been bought over, and that ſeventy millions of livres have been expended in money and diamonds for this purpoſe. Forty millions are ſaid to have been ſquandered in Switzerland alone, where the indefatigable Barthelemi is repreſented drawing off the treaſures of France into the 'caſks of the Danaides.' Between the ſwiſs of 1794 and the ſwiſs of 1400, there is, we are told, the ſame difference, as between the times of Fabricius and thoſe when the roman empire was put up to auction, and knocked down to the higheſt bidder.

'During the laſt two centuries, a deity has been worſhipped in Europe—(and if Europe be his temple, Switzerland is his ſanctuary:) this deity is money. The ſwiſs became paralytic to every thing to which they owed their former reputation, and derived from their foreſathers nothing but hands more ready to graſp bags of money than to wield the weapons of war. The french revolution then can be to Switzerland, whoſe traffic is inhuman carnage, nothing but a commercial ſpeculation; and on that ſcore, neutrality muſt, above all things, be the deſirable object.' Genoa, as well as Switzerland, is expoſed to all the ſeverity of animadverſion. Commerce is repreſented with 'capacious hands and an inſatiable throat; among traders are to be found neither patriotiſm, humanity, nor even a dread of infamy: if, in ſhort, fleſh and blood had been proper nouriſhment, the genoeſe merchants would have ſold us their very children to ſuſtain our armies! One million five hundred thouſand livres are ſaid to have been diſtributed in the courſe of one week, in order 'to have changed the ducal crown into a red cap'—but 'the money is diſſipated, the crown remains firm, and the red cap lies under Tilly's pillow.'

This pretended 'report' was firſt publiſhed in the courier of the lower Rhine. We have received intimation, that it is a forgery; and it indeed appears evident, that it is intended as a libel on the neutral powers, who are audacious enough to prefer the happineſs and proſperity of their ſubjects, to an hopeleſs conteſt with an armed, and to all appearance an invincible nation.

ART. XXXVI. *Raſſurez-vous: ou Examen de l'Ouvrage intitulé, &c. Be comforted: or an Examination of the Work, entitled 'State of France in May, 1794, by the Count de Montgaillard.'* 8vo. 95 pages. Price 2s. Debrett. 1794.

THIS conſolatory publication is adminiſtered by way of *cordial*, in order, if poſſible, to revive the hopes of the deſpairing emigrants. In the production of the count de Montgaillard *, many inconſiſtencies may eaſily be diſcovered, and they are here aſſiduouſly pointed out. The author, who is ſtill a frenchman in his heart, allows that

* See Analyt. Rev. Vol. XIX, p. 411.

his countrymen, during the naval action of the 1st of june, fought with a degree of courage, which he terms 'despair;' and he attributes their defeat, solely 'to the absence of the officers of the royal marine.' In common with the count de M., he laments the divisions that have taken place among the allies, and thinks that their plans have hitherto been too much actuated by interested motives.

'The morality of the jacobins,' says he, 'consists in the cry of war against tyrants! an universal republic!' and if the great powers of Europe do not employ all their efforts, to consummate the ruin of this system, they must expect to see *jacobinism* triumphant in the hearts of their own dominions. The present contest, which commenced with 'the declaration published at Pilnitz,' ought to be 'a war of safety, and not of invasion;' every idea of indemnification should be banished, at least for the present, from the minds of the allies, who are to look up to the restoration of the princes of Bourbon, as the only pledge of a durable peace, and the sole mean of future reimbursement.

This seems to be the production of a 'wounded spirit,' eager to offer consolation to others, while itself stands in need of comfort. It is almost impossible, however, to avoid smiling at that anticipating humanity, which teaches the allied powers 'to recollect, that justice and moderation in the *hour of victory* will ensure to them the esteem of posterity.' S.

BOOKS FOR YOUNG PEOPLE.

ART. XXXVII. *The Visit for a Week; or, Hints on the Improvement of Time. Containing original Tales, Anecdotes from Natural and Moral History, &c. designed for the Amusement of Youth.* 8vo. 330 pages. Price 3s. 6d. sewed. Hookham. 1794.

WE have pleasure in introducing this publication to the attention of parents and preceptors, as a valuable addition to the *children's library*. It's objects are to awaken in the minds of young people a taste for study, and to teach them, in an amusing and interesting way, lessons of prudence and virtue; and both these ends this miscellany is very happily calculated to promote.—Two children, the one fourteen, and the other twelve years old, pay a *visit for a week* to their aunt, an intelligent and well informed woman, who contrives to provide them an uninterrupted train of instructive amusement. Sometimes she presents before them objects which lead to conversations on natural history; and communicates to them various articles of amusing information, concerning fishes, bees, spiders, and other animals:—at other times they are entertained with a gallery of pictures, from which occasion is taken to make them acquainted with several interesting historical anecdotes; they are conducted to the neighbouring cottages, or to the school of industry, where they learn many useful lessons; or their aunt reads to them original tales, designed to guard them against the moral errours into which young people are apt to fall, or to impress them with sentiments of integrity and humanity. Among the rest, an excellent story is introduced, tending to inspire young people with that firmness of mind, which will preserve them from being laughed, or persuaded, out of what is right; and another, to correct the propensity, so com-

mon in young minds, towards jealouſy and envy. Theſe, however, are too long to be copied; we have only room for a ſhort extract.

P. 89. 'Our party, mutually pleaſed with each other, had ſtrolled conſiderably further than they deſigned: they had for ſome time left Mrs. Mills's encloſures, and were proceeding down a ſhady lane that led to the village, when their ears were aſſailed by the noiſe of ſeveral hammers which proceeded from a blackſmith's ſhop. Mrs. Mills in vain endeavoured to raiſe her voice, and the young folks to attend; the nearer they approached, the louder were the ſounds, which encreaſed, till ſilence was at laſt all that could be oppoſed to them.

'Clara, who was extremely intereſted in her aunt's diſcourſe, was much diſconcerted at the interruption; and, as ſoon as ſhe could make herſelf underſtood, declared, with ſome impatience, that ſuch trades were quite a nuiſance, and ought not to be ſuffered.

"Come, come," ſaid William, "do not be too ſevere, ſiſter; the noiſe of a blackſmith's hammer is not ſo bad as the ſmell of a tanner's pit."

"I am ſure," ſaid Clara, "no ſmell can be ſo inſupportable as the horrid din of thoſe abominable hammers; I declare, we are not yet beyond the ſound of them; they have put every thing my aunt was telling us about the caterpillars out of my head."

"Well," ſaid William, "both the tanner and blackſmith are bad enough, to be ſure; you would ſay ſo, Clara, if you were as conſtantly regaled with the ſmell of the ſtinking hides as we are at ſchool: there are tan-pits adjoining to our play-ground, at Mr. Markum's. It is a ſhame, people of conſequence ſhould encourage ſuch trades, and ſuffer them upon their eſtates."

"I am quite of your opinion, brother," replied Clara, "they are quite a nuiſance."

'Mrs. Mills, perceiving they had nearly exhauſted their rage againſt the poor tanner and blackſmith, now broke the ſilence ſhe had for ſome time kept. "You think then," ſaid ſhe, "that every perſon of conſequence ſhould diſmiſs the honeſt blackſmith and tanner from their eſtate?"

"Indeed, aunt, we do," replied Clara; "trades that are ſuch a nuiſance ſhould not be encouraged."

"I am afraid then," ſaid Mrs. Mills, "the ſaw and mallet of the carpenter, the chiſſel of the maſon, the grindſtone of the cutler, and the appendages of many uſeful trades, will give the profeſſors little chance of your favour, in ſhort, were I to judge by your impatience, at the ſmall inconvenience you have ſuſtained from the tanner and blackſmith, I ſhould predict that the mechanic arts, in general, would not find a warm friend in either."

"No, aunt," ſaid William; "we do not ſay that we would diſcard all; but ſome, you muſt allow, are leſs uſeful and more diſagreeable than others."

"All, my dear William, are uſeful in their turn; none more ſo than thoſe which you deſpiſe: were examples wanting to prove what daily experience ſo clearly demonſtrates, I could relate a circumſtance, in which their utility was proved in a very critical ſituation."

Mrs. Mills, upon this, relates a curious account, abridged from Dodſley's Annual Regiſter, of the unfortunate perſons, who ſurvived

the shipwreck of the Doddington Indiaman, designed to illustrate the utility of the mechanic arts.

A few errours have been suffered to find their way into this work, of a kind which, in books for the use of children, ought to be carefully avoided, such as in spelling, Caira for Cairo; Ceyland for Ceylon; Prosenna for Porsenna; and the geographical mistake of making Cappadocia a province of Persia. Notwithstanding these, and some other inaccuracies, the work is, on the whole, written in a style very well adapted to the instruction of children.

ART. XXXVIII. *Amusement Hall; or an easy Introduction to the Attainment of Useful Knowledge.* By a Lady. 8vo. 141 pages. Gardner. 1794.

WE do not find in this book, either enough of fiction to afford much amusement, or of methodical information to give it a title to be called an Introduction to the Attainment of useful Knowledge. Children are brought together into the house of a good lady, where they read or recite fables and historical anecdotes, and meet with a few incidents, in the relation of which, the author discovers little power, either of invention or description. A few well-known stories from the grecian, roman, and english histories, the tale of Arachne and Melissa from the World, some miscellaneous articles of geography and natural history, with two or three feeble attempts at original stories, form the principal contents of the volume. A dialogue is added as a specimen of a work proposed to be published by subscription, in four volumes 12mo, entitled, Sacred History in familiar dialogues.

MISCELLANEOUS.

ART. XXXIX. *An Appendix to* Vindiciæ Britannicæ: *in Answer to the Calumnies of the Analytical Review.* 8vo. 17 pages. Price 1s. Gardner. 1794.

Calumny is a false charge, or groundless accusation. The only charges, which were brought in our journal against the *Vindiciæ Britannicæ*, were, that the work was written illogically, both with regard to reasoning and method: the only accusations against the author were, that he had censured an individual without proof, and bodies of men unhandsomely; and that, in expressing respect for the late french monarchy, and in opposing the free discussion of political questions, he had acted inconsistently with his professed character, as a lover of british freedom. Whether these charges and accusations be false and groundless, and consequently be calumnies; or whether, on the contrary, they be supported by particular evidence, and by the general character and spirit of the pamphlet, and, consequently, the author himself becomes, in fact, the calumniator; we leave an impartial public to determine.

In having said that 'the dissenters of this country are *handsomely* distinguished by the appellation of *snarling puritans*,' we are directly charged with 'saying the thing that *is not*,' and with 'distorting the author's meaning, for the dishonourable purpose of fixing upon him the stigma of intolerance.' But the candid reader will easily perceive, that we have only said the thing that *is*; for that dissenters are called

ſnarling puritans is certain, it being ſo written in the pamphlet; and that this is done *handſomely*, that is to ſay, *politely*, is plain from the ſignification of the term *to ſnarl*, which is, 'to growl as an angry animal *.' Diſtortion of the author's meaning we utterly diſown: for, that he is an intolerant bigot we have neither aſſerted, nor inſinuated.

P. 14. 'Every impartial man,' he ſays, 'who takes up the *Vindiciæ Britannicæ* without a ſettled preconcerted deſign of crying down the author, by diſtorting his expreſſions and miſrepreſenting his ideas, will eaſily perceive that the appellation of ſnarling puritans attaches itſelf not to thoſe conſcientious diſſenters who judge toleration to conſiſt in exemption from all puniſhment, and reſtraint on account of opinions, and who quietly ſubmit to the conſtituted authorities of their country; but to the preacher who, clothed in the exteriors of religion, inculcates into his flock as the principal article of their creed, the deſtruction not only of our eſtabliſhed religion, but of our eſtabliſhed government; and who exhorts them, by working upon their diſordered imaginations and inflamed paſſions, with a ſanctified appearance of moderation, to tear the mitre and the crown from the brow of the prelate and the ſovereign.'

This may be the ſenſe, in which the author underſtands the appellation *ſnarling puritan*; but we appeal to our readers, whether, when ſpoken generally, they would underſtand it in this confined ſenſe. Had he given himſelf the trouble, at firſt, to explain the very unuſual ſignification, which he annexes to the terms, our ſtricture would have been ſaved; for ſuch a ſnarling puritan, as he deſcribes, has never yet fallen in our way.

Leaving the public to decide, whether we have perverted the author's reaſoning in the ſtatement we have given of his argument, we ſhall only remark, that, however 'ſpiteſully' chriſtianity may have been 'entreated' by the french, this has afforded no ſufficient reaſon for converting the preſent war into a *croiſade* in it's defence, unleſs they had actually attacked *by violence* our religious eſtabliſhment; for we have always underſtood, that though a well-grounded fear of aſſault be a good reaſon for putting a country into a ſtate of defence, nothing but hoſtile aggreſſion on the part of the enemy can, in any caſe, juſtify war.

With reſpect to our general political principles, we confidently make our appeal, from the cenſures of this writer, to the judgment of the public; and we are contented to ſhare the odium, which has, of late, been thrown upon many of the beſt and warmeſt friends of the britiſh conſtitution, by men, who either cannot, or will not, ſee, that it is poſſible to wiſh, and to attempt, the reformation of our country, without plotting the deſtruction of it's government.

We muſt further add, with reference to *Vindiciæ Britannicæ*, that our plan † certainly does not require us to analiſe publications which do not admit of analyſis, or to tire our readers with long extracts, where brief ſpecimens of a writer's ſentiments and language will be ſufficient.

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* Johnſon's Dictionary.

† The reader is referred to our proſpectus in N° I. of the Analytical Review.

ART. XI. *Familiar Letters on a Variety of Subjects, addreſſed to a Friend.* By the Rev. Edward Barry, M. D. Author of Theological, Philoſophical, and Moral Eſſays, &c. &c. 12mo. 163 p. Pr. 5s. ſewed. Payne. 1794.

THIS volume is offered to the public as a genuine ſeries of letters, printed exactly in the form in which they were firſt written. They are addreſſed to a lady, but for the moſt part turn rather upon general than perſonal topics. Several of the letters are properly clerical, and contain free remarks on the defects of the preſent method of educating young men for the church, and of providing for their ſupport. The author is by no means convinced of the indiſpenſable neceſſity of an univerſity education for the clerical profeſſion, and appears to entertain no very high opinion of the plan of education purſued in the engliſh univerſities. On this ſubject, he adopts the ideas of Dr. Knox, and quotes at large his obſervations on the qualifications requiſite for obtaining a degree at Oxford. He complains of the unequal diſtribution of eccleſiaſtical preferments; and cenſures, without much reſpect of perſons, the dignitaries of the church. Among the miſcellaneous ſubjects brought before the reader in theſe letters, are the following; the propenſity to detraction, commonly prevalent in ſmall towns; the affectation of learning diſplayed in frequent quotations; the true character of free-maſonry; the impreſſion made by viewing a corpſe; the approach of old age; the *inhumanity* of encouraging marriages among the poor, &c. Not being able to diſcover in theſe letters any peculiar traits of ingenuity or elegance, yet not finding them wholly unamuſing, we ſhall leave our readers to decide on their merits, from the following letter, which we copy as one of the moſt pleaſing in the volume. P. 106.

HUNGERFORD, BERKS.

'Dear Madam, Nov. 28, 1793.

'The revolution of another year, which by the almanack of my life terminated on the ſeventeenth of this month, has brought me ſafe to the half-way houſe of threeſcore years and ten; and with *real ſincerity* do I thank God, if not hereafter too ſtrictly ſcrutinized about the application of it, that ſo great an advance of time is already placed to my account; and except only for that latter portion of it, which made me acquainted with you, there is not, in my remembrance, a ſingle day of any other comfort, for which I would agree to be put back, and if it were poſſible to ſee again.

'You may perhaps infer from this remark, that the current of events has not gone along ſo ſmoothly with me, as with many others, and that I am therefore thus expreſſing my mind under the influence of prejudice and diſlike: your concluſion is not altogether a wrong one; but if human happineſs could be leſs interrupted than what it *really* is, or even more *extenſive*, than the faireſt poſſeſſors *find* it to be; if any dependance can be placed on obſervation and reaſoning principles, I ſhould in ſuch a caſe, neither deplore the years that were paſt, nor reckon on thoſe which might come.

'For the bare conviction alone, that every year was the fleeting *decay* of youth, and that age, however comfortable otherwiſe, was daily

daily beſet with traps of *pain* and *diſſolution*, would be to me what the hand-writing againſt the wall was to the troubled Belſhazzar!

'Enviable truly is rather that man who is in the act of pulling off ſuch armour, than he who is *putting* it on. For with the firſt the *pitiableneſs* of childhood is paſt, the diſcipline of the boy is finiſhed, youth and middle life have mounted their proudeſt climax, and battled through the various ordeals of both, till at length it has become their turn to deſcend and ſuffer all the diſquietude and chagrins of querulous old age: yes, chagrins of old age I am *grieved* to call it.

'Even the *furrowed* nurſe herſelf, to awe the babe, will in ſome way or other introduce the word *old*, either as a reproach or a bugbear; and the proud cautions of the mother againſt *looking old*, are among ſome of the firſt inſtructions to which the child will liſten.

'It is not to be wondered at therefore, that with rudiments ſuch as theſe, we go on from *infancy*, to diſlike the *ſound* of age, and in our progreſſive advances in it, to have recourſe to invention, to ſhun and *evade* the charge when we feel *conſcious* of *deſerving* it.

'From fifteen even to three ſcore, we are very adroit to parry off the addreſs of time, and refer him to ſome one *older*; but when diſguiſe will ſerve no longer, and having ruſted out a few years more, it is then only, with ſome reluctance and reſerve, that we give in our names to the liſt of antiquity!

'And at *this period*, where courteous and reſpectful attention ought chiefly to *begin*, to the diſhonor of the youth of *both* ſexes, it too often moſt unfeelingly ends, and the aged diſtreſſingly complain of this! Good manners and humanity, I am very certain, enjoin a more becoming demeanour to them: ſuch invariably is *your* conduct, and it ſhall be ever *mine*. We are very apt, I know, to compliment each other, and gloſs over the intermediate gradations from thirty to forty with the name of *youth*; but that forſook us, *never to return again*, when we were acquainted with *twenty-five*.

'If the aggregate maſs of human exiſtence were put together, and every individual directly born had his *portion* retailed out, it could not exceed the pittance of *thirty* years! But not inſiſting on *this* calculation, I will allow what in nature *we know* is *not to be allowed*, that to *every* perſon, the age of ſixty or even of *ſeventy* is granted; yet ſurely he cannot be ſaid to be young on his journey, who has already reached the half of it. A middle age is all the compliment that can be due to him. What a *mockery* muſt it be therefore to ſay the ſame of one who has completed *half a century!*

'It is not to produce the hoary veteran of eighty, or it may be of ninety, who, on purpoſe to excite *aſtoniſhment*, will *crack his joke*, and laugh at the wrecks of time, ſuch ſcarce inſtances ought no more to be quoted, for a *general* eſtimate of health and longevity, than others who, not having half run that race, are more frequently to be oppoſed againſt them.

'In aſſerting ſuch *unfaſhionable* truths as theſe, I may poſſibly offend weak and *vain* minds, but *your* approbation will always reconcile me to that.

Your's ſincerely,

EDWARD BARRY,

ART.

ART. XII. *A Friendly Addreſs to the Poor.* By a Magiſtrate of the County of Derby. Second Edition. 12mo. 24 pages. Price 3d. Bateman. 1793.

SURROUNDED as the poor are with difficulties and hardſhips, it is an office of humanity to give them advice adapted to their ſituation. The law may do ſomething, and private charity ſtill more, for their relief. But after all, much of their infelicity ariſes from their own imprudence and folly; and a more eſſential ſervice can ſcarcely be rendered them, than that of inculcating upon them induſtry, economy, cleanlineſs, and an attention to health. Theſe are the ſubjects of this truly friendly addreſs; and they are treated in ſo intelligent and judicious, and at the ſame time ſo plain and familiar a manner, that the piece may be recommended as peculiarly well ſuited to the purpoſe of charitable diſtribution among the poor, particularly in large manufacturing towns. The following remarks, upon the inconvenience under which children and young perſons labour in large manufactories, deſerve the attention of the proprietors and the public. P. 16.

'The manufactory of cotton is extending itſelf, at this time, in a very rapid manner through this whole county: and it contains ſuch a variety of branches, as to furniſh almoſt every perſon willing to work with due employment. Many of theſe branches require ſo little ſkill, and ſuch moderate labour, that children even are able to take a conſiderable part in them. Under ſuch circumſtances, a numerous family, inſtead of a burden, ought in every ſenſe to be a bleſſing. How many contribute to the maintenance of a family, the joint gains of which amount to a conſiderable ſum paid weekly. Yet, for many reaſons, ſome of which demand the attention of the proprietors of theſe works, theſe ſeeming benefits become additional misfortunes. The unworthy parents of many of theſe children indulge in lazineſs, and too often throw the weight of the family on their unfortunate offſpring. In ſome caſes, the labour of the children is obliged to be ſo continual as much to injure their health; and the examples of their fellow-labourers are often ſo bad as to corrupt the morals of the riſing generation. Among other bad conſequences to be obſerved, it has been ſuggeſted to the author by a young man, who himſelf had been peculiarly fortunate in the care of a ſenſible, and attentive father, that the check and control of a parent is done away among children of this deſcription. They feel their own conſequence too early; and are readily diſpoſed to hold extremely cheap the advice, and admonition, of thoſe whoſe conduct and example they cannot approve. It is ſeldom, I believe, an advantage to children, under any circumſtances, or in any ſituation, to be rendered independent of a parent. And in the preſent caſe, if it could be ſuppoſed poſſible to add to the misfortunes of ſuch families, another powerful conſideration offers itſelf to the minds of ſuch parents as are not totally inſenſible to the welfare of their families. If they at all regard themſelves, their children, or the good of ſociety, they muſt be ſhocked at the notion of profiting by the ruin of thoſe, whom they are called upon to protect and defend.

'Let us attend for a moment to the effects of ſuch labour upon children in the ſituation deſcribed. Boys, from confinement in cloſe rooms, loſe that hardy and robuſt frame, which ſhould enable them to endure ſtrong labour in the open air: and girls are deprived of every oppor-

opportunity of inſtruction in domeſtic buſineſs, a thing of ſuch infinite importance to ſociety. The evil therefore is complicated, and lamentable in the extreme. Every chance of improvement is cut off from this numerous body of people. The injury done to females in particular, and through them to the public is almoſt irreparable. It is impoſſible for them to acquire thoſe qualifications abſolutely requiſite in the management of families, and whatever be the immediate gains of ſuch women, the wretched condition of their families is a proof of how little conſequence ſuch wages are where frugality and good management are wanting. It is a melancholy fact, that many families, which now earn twenty ſhillings weekly, and ſome a much larger ſum, are in a more miſerable ſtate than at the time when the induſtrious maſter gained by healthful labour eight or ten ſhillings only. Whatever was the ſum then acquired, it was applied to the beſt of purpoſes, by a frugal, notable and induſtrious mother.

'If theſe unfortunate circumſtances be neceſſary attendants on manufactures in general, and to a great degree unavoidable, we have only to regret the impracticability of connecting the benefits of ſociety at large with particular advantages accruing to the manufactures. Yet ſurely ſome means might be deviſed to alleviate evils inconſiſtent with the beſt of human comforts; ſome almoſt inconſiſtent with humanity itſelf. If children were not to be ſo continually and unremittingly employed; if their confinement was reſtrained to ſix or eight hours in the twenty-four; part of the dangers which have been mentioned might be done away, or prevented. Their health and ſtrength would to a certainty be improved; and their parents would then be compelled to exert themſelves in their own proper labour, inſtead of reſting on the cruel earning of their children. It ſhould ſeem eaſy to inſtitute ſchools, where girls might be inſtructed in ſpinning, knitting and ſewing, as well as in reading. Already many ſchools are founded for the uſe of boys: who, when they are not engaged at ſchool, or at the mill, ſhould be allowed innocent exerciſe and amuſement in the open air. At a certain age, it would be a deſirable thing to have them ſometimes employed with their father in huſbandry buſineſs; particularly in ſeed-time and harveſt. This, however, it is to be feared, is incompatible with their obligations at the loom or the mill!

'*The following agreeable article is extracted from an evening paper.*

"Mr. David Dale, of Lanerk in Scotland, in the courſe of ſix years has reared a village on the banks of Clyde, containing two thouſand perſons; and has erected five cotton-mills, each containing ſix thouſand ſpindles. The various proviſions which this extraordinary man has made for the health of the children employed by him is highly praiſe-worthy. They have every day ſome hours allotted them for exerciſe in the fields; and their looks beſpeak health and vigour. Theſe hours of relaxation the boys enjoy in ſucceſſion. Their apartments are likewiſe clean and well-aired, and ten ſchool-maſters are daily employed in their tuition."

D. M.

LITERARY

LITERARY INTELLIGENCE.

THEOLOGY.

ART. I. Erlangen. *Entwurf einer Chriſtologie des Alten Teſtaments, &c.* Sketch of a Chriſtology of the Old Teſtament: by Dr. Chriſt. Fred. Ammon. 8vo. 210 p. 1794.

It is the deſign of Dr. A. to examine the Old Teſtament, with a view to diſcover the grounds it affords for the expectation of a Meſſiah: and in this he pays more regard to the general ſcope of the religion of the patriarchs, and of the moſaic diſpenſation, than to a few unimportant paſſages, which by forced conſtructions have been made to predict trifling circumſtances in the hiſtory of Jeſus. Dr. A. means to purſue his inveſtigation through the apocryphal books.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. II. Berlin. *Anleitung zur Optik, &c.* Introduction to Optics, Catoptrics, and Dioptrics, by Abel Burja. 8vo. 382 p. price 1l. 12g. 1793.

The merit of this work is ſimilar to that of the other performances of it's reſpectable author: it contains every thing of importance relative to the ſciences on which it treats, delivered with great clearneſs. The text is interſperſed with wooden cuts.

GEOGRAPHY.

ART. III. Weimar. *Guide des Voyageurs en Europe, &c.* The European Traveller's Guide: with an itinerary Map of Europe, and a Map of Switzerland: by Mr. Reichard. 2 vols. 8vo. 1334 p. 1793.

This book has unqueſtionably no other of it's kind, that can be put in competition with it. It embraces all the various information neceſſary to travellers of every deſcription, condenſed into the leaſt compaſs, and delivered in a pleaſing manner. From trifling errours no book can be expected to be totally exempt: but this has perhaps as few as poſſible. The method purſued with reſpect to every country is preciſely the ſame. We have firſt it's magnitude, boundaries, population, phyſical properties, produce, language, political and religious conſtitutions, land and naval forces, revenues, &c.: next it's weights, meaſures, and money: deſcription of the principal towns, with their curioſities, public inſtitutions, libraries and muſeums, manufactures, theatres, public amuſements, neighbouring country, &c.: ſtate of the roads, their regulations, and inſtructions for travellers (this article is peculiarly well executed): various roads, in a table, in three columns, containing the number of miles, names of places, and what is remarkable at the different places: account of the neweſt maps, *guides*, and

accounts of tours. The various ſtates of Europe thus deſcribed occupy the firſt volume. The ſecond begins with general practical remarks on travelling, from count Berchtold. Then follow forty maxims from Rouſſeau, Montaigne, and Sherlock: things neceſſary and convenient to a traveller: general and dietetic remarks for travellers on foot and on horſeback, by water and in a carriage, with an inventory of a medicine cheſt: inſtructions in farriery for travellers: proviſion and baggage neceſſary for a voyage by ſea: inſtruments for meaſuring diſtances: miles of various countries, reduced to geographical miles, and pariſian and rhinland feet: diſtance of ſome principal places: width of the principal and bye roads in different countries: compariſon of the meaſures of various places: modes of meaſuring the heights of mountains: goldſmith's weights in certain towns: weights for pearls and precious ſtones: ſpecific gravity of various matters: apothecaries weights: reduction of french livres to florins, and of florins to livres: reduction of rixdollars to florins, and florins to rixdollars: current value of foreign gold and ſilver coins: difference between the length of days and nights: time of Eaſter to 1800: comparative tables of travelling expences in England, France, and Italy: deſcription of ſome ſpaniſh, french, italian, engliſh, dutch, and ruſſian national feaſts and amuſements. In the map of Switzerland Mr. R. has given the four routes of Coxe, and one of a lady through the ſmaller cantons; the latter of which he recommends to female travellers: and in two plates are figures of a travelling carriage, and a pen that ſupplies itſelf with ink. One thing we muſt obſerve, the book would have been a more convenient companion for travellers, had it been printed in a ſmaller ſize, and divided into more volumes. The large map may advantageouſly be paſted on canvas, and folded for the pocket.

Jen. Allg. Lit. Zeit.

ART. IV. Prague. *Paul Stranſky's Staat von Böhmen, &c.* Paul Stranſky's State of Bohemia, tranſlated, with Corrections and Additions, by Ignatius Cornova, Prof. of Hiſt. in the Univerſity, and Member of the Royal Bohemian Society of Sciences. Vol. I. 8vo. 423 p. Vol. II. 555 p. 1792.

This is a valuable edition of the well known claſſical work of Stranſky, both on account of the fidelity of the tranſlation, and for the remarks with which it is accompanied. *Jen. Allg. Leit. Zeit.*

POLITICAL OECONOMY.

ART. V. Hamburg. *Ueber die neueſten Verordnungen in Anſehung der Preſsfreyheit, &c.* On the late Ordinances reſpecting the Liberty of the Preſs in Denmark, with Voltaire's Letter to the King of Denmark on this Subject. 8vo. 47 p. 1791.

In conſequence of the abuſes of the reſcript of Sept. 14, 1770, which gave unlimited freedom to the preſs in Denmark, another was promulged on the 7th of October, 1771, by which the authors of libellous or ſeditious publications were made amenable to the courts of juſtice, or, in their ſtead, the publiſhers, if theſe refuſed to give up the authors. After this, two reſcripts dated Oct. 20, and Nov. 27, 1773, gave the governor of the police the ſole right to puniſh abuſes of the preſs, by a fine of fifty rixdollars, or upwards as far as two hundred;

and from him there was no appeal. This authority was so often abused, sometimes in a ridiculous, sometimes in a despotic manner, as nearly to destroy the liberty of the press, till the year 1784; when, trusting to the liberality of the prince, who then began to share in the administration, authors became somewhat more bold, and these rescripts were permitted to sleep. In november, 1790, however, the governor of the police threatened to revive these penal laws: but on the 3d of december, in the same year, they were abolished, and the abuses of the press again subjected to the investigation of the public courts. This proceeding was construed by some into a restriction on the liberty of the press, though in fact it was of a quite opposite complexion. The letter of Voltaire, written in 1770, is to be found amongst his other epistles. *Jen. Allg. Lit. Zeit.*

HISTORY OF LITERATURE.

ART. VI. *Ueber der Gang meines Geistes und meiner Thatigkeit, &c.* On the Progress of my Mind and my Activity: by J. G. Büsch. 8vo. 420 p. 1794.

The reader is not to expect here a history of the life of prof. B., or a complete delineation of his character, but merely an exact narrative of the progress of his mind in the pursuit of science: a narrative highly interesting both to the philosopher and the man of letters. This volume is sold also under the title of the 4th volume of *Erfahrungen von Büsch, &c.* [see our Rev. Vol. XII, p. 479]. *Jen. Allg. Lit. Zeitg.*

CLASSICAL LITERATURE.

ART. VII. Leipsic. *M. Tullii Ciceronis Libri de Divinatione, &c.* Cicero on Divination, revised, with Notes, by J. J. Hottinger. 8vo. 364 p. 1793.

Mr. H. has taken the edition of Dawes for his text; but this he has greatly corrected by the help of manuscripts, and his own critical skill, by which he was much more assisted. *Jen. Allg. Lit. Zeit.*

VOYAGES AND TRAVELS.

ART. VIII. Petersburg. *D. J. And. Guldenstedt Reisen, &c.* Dr. J. A. Guldenstedt's Travels through Russia to Mount Caucasus; published by P. S. Pallas. Vol. I. 4to. 511 p. 1787, Vol. II. 552 p. 1791. With a map and several plates.

To say these travels are valuable must be wholly unnecessary to those to whom the names of the author and of the editor are known; but they would have been more so, probably, had the author, who died in 1781, had time to have compiled them himself from the materials he collected. His travels commenced in 1768, and ended in 1775. *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. IX. Copenhagen. *Lovtale over Peder Tordenskiold, &c.* Eulogy of Peter Tordenskiold, formerly Vice Admiral of the Danish Fleet; by Mat. Hagerup. 8vo. 36 p. 1792.

This is an interesting and entertaining account of one of the most celebrated naval heroes of Denmark, who raised himself from the lowest station solely by his courage and conduct. *Jen. Allg. Lit. Zeit.*

POETRY.

ART. X. Leipſic. *Reiſe in die mittäglichen Provinzen von Frankreich, &c.* A Tour through the ſouthern Provinces of France, in 1785 and 1786. Vols. III, IV, and V. 8vo. 1074 p. 6 plates, and 2 vignettes. 1794.

When we noticed the two former volumes of this work [ſee our Rev. Vol. IX, p. 240], we could ſcarcely hope for another equally entertaining, and we have now three, by no means inferiour, if they do not exceed them. *Jen. Allg. Lit. Zeit.*

MINERALOGY.

ART. XI. Weimar. *Praktiſche Gebirgſkunde, &c.* Practical Eſſays on the Natural Hiſtory of Mountains: by J. C. W. Voigt. 8vo. 150 p. 1 plate. 1792.

This is a new edition of the celebrated Letters on Mountains [ſee our Rev. Vol. I, p. 367] with conſiderable alterations and additions. *Jen. Allg. Lit. Zeit.*

ART. XII. Frankfort on the Main. *C. H. Stucke, &c. Chemiſche Unterſuchungen, &c.* Chemical Inveſtigations of ſome Foſſils of the Lower Rhine, of a Veſuvian, and of Water in Baſaltes: by C. H. Stucke, Apothecary in Lennep, and Member of the Phyſical Society of Berlin. 8vo. 144 p. 1793.

This is the work of an able chemiſt, already known as an author, and is to be continued. The veſuvian of Werner, otherwiſe called veſuvian gem, or ſchoerl, afforded Mr. S. 40⅝ parts of manganeſe, 16¼ of iron, 16 of calcareous earth, and 26½ of ſiliceous earth: but he does not think it's component parts are yet ſufficiently aſcertained. On evaporating 84 grains of water taken out of the cavities of baſaltes, Mr. S. obtained half a grain of magneſian earth, a quarter of a grain of argillaceous, and an eighth of a grain of ſiliceous.

Jen. Allg. Lit. Zeit.

ART. XIII. Hanover and Oſnabrug. *Beobachtungen, Zweifel, und Fragen die Mineralogie, &c. betreffend, &c.* Obſervations, Doubts, and Queries relative to Mineralogy in general, and a natural Syſtem of Minerals in particular. Eſſay the firſt. The oleaginous Subſtances of the Mineral Kingdom, by Francis Baron Beroldingen, Canon of Hildeſheim. The 2d Edition enlarged. 8vo. 457 p.

The firſt edition of this work, publiſhed in 1778, did conſiderable credit to it's author, as a ſkilful mineralogiſt, and the preſent is very much improved. *Jen. Allg. Lit. Zeit.*

NATURAL HISTORY.

ART. XIV. In our laſt number, p. 108, we mentioned a curious diſcovery made by Spallanzani with regard to bats, and we have ſince received the following particulars relative to the ſubject. Bats, the abbe was convinced, flew about in a chamber, which he had completely darkened, without flying againſt any thing in it, or touching the walls with their wings. Suſpecting, however, that they might be enabled to do this by ſome faint gleam of light, which was to him imperceptible, he covered their eyes with a very thick cap. When he had done

this

this they ceased to fly; not however, he imagined, from want of light, but from the mechanical restraint thus occasioned. On this account he glued their eyelids together with a little gum; when they flew about as well as if their eyes had been open. Lest this should not have been sufficient he covered their eyes with a round bit of leather, after glueing the eyelids; but neither did this impede their flight. To make the point more sure, he rendered the bats blind; burning the cornea with a redhot iron, or removing the whole globe of the eye by means of a dissecting knife and tenaculum; and afterwards covered the orbit with a piece of leather, that the light might not be capable of acting even on the mutilated remains of the visual organs. From this operation, the animals frequently suffered much: but if they were urged to fly, by day or by night, and even in a dark chamber, they would fly very carefully against the walls when they wished to rest, would avoid all obstacles, large or small, and would fly from one room to another, through an open door, without touching the doorcase with their wings: in short, their flight was as bold and variable as that of any other animal of the same species, the eyes of which were unhurt. Ab. S. has repeated his experiments on different species of bats with the same success; and is fully persuaded, that neither of the four senses, which we know remain to the blind bat, can supply the want of the organ of sight; whence he infers, that the animal possesses some new organ, or probably a new sense, of which we are ignorant.

ART. XV. Hanover. *Physische Briefe. Von Jos. Ant. Cramer, &c.* Letters on Natural Philosophy. By J. A. Cramer, Prof. at Hildesheim. 8vo. 486 p. 1793.

These letters contain, what we should scarcely expect from their title, the natural history of a small circle round Hildesheim, with some meteorological, agricultural, and other remarks; and will be found not unworthy notice. Against the east wall of the cathedral at Hildesheim grows a dogrose, *rosa canina, L.*, of singular antiquity. It's roots are underneath the altar, and the stem passes through a wall five or six feet thick: it rises to the height of twenty feet, and in breadth is somewhat more. This tree was enclosed with a wall, on account of it's singularity, by bishop Hezilo, so long ago as the year 1078. Of works of art in this place the most curious are two candlesticks for the altar, made by bishop Bernward, one of the most enlightened men of his time, and particularly skilled in metallurgy. They are white, and nearly as heavy as gold. On each is the following inscription: *Bernwardus præsul candelabrum hoc puerum suum, primo hujus artis flore, non auro, non argento, & tamen ut cernis, conflare jubebat.* Are they of platina? *Jen. Allg. Lit. Zeit.*

PHARMACY AND MATERIA MEDICA.

ART. XVI. Leipsic. *Thesaurus Materiæ Medicæ & Artis Pharmaceuticæ, &c.* Tracts on Pharmacy and Materia Medica, selected and published by J. C. T. Schlegel, M. and C. D. Vol. I. 8vo. 444 p. with plates. 1793.

This selection is not less valuable than those on other branches of medicine published by Dr. S. [see our Rev. Vols. I, III, VI, and XVI]. In the present volume are 1. Juliaans on the elastic gum: 1780. 2. Hayle on the nature and use of cantharides: 1786. 3. Dejean's

3. Dejean's history, analysis, origin, and use of spanish soda: 1793. 4. Muys on the excellent virtues of sal ammoniac in intermittents: 1716. 5. Thunberg on the medicine of the africans: 1785. 6. Thomassen on the use of opium in syphilis, supported by observations: 1785. 7. Reimar on the use of opium, particularly in fevers: 1784. 8. Cramer on the lichen islandicus: 1780. 9. Dillenius on the lichen pyxidatus: 1785. 10. Stoll on white vitriol, and it's uses in physic and surgery: 1787. To this corrections and additions by the author are given. 11. Müller on antimonial medicines: 1787. 12. Fauken on the solution of the regulus and glass of antimony in different wines: 1767. *Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. XVII. *A Proposal towards the Improvement of Medicine.*

I flatter myself that in a work entitled, *Observations on Consumption, Fever, and other diseases*, in my *Letter to* Dr. *Darwin*, and in a late collection of *Letters* from different correspondents on the subject of pneumatic medicine, it is abundantly proved, that the application of elastic fluids to the cure of diseases is both practicable and promising. This method of treatment has been very lately adopted abroad, and appears, as far as it has been tried, to have exceeded rather than disappointed expectation. A series of experiments upon animals, and some clinical observations, of which an account is just given to the public, will, I think, confirm the hopes entertained by many friends of humanity, concerning the medicinal efficacy of elastic fluids. Although, however, I might be allowed to suppose that enough has been done to encourage further inquiry, I am sensible that facts are wanting fully to establish general conclusions. To what precise extent, therefore, the new mode of practice may be advantageous, remains to be decided by cautious experience.

This object, I conceive, may be much more effectually accomplished in two years by means of a small appropriated *institution*, than in twenty years of private practice: in the common *hospitals* a complete trial will hardly be made, because rooms filled with modified air, will be requisite for this purpose; upon which, it is obvious, that much time, skill, and attention must be bestowed—Moreover persons of high respectability, both belonging to the medical profession, and others, have expressed their wishes that some attempt might be made to carry such a design into execution. They are also of opinion, that an adequate subscription may speedily be raised, since nothing is more urgent than to restore health, and preserve life.

Such an institution should be conducted with a view to the attainment of two objects 1. to ascertain the effects of these powerful agents in various diseases, and 2. to discover the best method of procuring and applying them.

The fidelity of medical narrations is of immense importance. But the publications of the fraudulent and the undiscerning have almost destroyed all confidence in reports of successful treatment. No means, therefore, of securing authenticity should be neglected. The whole business should be conducted in the most open manner possible, secrecy of any sort being manifestly incompatible with a design, calculated for the universal benefit of mankind. Hence, not only subscribers, but others, should be admitted to inquire and inspect at convenient times;

times.—It is ſcarcely neceſſary to add, that the greateſt care ſhould be taken to aſcertain the nature of each caſe, and to regiſter the changes produced by the airs, as well as every other particular relative to the patient. A dwelling houſe, capable of receiving 12 patients, may, as it appears to me, be made fully to anſwer the purpoſe; ſince in many caſes the airs may be adminiſtered without keeping the patient conſtantly in the houſe. In two or three years, ſuch an eſtabliſhment ought to render itſelf uſeleſs, by ſo far ſimplifying methods and aſcertaining facts, that every practitioner of medicine, at leaſt, may both know how to procure and how to apply the different elaſtic fluids, ſuppoſing they ſhould be found ſerviceable in any ſpecies of diſeaſe.

The other articles of expence do not ſeem extremely formidable. They may be reduced to the following heads.

1. Houſe-rent and furniture. 2. Air-apparatus and materials. 3. Salary of a medical ſuperintendant, anſwering to the houſe apothecary of hoſpitals, whoſe buſineſs ſhould be to direct the chemical proceſſes, and to adminiſter airs and medicines under the direction of the phyſician. 4. A man ſervant to aſſiſt the ſuperintendant. 5. Two female ſervants, one a nurſe. 6. Contingent expences of advertiſing, paper, printing, &c. 7. Medicines.

It would further be deſirable, that the SUPERINTENDENT COMMITTEE ſhould be enabled to give premiums for the communication of ingenious methods of procuring, purifying, and adminiſtering airs. In this department much remains to be done.

For the whole, three or four thouſand pounds would probably ſuffice; But the plan might be contracted or enlarged, according to the amount of the contributions. At all events it ſhould be underſtood that no ſecond application would be made for ſubſcriptions.

To obviate miſapprehenſion, it may be proper to remark, that the propoſed inſtitution ought not to be confounded with ordinary charitable foundations, either with regard to its *object*, or to its *duration*. It is not for the ſake of relieving that diſtreſs which ariſes from poverty, but that which ariſes from the imperfect ſtate of medicine, that this propoſal is ſubmitted to public conſideration. From the latter ſpecies of diſtreſs it is evident, that no degree of affluence can exempt any individual. Relief is only to be found in more powerful means of cure, or in a more ſkilful application of the means, already in uſe. The exiſtence of dangerous and even incurable diſeaſes furniſhes lamentable proof of the neceſſity of ſuch improvements in the moſt important of all the arts: with the great frequency of ſuch diſeaſes the common occurrences of life allow no one to be unacquainted.

As the firſt ſtep neceſſary towards the execution of a deſign which depends upon public patronage, is to make application to the public, I take the liberty, at the riſque of that diſgrace which ſometimes follows diſappointment, to propoſe,

1. That perſons diſpoſed to contribute to a MEDICAL PNEUMATIC INSTITUTION, give in their names and ſubſcriptions to the bankers afterwards mentioned. 2. That the ſubſcriptions be veſted in the names of ſir Benjamin Hamet, M.P., Alexander Anderſon, eſq., and John Grant, eſq. (of Waltham place, Maidenhead) bankers, in London, who have obligingly undertaken to act as truſtees to the inſtitution; and who will diſpoſe of the ſums ſubſcribed as a committee to be appointed by the ſubſcribers ſhall direct. 3. That the ſubſcriptions be advertiſed.

advertiſed. 4. That within ſix months, a general meeting of the ſubſcribers be called at ſome convenient place in London, in order to appoint a committee, to fix upon the ſituation of the inſtitution, to chooſe a phyſician, &c. 5. That the plan formed by the committee be tranſmitted a month before its execution to each ſubſcriber for his ſuggeſtions.

It is, I believe, in the higheſt degree improbable that ſuch an eſtabliſhment ſhould be totally unproductive of benefit. But even in the worſt event, to have the merit of the project decided by a proper trial, will afford a ſort of melancholy ſatisfaction to perſons labouring under diſeaſes at preſent invariably fatal, and to their friends. For as it is generally known both that new means of relief have been propoſed, and that the inefficacy of theſe means has not been determined by experience, it is eaſy to imagine how diſtreſſing muſt be the feelings of both parties—eſpecially thoſe of the deſponding ſufferers—when they find themſelves unable to procure a ſupply of elaſtic fluids at home, and when their circumſtances will not allow them to ſeek the only chance of recovery abroad. Whereas if they could be ſatisfied that the means, which they deſire in vain, have been tried and found inadequate, all regret on this account would ceaſe.

Although I have ſtrictly confined myſelf in all that I have publiſhed, to arguments in behalf of *a trial* of airs in medicine, without giving the ſmalleſt aſſurance of ſucceſs, it may be thought that the inſtitution ought to be confided to a phyſician leſs prejudiced in favour of the project, than I can be ſuppoſed to be. In this deciſion I ſhall chearfully acquieſce. If however a contrary opinion ſhould prevail, my ſervices ſhall not be withheld from the inſtitution.

Should the preſent application be totally neglected, either as unworthy of regard, or becauſe deſigns, capable of promoting the general welfare, may eaſily fail to excite intereſt, even when they do not provoke ridicule, I ſhall ſtill direct elaſtic fluids in thoſe diſeaſes, which continue the *reproach of medicine*, whenever I perceive any proſpect of an happy iſſue. In whatever caſes the practice proves uſeleſs or diſadvantageous, I ſhall as earneſtly diſuade from it as I before adviſed the trial. For although it is confeſſedly meritorious to explore the powers of nature, to miſrepreſent them where health is concerned, appears to me a flagrant crime againſt ſociety.

MALL, CLIFTON, BRISTOL,
Sept. 29, 1794. THOMAS BEDDOES.

Subſcriptions will be received at the following houſes in London.

Mr. Thomas Coutts and Co. Strand; ſir J. Eſdaile, ſir B. Hammet, and Eſdaile, Lombard-ſtreet; Meſſrs. Pybus, Call, Pybus, Grant, and Hale, Old-Bond-ſtreet; Meſſrs. Ranſom, Moreland, and Hammerſly, Pall-Mall; Meſſrs. Smith, Payne, and Smiths, George-ſtreet, Manſion-houſe; Meſſrs. Staples, Newman, Anderſon, Staples, and Lynn, Cornhill.

The author of theſe propoſals hopes that country-bankers, to whom he could not apply individually, will, for the ſake of the object, take the trouble of tranſmitting any ſums offered to them, to one of the above-mentioned reſpectable houſes in London.

THE ANALYTICAL REVIEW,

For NOVEMBER, 1794.

PHILOSOPHY.

ART. I. *Darwin's Zoonomia, concluded from p. 463, of our laſt Vol.*

IN the next five of his remaining ſections, the author lays down his general doctrines concerning animal nature, more eſpecially that of man, both verging towards indiſpoſition, and in a ſtate of diſeaſe. Many have written to little purpoſe, and every body talks about *temperaments*. Theſe form the ſubject of the thirty firſt ſection, in which the reader will find Dr. D. maintaining his character of a clear obſerver and original thinker.

P. 355. '1. *The temperament of decreaſed irritability.*—The diſeaſes, which are cauſed by irritation, moſt frequently originate from the defect of it; for thoſe, which are immediately owing to the exceſs of it, as the hot fits of fever, are generally occaſioned by an accumulation of ſenſorial power in conſequence of a previous defect of irritation, as in the preceding cold fits of fever. Whereas the diſeaſes, which are cauſed by ſenſation and volition, moſt frequently originate from the exceſs of thoſe ſenſorial powers, as will be explained below.

'The temperament of decreaſed irritability appears from the following circumſtances, which ſhew that the muſcular fibres, or organs of ſenſe, are liable to become torpid or quieſcent from leſs defect of ſtimulation than is productive of torpor or quieſcence in other conſtitutions.

'1. The firſt is the weak pulſe, which in ſome conſtitutions is at the ſame time quick. 2. The next moſt marked criterion of this temperament is the largeneſs of the aperture of the iris, or pupil of the eye, which has been reckoned by ſome a beautiful feature in the female countenance, as an indication of delicacy, but to an experienced obſerver it is an indication of debility, and is therefore a defect, not an excellence. The third moſt marked circumſtance in this conſtitution is, that the extremities, as the hands and feet, or noſe and ears, are liable to become cold and pale in ſituations in reſpect to warmth, where thoſe of greater ſtrength are not affected. Thoſe of this temperament are ſubject to hyſteric affections, nervous fevers, hydrocephalus, ſcrophula, and conſumption, and to all other diſeaſes of debility.

'Thoſe who poſſeſs this kind of conſtitution, are popularly ſuppoſed to be more irritable than is natural, but are in reality leſs ſo. This miſtake has ariſen from their generally having a

greater quickneſs of pulſe, as explained in ſect. XVI. I. 4. XII. 3. 3.; but this frequency of pulſe is not neceſſary to the temperament, like the debility of it.

'II. *Temperament of ſenſibility.*—There is not properly a temperament, or predispoſition to diſeaſe, from decreaſed ſenſibility, ſince irritability and not ſenſibility is immediately neceſſary to bodily health. Hence it is the exceſs of ſenſation alone, as it is the defect of irritation, that moſt frequently produces diſeaſe. This temperament of increaſed ſenſibility is known from the increaſed activity of all thoſe motions of the organs of ſenſe and muſcles, which are exerted in conſequence of pleaſure or pain, as in the beginning of drunkenneſs, and in inflammatory fever. Hence thoſe of this conſtitution are liable to inflammatory diſeaſes, as hepatitis; and to that kind of conſumption which is hereditary, and commences with ſlight repeated hæmoptoe. They have high-coloured lips, frequently dark hair and dark eyes with large pupils, and are in that caſe ſubject to gutta ſerena. They are liable to enthuſiaſm, delirium, and reverie. In this laſt circumſtance they are liable to ſtart at the clapping of a door; becauſe the more intent any one is on the paſſing current of his ideas, the greater ſurpriſe he experiences on their being diſſevered by ſome external violence, as explained in ſect. XIX. on reverie.

'As in theſe conſtitutions more than the natural quantities of ſenſitive motions are produced by the increaſed quantity of ſenſation exiſting in the habit, it follows, that the irritative motions will be performed in ſome degree with leſs energy, owing to the great expenditure of ſenſorial power on the ſenſitive ones. Hence thoſe of this temperament do not attend to ſlight ſtimulations, as explained in ſect. XIX. But when a ſtimulus is ſo great as to excite ſenſation, it produces greater ſenſitive actions of the ſyſtem than in others; ſuch as delirium or inflammation. Hence they are liable to be abſent in company; ſit or lie long in one poſture; and in winter have the ſkin of their legs burnt into various colours by the fire. Hence alſo they are fearful of pain; covet muſic and ſleep; and delight in poetry and romance.

'As the motions in conſequence of ſenſation are more than natural, it alſo happens from the greater expenditure of ſenſorial power on them, that the voluntary motions are leſs eaſily exerted. Hence the ſubjects of this temperament are indolent in reſpect to all voluntary exertions, whether of mind or body.

'III. *The temperament of increaſed voluntarity.*—Thoſe of this conſtitution differ from both the laſt mentioned in this, that the pain, which gradually ſubſides in the firſt, and is productive of inflammation or delirium in the ſecond, is in this ſucceeded by the exertion of the muſcles or ideas, which are moſt frequently connected with volition; and they are thence ſubject to locked jaw, convulſions, epilepſy, and mania, as explained in ſect. 34. Thoſe of this temperament attend to the ſlighteſt irritations or ſenſations, and immediately exert themſelves to obtain or avoid the objects of them; they can at the ſame time bear cold and hunger better than others, of which Charles the twelfth of Sweden was an inſtance. They are ſuited and generally prompted to all

great

great exertions of genius or labour, as their desires are more extensive and more vehement, and their powers of attention and of labour greater. It is this facility of voluntary exertion, which distinguishes men from brutes, and which has made them lords of the creation.

'IV. *The temperament of increased association.*—This constitution consists in the too great facility, with which the fibrous motions acquire habits of association, and by which these associations become proportionably stronger than in those of the other temperaments. Those of this temperament are slow in voluntary exertions, or in those dependent on sensation, or on irritation. Hence great memories have been said to be attended with less sense and less imagination from Aristotle down to the present time; for by the word memory these writers only understood the unmeaning repetition of words or numbers in the order they were received, without any voluntary efforts of the mind.

'In this temperament those associations of motions, which are commonly termed sympathies, act with greater certainty and energy, as those between disturbed vision and the inversion of the motion of the stomach, as in sea-sickness; and the pains in the shoulder from hepatic inflammation. Add to this, that the catenated circles of actions are of greater extent than in the other constitutions. Thus if a strong vomit or cathartic be exhibited in this temperament, a smaller quantity will produce as great an effect, if it be given some weeks afterwards; whereas in other temperaments this is only to be expected, if it be exhibited in a few days after the first dose. Hence quartan agues are formed in those of this temperament, as explained in sect. xxxii, on diseases from irritation, and other intermittents are liable to recur from slight causes many weeks after they have been cured by the bark.

'V. The first of these temperaments differs from the standard of health from defect, and the others from excess of sensorial power; but it sometimes happens that the same individual, from the changes introduced into his habit by the different seasons of the year, modes or periods of life, or by accidental diseases, passes from one of these temperaments to another. Thus a long use of too much fermented liquor produces the temperament of increased sensibility; great indolence and solitude that of decreased irritability; and want of the necessaries of life that of increased voluntarity.'

The first of these temperaments, might perhaps, be termed of *deficient*, with greater propriety than *decreased* irritability; the second of *excessive*, than *increased* sensibility; since *increase* and *decrease* imply a comparison of two states of the same thing, which is not intended here. But, whether this trifling remark be pertinent or not, we may add, that all the individuals within our knowledge, belonging to the first temperament, have flesh, as it is expressed, difficult to heal. This, from other considerations, and indeed from the principles of the present work, we apprehend, must be a circumstance general in the temperament of deficient irritability. On some occasions it will also be observed in the temperament of excessive sensibility, as where care is not

taken to exclude the air from wounds, and where the proper means of abating inflammation are not adopted. In cases where the irritability is diminished by time or excess, inflammations are less liable to suppurate, and are longer in dispersing. This, which the writer of the present article has often observed in habitual eruptions, as pimples, and in inflammations of the upper eye-lid, is a fact analogous to the slower healing of wounds. He has also seen children, in whom the temperament of excessive voluntarity was strongly marked, much affected by diseases of sensation. Whether this observation applies to many individuals, he cannot say. But the transition from the former of these temperaments to the latter, during the advance of life, seems not improbable.

The following is an accurate statement of particulars observable in an individual well known to the author of this analysis. 1. Pulse weak and somewhat quick.—2. Pupil habitually expanded.—3. Cold extremities.—4. Pale skin.—5. Lips and cheeks occasionally (but not commonly) high-coloured, when the face is cool to the touch.—6. Propensity to discolour the skin by sitting too near the fire in winter.—7. Starting at sudden noises, and frequent appearance of terrour on waking.—8. Acute feeling of pain and pleasure.—9. Flesh difficult to heal. Here all the signs of both the first two temperaments appear to be combined: and in the sense these words are used by Dr. D., there is at once too little irritability, and too much sensibility; insomuch that it seems difficult to determine towards which of these deviations from the standard of robust health the individual inclines. Must we not therefore establish a class compounded of the first two temperaments?—We doubt not but much curious knowledge will arise from comparing individuals with the classification of temperaments proposed in this section.

The next four elaborate sections describe the four classes of diseases; viz. the diseases of irritation, sensation, volition, and association. To each of the former two a recapitulation is judiciously annexed, which will give the reader a better idea of the author's doctrines than any abridgement we can make.

P. 386. 'Those muscles, which are less frequently exerted, and whose actions are interrupted by sleep, acquire less accumulation of sensorial power during their quiescent state, as the muscles of locomotion. In these muscles after great exertion, that is, after great exhaustion of sensorial power, the pain of fatigue ensues; and during rest there is a renovation of the natural quantity of sensorial power; but where the rest, or quiescence of the muscle, is long continued, a quantity of sensorial power becomes accumulated beyond what is necessary; as appears by the uneasiness occasioned by want of exercise; and which in young animals is one cause exciting them into action, as is seen in the play of puppies and kittens.

'But when those muscles, which are habituated to perpetual action, as those of the stomach by the stimulus of food, those of the vessels of the skin by the stimulus of heat, and those which constitute the arteries and glands by the stimulus of the blood, become

become for a time quiescent, from the want of their appropriated stimuli, or by their associations with other quiescent parts of the system; a greater accumulation of sensorial power is acquired during their quiescence, and a greater or quicker exhaustion of it is produced during their increased action.

'This accumulation of sensorial power from deficient action, if it happens to the stomach from want of food, occasions the pain of hunger; if it happens to the vessels of the skin from want of heat, it occasions the pain of cold; and if to the arterial system from the want of its adapted stimuli, many disagreeable sensations are occasioned, such as are experienced in the cold fits of intermittent fevers, and are as various, as there are glands or membranes in the system, and are generally termed universal uneasiness.

'When the quiescence of the arterial system is not owing to defect of stimulus as above, but to the defective quantity of sensorial power, as in the commencement of nervous fever, or irritative fever with weak pulse, a great torpor of this system is quickly induced; because both the irritation from the stimulus of the blood, and the association of the vascular motions with each other, continue to excite the arteries into action, and thence quickly exhaust the ill-supplied vascular muscles; for to rest is death; and therefore those vascular muscles continue to proceed, though with feebler action, to the extreme of weariness or faintness; while nothing similar to this affects the locomotive muscles, whose actions are generally caused by volition, and not much subject either to irritation or to other kinds of associations besides the voluntary ones, except indeed when they are excited by the lash of slavery.

'In these vascular muscles, which are subject to perpetual action, and thence liable to great accumulation of sensorial power during their quiescence from want of stimulus, a great increase of activity occurs, either from the renewal of their accustomed stimulus, or even from much less quantities of stimulus than usual. This increase of action constitutes the hot fit of fever, which is attended with various increased secretions, with great concomitant heat, and general uneasiness. The uneasiness attending this hot paroxysm of fever, or fit of exertion, is very different from that, which attends the previous cold fit, or fit of quiescence, and is frequently the cause of inflammation, as in pleurisy, which is treated of in the next section.

'A similar effect occurs after the quiescence of our organs of sense; those which are not subject to perpetual action, as the taste and smell, are less liable to an exuberant accumulation of sensorial power after their having for a time been inactive; but the eye, which is in perpetual action during the day, becomes dazzled, and liable to inflammation after a temporary quiescence.

'Where the previous quiescence has been owing to a defect of sensorial power, and not to a defect of stimulus, as in the irritative fever with weak pulse, a similar increase of activity of the arterial system succeeds, either from the usual stimulus of the blood, or from a stimulus less than usual; but as there is in ge-

neral in these cases of fever with weak pulse a deficiency of the quantity of the blood, the pulse in the hot fever is weaker than in health, though it is stronger than in the cold fit, as explained in No. 2. of this section. But at the same time in those fevers, where the defect of irritation is owing to the defect of the quantity of sensorial power, as well as to the defect of stimulus, another circumstance occurs; which consists in the partial distribution of it, as appears in partial flushings, as of the face or bosom, while the extremities are cold; and in the increase of particular secretions, as of bile, saliva, insensible perspiration, with great heat of the skin, or with partial sweats, or diarrhœa.

'There are also many uneasy sensations attending these increased actions, which, like those belonging to the hot fit of fever with strong pulse, are frequently followed by inflammation, as in scarlet fever; which inflammation is nevertheless accompanied with a pulse weaker, though quicker, than the pulse during the remission or intermission of the paroxysms, though stronger than that of the previous cold fit.

'From hence I conclude, that both the cold and hot fits of fever are necessary consequences of the perpetual and incessant action of the arterial and glandular system; since those muscular fibres and those organs of sense, which are most frequently exerted, become necessarily most affected both with defect and accumulation of sensorial power: and that hence *fever-fits are not an effort of nature to relieve herself*, and that therefore they should always be prevented or diminished as much as possible, by any means which decrease the general or partial vascular actions, when they are greater, or by increasing them when they are less than in health.'

So much for the diseases of irritation: the following passage exhibits Dr. D.'s theory of the diseases of sensation,

P. 412. 'When the motions of any part of the system, in consequence of previous torpor, are performed with more energy than in the irritative fevers, a disagreeable sensation is produced, and new actions of some part of the system commence in consequence of this sensation conjointly with the irritation; which motions constitute inflammation. If the fever be attended with a strong pulse, as in pleurisy, or rheumatism, it is termed synocha sensitiva, or sensitive fever with strong pulse; which is usually termed inflammatory fever. If it be attended with weak pulse, it is termed typhus sensitivus, or sensitive fever with weak pulse, or typhus gravior, or putrid malignant fever.

'The synocha sensitiva, or sensitive fever with strong pulse, is generally attended with some topical inflammation, as in peripneumony, hepatitis, and is accompanied with much coagulable lymph, or size; which rises to the surface of the blood, when taken into a bason, as it cools; and which is believed to be the increased mucous secretion from the coats of the arteries, inspissated by a greater absorption of its aqueous and saline part, and perhaps changed by its delay in the circulation.

'The typhus sensitivus, or sensitive fever with weak pulse, is frequently attended with delirium, which is caused by the defi-

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ciency of the quantity of ſenſorial power, and with variety of cutaneous eruptions.

'Inflammation is cauſed by the pains occaſioned by exceſs of action, and not by thoſe pains which are occaſioned by defect of action. Theſe morbid actions, which are thus produced by two ſenſorial powers, viz. by irritation and ſenſation, ſecrete new living fibres, which elongate the old veſſels, or form new ones, and at the ſame time much heat is evolved from theſe combinations. By the rupture of theſe veſſels, or by a new conſtruction of their apertures, purulent matters are ſecreted of various kinds; which are infectious the firſt time they are applied to the ſkin beneath the cuticle, or ſwallowed with the ſaliva into the ſtomach. This contagion acts not by its being abſorbed into the circulation, but by the ſympathies, or aſſociated actions, between the part firſt ſtimulated by the contagious matter and the other parts of the ſyſtem. Thus in the natural ſmall-pox the contagion is ſwallowed with the ſaliva, and by its ſtimulus inflames the ſtomach; this variolous inflammation of the ſtomach increaſes every day, like the circle round the puncture of an inoculated arm, till it becomes great enough to diſorder the circles of irritative and ſenſitive motions, and thus produces fever-fits, with ſickneſs and vomiting. Laſtly, after the cold paroxyſm, or fit of torpor, of the ſtomach has increaſed for two or three ſucceſſive days, an inflammation of the ſkin commences in points; which generally firſt appear upon the face, as the aſſociated actions between the ſkin of the face and that of the ſtomach have been more frequently exerted together than thoſe of any other parts of the external ſurface.

'Contagious matters, as thoſe of the meaſles and ſmall-pox, do not act upon the ſyſtem at the ſame time; but the progreſs of that which was laſt received is delayed, till the action of the former infection ceaſes. All kinds of matter, even that from common ulcers, are probably contagious the firſt time they are inſerted beneath the cuticle or ſwallowed into the ſtomach; that is, as they were formed by certain morbid actions of the extremities of the veſſels, they have the power to excite ſimilar morbid actions in the extremities of other veſſels, to which they are applied; and theſe by ſympathy, or aſſociations of motion, excite ſimilar morbid actions in diſtant parts of the ſyſtem, without entering the circulation; and hence the blood of a patient in the ſmall-pox will not give that diſeaſe by inoculation to others.

'When the new fibres or veſſels become again abſorbed into the circulation, the inflammation ceaſes; which is promoted, after ſufficient evacuations, by external ſtimulants and bandages: but where the action of the veſſels is very great, a mortification of the part is liable to enſue, owing to the exhauſtion of ſenſorial power; which however occurs in weak people without much pain, and without very violent previous inflammation; and, like partial paralyſis, may be eſteemed one mode of natural death of old people, a part dying before the whole.'

In ſect. XXXIV, after defining volition, the author ſhows how motions, uſually termed involuntary, are produced by volition.

Such motions, however, as epileptic convulsions, may be named *morbid voluntary motions*, or *motions in consequence of aversion*. Deliberation does not necessarily intervene between desire or aversion, and the consequent act, or do we always consider consequences. Thus

P. 417. 'If a person has a desire to be cured of the ague, and has at the same time an aversion (or contrary desire) to swallowing an ounce of peruvian bark; he balances desire against desire, or aversion against aversion; and thus he acquires the power of choosing, which is the common acceptation of the word *willing*. But in the cold fit of ague, after having discovered that the act of shuddering, or exerting the subcutaneous muscles, relieves the pain of cold; he immediately exerts this act or volition, and shudders, as soon as the pain and consequent aversion return, without any deliberation intervening; yet is this act, as well as that of swallowing an ounce of the bark, caused by volition; and that even though he endeavours in vain to prevent it by a weaker contrary volition.'

Again, P. 419. 'If any one is told not to swallow his saliva for a minute, he soon swallows it contrary to his will, in the common sense of that word; but this also is a voluntary action, as it is performed by the faculty of volition, and is thus to be understood. When the power of volition is exerted on any of our senses, they become more acute, as in our attempts to hear small noises in the night. As explained in section XIX. 6. Hence by our attention to the fauces from our desire not to swallow our saliva; the fauces become more sensible; and the stimulus of the saliva is swallowed by greater sensation, and consequent desire of swallowing it. So that the desire of volition in consequence of the increased sensation of the saliva is more powerful, than the previous desire not to swallow it. In the same manner if a modest man wishes not to want to make water, when he is confined with ladies in a coach or an assembly-room; that very act of volition induces the circumstance, which he wishes to avoid, as above explained; insomuch that I once saw a partial insanity, which might be called a voluntary diabetes, which was occasioned by the fear (and consequent aversion) of not being able to make water at all.'

The contents of the remainder of this section are—Distinction between voluntary and sensitive, or associate motions. — All pain from excess or defect of motion: with the former there is heat of the pained part, or of the whole body; in the latter no increase of heat, but generally coldness of the extremities, which is the true criterion of nervous pains. No pain is felt during great voluntary exertions—pugilists do not feel their bruises till after the battle; great exertion, however, frequently alternates with great sensation. Hence we oppose voluntary efforts to pain; we hold our breath or scream, and grin or bite, because the muscles used in these actions are those most frequently or strongly exerted in infancy; and animals (as hogs and dogs), which have strenuously exerted their muscles of respiration, cry much more when in pain, than such animals as 'use little or no language in their common modes of life, as horses, sheep

ſheep and cows.' Theſe are obſervations equally curious and pleaſing: it is impoſſible, however, before we aſſent, not to pauſe, and ſilently think over the habits of our domeſticated animals, when in pain, and in their ordinary ſtate. The deliberation ſuggeſts queſtions of fact, which *we* cannot at preſent determine: for inſtance, are not calves and foals much given to lowing and neighing? and is there ſuch a contraſt between the frequency of the mewing of the kitten and the bleating of the lamb, as appears afterwards between the vociferation of the cat, and the ſilence of the ſheep, under ſuffering?—Mad dogs bite to relieve pain—the phenomena of convulſions, and thoſe of laughter, explained upon this principle—why children cannot tickle themſelves—death from immoderate laughter—of cataleptic ſpaſms—of the locked jaw—of painful cramps—ſyncope explained—no external objects perceived in ſyncope, becauſe the concurrence of the voluntary power is requiſite to fit the ſenſes for perception—palſy from vehement exertion—other cauſes of quieſcence frequently concur—palſy from diſeaſed liver—the muſcles moſt frequently exerted are moſt liable to palſy; hence hemiplegia of the right ſide moſt common. Diſeaſed ſenſual motions alſo from exceſs, or defect of voluntary exertion: hence madneſs in ſome conſtitutions (as convulſions in others) from pain occaſioned by defect of ſtimulus—madneſs and convulſions alternate in the ſame patient.

P. 432. 'Madneſs is diſtinguiſhable from delirium, as in the latter the patient knows not the place where he reſides, nor the perſons of his friends or attendants, nor is conſcious of any external objects, except when ſpoken to with a louder voice, or ſtimulated with unuſual force, and even then he ſoon relapſes into a ſtate of inattention to every thing about him. Whilſt in the former he is perfectly ſenſible to every thing external, but has the voluntary powers of his mind intenſely exerted on ſome particular object of his deſire or averſion, he harbours in his thoughts a ſuſpicion of all mankind, leſt they ſhould counteract his deſigns; and while he keeps his intentions, and the motives of his actions profoundly ſecret, he is perpetually ſtudying the means of acquiring the object of his wiſh, or of preventing or revenging the injuries he ſuſpects.'

Why man more liable to madneſs than brutes—immoderate ſuſpicion generally the firſt ſymptom of inſanity—want of ſhame and cleanlineſs—madmen patient of cold, hunger and fatigue—pleaſurable delirium and inſanity—pain of martyrdom not felt—dropſy much relieved by inſanity—inflammation cured by it—pain relieved by reverie, which is an exertion of voluntary and ſenſitive motions—the methods of relieving pain deduced from their nature. Under the heads which we have thus briefly extracted, many curious caſes are introduced.

Of ſect. xxxv, on the diſeaſes of aſſociation, the contents are as follows:

P. 441. 'I. 1. Sympathy or conſent of parts.—Primary and ſecondary parts of an aſſociated train of motions reciprocally affect each other.—Parts of irritative trains of motion affect each other in four ways.—Sympathies of the ſkin and ſtomach.—Fluſhing of

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the face after a meal.—Eruption of the small-pox on the face.—Chilness after a meal.—2. Vertigo from intoxication.—3. Absorption from the lungs and pericardium by emetics.—In vomiting the actions of the stomach are decreased, not increased.—Digestion strengthened after an emetic.—Vomiting from deficiency of sensorial power.—4. Dyspnœa from cold bathing.—Slow pulse from digitalis.—Death from gout in the stomach. II. 1. Primary and secondary parts of sensitive associations affect each other.—Pain from gall stone, from urinary stone.—Hemicrania.—Painful epilepsy.—2. Gout and red face from inflamed liver.—Shingles from inflamed kidney.—3. Coryza from cold applied to the feet.—Pleurisy.—Hepatitis.—4. Pain of shoulders from inflamed liver. III. Diseases from the associations of ideas.'

On account of the close dependance of the different parts of the reasoning, it is almost impracticable to give a connected and intelligible abstract either of this section, or of the next, which treats on the periods of diseases, in fewer words than the author has employed. The topics in the latter are these:

P. 452. 'I. Muscles excited by volition soon cease to contract, or by sensation, or by irritation, owing to the exhaustion of sensorial power.—Muscles subjected to less stimulus have their sensorial power accumulated.—Hence the periods of some fevers.—Want of irritability after intoxication. II. 1. Natural actions catenated with daily habits of life.—2. With solar periods.—Periods of sleep.—Of evacuating the bowels.—3. Natural actions catenated with lunar periods.—Menstruation.—Venereal orgasm of animals.—Barrenness.—Periods of diseased animal actions from stated returns of nocturnal cold, from solar and lunar influence.—Periods of diurnal fever, hectic fever, quotidian, tertian, quartan fever.—Periods of gout, pleurisy, of fevers with arterial debility, and with arterial strength.—Periods of rhaphania, of nervous cough, hemicrania, arterial hæmorrhages, hæmorrhoids, hæmoptoe, epilepsy, palsy, apoplexy, madness. IV. Critical days depend on lunar periods. Lunar periods in the small-pox.'

Sect. xxxvii. On digestion, secretion, nutrition, increase and consolidation of inanimate matter—original organization of animal matter not produced by chemical principles—hunger—digestion cannot be imitated out of the body, because the materials are so situated with respect to warmth, moisture, and motion, that they immediately run into the vinous or acetous fermentation, unless the new sugar be immediately taken up by the numerous absorbents of the stomach and bowels—lacteals absorb by animal selection or appetency. The glands and pores absorb by animal selection. Nutrition is applied during the elongation of the fibres—resembles inflammation. It may seem easier to preserve than reproduce animals—old age and death from the decay and cessation of irritability—original fibres of the organs of sense and muscles remain unchanged—art of long life consists in using no greater stimulus than is just sufficient to keep us in vigour; and gradually, in growing old, to increase the stimulus of our aliment, as the irritability of the system diminishes.

Sect. xxxviii. Oxygenation of the blood in the lungs and placenta. The doctrines of this short section are probably such as many

many modern publications have familiarized to the philosophical reader. He will, however, meet with some new views and curious illustrations of physiological phenomena.

Sect. xxxix. On generation.—Into the contents of this section we shall forbear entering. A quotation, which we shall immediately make, gives the outline of the author's system. Section xl is a republication of an Essay on the Ocular Spectra of Light and Colour, by Dr. R. W. Darwin, from the Phil Trans. Vol. lxxvi. An appendix, containing an elucidation of some positions, is added. This is followed by an index; and the index by an advertisement, giving the agreeable promise of a second volume; which is to contain a nosology, a history, as it is called, of diseases, with their treatment, and a materia medica. The quotation to which we have just alluded consists of part of a copy of verses, by Mr. Dewhurst Bilsborrow, elegantly enumerating the contents of this volume. P. vii,

'— — — Hail to the bard! who sung
How the fair flower, by zephyr woo'd, unfurls
Its painting leaves, and waves its azure curls;
Or spreads in gay undress its lucid form
To meet the sun, and shuts it to the storm;
While in green veins impassion'd eddies move,
And beauty kindles into life and love.

'How the first embryon-fibre, sphere, or cube,
Lives in new forms,—a line,—a ring,—a tube;
Closed in the womb with limbs unfinish'd laves,
Sips with rude mouth the salutary waves;
Seeks round its cell the sanguine streams that pass,
And drinks with crimson gills the vital gas;
Weaves with soft threads the blue meandering vein,
The heart's red concave, and the silver brain;
Leads the long nerve, expands the impatient sense,
And clothes in silken skin the nascent ens.

'Erewhile, emerging from its liquid bed,
It lifts in gelid air its nodding head;
The light's first dawn with trembling eyelid hails,
With lungs untaught arrests the balmy gales;
Tries its new tongue in tones unknown, and hears
The strange vibrations with unpractised ears;
Seeks with spread hands the bosom's velvet orbs,
With closing lips the milky fount absorbs;
And, as compress'd the dulcet streams distil,
Drinks warmth and fragrance from the living rill—
Eyes with mute rapture every waving line,
Prints with adoring kiss the Paphian shrine,
And learns erelong, the perfect form confess'd,
Ideal beauty from its mother's breast.

'Now in strong lines, with bolder tints design'd,
You sketch ideas, and portray the mind;
Teach how fine atoms of impinging light
To ceaseless change the visual sense excite;
While the bright lens collects the rays, that swerve,
And bends their focus on the moving nerve.

How

How thoughts to thoughts are link'd with viewleſs chains,
Tribes leading tribes, and trains purſuing trains;
With ſhadowy trident how volition guides,
Surge after ſurge, his intellectual tides;
Or, queen of ſleep, imagination roves
With frantic ſorrows, or delirious loves.'

The length of this analyſis alone ſufficiently declares our ſenſe of the uncommon merit of the preſent work. As the public, however, is ſcarcely intereſted in any thing more than in knowing where to ſeek for knowledge applicable to the conduct of life, we deem the occaſion important enough, before we take our final farewel of Zoonomia, to warrant us in aſſigning it's diſtinguiſhing characters. 1. In matter and arrangement, we conſider it as one of the moſt original productions ever delivered from the preſs. No reader, however careleſs, can fail to notice how largely the author has drawn from his own ſtores. 2. It may be ſaid to ſwarm with diſcoveries and intereſting opinions. In two reſpects, Dr. D. appears to us not to have conſulted the *immediate* intereſt of his reputation; in the firſt place, by not publiſhing ſooner, and in the ſecond, by not publiſhing many of his ſections ſeparately. The effect of the firſt has been anticipation, as in that part of his book which coincides with the Elements of Dr. John Brown; not to inſiſt upon other examples. Again, by expoſing to view ſo great a body of information at once, he has perhaps diminiſhed the apparent magnitude of the ſeveral parts. Let the reader ſuppoſe a peculiar treatiſe to have been dedicated to the mechaniſm of ideas (a diſcovery, in our apprehenſion, not leſs important or difficult than that of the circulation of the blood)—another to the four faculties of the ſenſorium—a third to the doctrine of inſtinct—a fourth to another theory—and he will probably think, that if one ſection could addreſs another, it might uſe Livy's modeſt reflection upon the poſſible fate of his hiſtory: *ſi in tantâ rerum turbâ, mea fama in obſcuro ſit, nobilitate ac magnitudine earum quæ nomini efficient meo me conſoler.* We nevertheleſs are decidedly of opinion, that the author, by the manner of his publication, has beſt conſulted the *ſtability* of his reputation, and, what is very dear to a truly wiſe man, the benefit of his ſpecies.

3. By ſhowing how perpetually the ſtate of the patient varies in the courſe of the ſame illneſs, Dr. D. has, we think, done infinite ſervice, in turning the attention of practitioners from the *names* of diſeaſes to the real morbid condition. 4. To harbour general repugnance againſt medical ſyſtems, is the certain indication of a mind for which prejudice is too ſtrong. There muſt be, among things poſſible, a true theory of the motions of animated as well as of inanimate nature; and for the reception of this, whenever it ſhall appear, every perſon, who is a genuine lover of truth, muſt have his underſtanding prepared. But even though the preſent author ſhould have erred in his combination of facts, his work, which is richer in this reſpect than any other of the ſame claſs, without exception, derives an immenſe value from the quantity of original obſervations it contains. 5. Quack medicines ſell not only in conſequence of the falſe

false attestations of advertisements, but also from the appeals made by their compounders to the false conceptions of the purchasers. Hence so many of these compositions are recommended by the title of VEGETABLE; as if the vegetable kingdom did not furnish articles as acrimonious and destructive as the mineral, or as if it signified to the patient, provided he is restored to good health, whence the resources of the medical art are derived. To destroy these fatal illusions there are only two ways; to discover a remedy for disorders heretofore incurable, upon every one of which a swarm of impostors subsists, or instruct the public in pathology. By this we are rendered secure against empirics, and ignorant practitioners; who are alike the vampires of society, alike suck the gold and blood of the helpless. Moreover, after the appearance of a work like the present, even practitioners of a superiour order must take pains to improve, otherwise they will forfeit the confidence of their well-informed patients. B. W.

NATURAL AND EXPERIMENTAL PHILOSOPHY.

ART. II. *Lectures on Natural and Experimental Philosophy, considered in its present State of Improvement. Describing in a familiar and easy Manner, the principal Phenomena of Nature; and shewing that they all co-operate in displaying the Goodness, Wisdom, and Power of God.* By George Adams, Mathematical Instrument Maker to his Majesty. In five Volumes. 8vo. The fifth Volume consisting of the Plates and Index. Price 1l. 10s. in Boards. Sold by the Author, in Fleet-street. 1794.

THIS work is dedicated to the princess royal, and comes forth under the patronage of a very respectable list of subscribers. In the preface, Mr. Adams informs us, that the plan first occurred to him about twenty five years ago; at which time he was eye-witness in France and Switzerland to the zeal and industry, with which principles subversive of all order and religion were propagated under the veil of philosophy. He observed, that societies were formed to extend the influence of writings directly opposed to divine revelation. It was evident, says he, that these men investigated nature with a view to darken the mind. These facts alarmed him, and he concluded, that the best method of opposition would be to exhibit a system of philosophy, which should show, that physics, properly understood, would ever go hand in hand with religion, and all it's branches converge in God, the centre of truth, and source of all perfection.

With these views he began to collect materials. But on his return to England the impression wore off, and he laid aside his design, till he saw attempts of the same nature made in this country, and a philosophical society, the name of which however he does not mention, publishing tracts hostile to good order, and the best interests of mankind; till he had reason to think, that men were pensioned by republicans; and till it was publicly avowed, that the french reformers were philosophers, friends to humanity, and superiour to the creed of any

any sect. Then it was that Mr. A. thought it high time to shew, that true philosophy is no friend to principles like these.

The number of lectures are fifty-two. The first five explain the nature and properties of air, it's resistance, weight, and pressure, the construction of the barometer, the dimensions of the atmosphere, the elasticity, rarefaction, and condensation of air, as exhibited in chimneys, in various hydraulic machines, and in the air pump, it's existence in the pores of different substances, it's indispensable utility in respiration, and it's effects as the medium of sound. The sixth, seventh, eighth, and ninth lectures relate to the nature and properties of fire. Mr. A. considers it as a real material substance, penetrating bodies, tending to distribute itself in a kind of equilibrium, enlarging the dimensions of bodies as shown by the pyrometer and other effects. The thermometer, as an instrument to measure sensible heat, comes of course under his notice; as likewise the modern discoveries concerning latent heat in the solid, fluid, and elastic states of bodies. The doctrines of ignition and combustion necessarily lead him to treat of the nature of atmospheric air, flame, and phlogiston, in the latter of which principles Mr. A. is a believer. He concludes this subject by explaining the detonation of gunpowder, the phenomena of solution, of odours, the excitation of fire, of fermentation and effervescence, together with the theory of animal heat, as taught by the celebrated Crawford.

In his tenth lecture, he treats on the nature and properties of elastic fluids. By some mistake in the numbering, there is no eleventh lecture. Lecture the twelfth is occupied on the nature and properties of water; the thirteenth, of water in the state of ice; and the fourteenth, on the method of reasoning in philosophy. The nine following lectures, from fifteen to twenty-three inclusive, relate to the properties and effects of light. Dioptries, catoptrics, the nature of vision, the doctrine of light and colours, the formation of the rain-bow, the phosphorism of bodies, and the construction of telescopes and microscopes, are the subjects here treated under their respective titles. The twenty-fourth lecture treats of the nature and properties of matter. The twenty-fifth exhibits the opinions of the ancients concerning matter and materialism. The seven following lectures, from twenty-two to thirty-five inclusive, are upon mechanics, under the titles of motion in general, accelerated motion, the centre of gravity, the motion of projectiles, the communication of motion, the mechanical powers, and the difference between theory and practice in mechanics. Lectures thirty-three, thirty-four, and thirty-five relate to hydrostatics, or such effects as arise from the gravity of fluids. From lecture thirty-six to forty-five, the author treats of astronomy, viz. the general principles; the copernican system; explanation of the seasons; of the relative phenomena of the planets; of eclipses; of parallax and refraction; of time; of globes and other instruments for teaching; of the construction of the universe; and of physical astronomy. The four following lectures are employed on electricity. The fiftieth treats of magnetism; the fifty-first of the instruments for meteorological observations; and the fifty-second, which is the last lecture, on rain, and the other phenomena presented by the changes in the atmosphere.

This work being offered to the public as a general compendium of science, drawn up chiefly with a view to exhibit the final purposes of the

the objects around us, we need not enter into a fuller analysis of it's contents. The character of the book with regard to the order and accuracy of it's contents, and the success of the author in developing that great system, or whole, of which so small a part comes under our notice, will constitute the chief objects of inquiry on the part of the public, concerning a work of this nature.

The whole, considered as an explanation of numerous facts, is clear, popular, and entertaining. It would have been much more valuable, if a regular or methodical plan had been followed; which is not the case, as the reader may perceive in the outline of the lectures, neither is it found in the lectures themselves. We think likewise, that Mr. A. would have done better, if he had written the work in his own language, instead of inserting very numerous and long quotations from authors in their own words, which produce a confusion of effect common to mere compilations. We regret likewise in this, as well as most other introductory works, a want of correct and frequent references to the authorities where the facts and appearances have been collected; a want which renders such books of much less use to men of solid research, than they might otherwise prove. Mr. A. every where professes to avoid mathematical theory, which he in general respects, though in a few places he shows an aversion to what he calls mathematical sophistry. Hence, in many instances, his explanations are merely illustrative; or else mutilated by avoiding those subjects, which form the most incontrovertible parts of natural philosophy.

With regard to particular facts, and the leading doctrines, we are not to expect novelty in a general work. It is not the duty of the philosopher, who undertakes the arduous task of composing an entire treatise on physics, to enter deeply into controversy, but to avail himself of the best materials to which he can have access. Mr. A. commonly relates the facts with fidelity; but in the general doctrines we think he enters too much into controversial dissertation; so much so indeed, that we think he has greatly injured his book by that means. Mr. A. believes, with many eminent philosophers, that fire is a peculiar matter: but though he has stated the arguments on one side rather in an ample manner, he has not given a clear or candid account of the particulars of the controversy. He even proceeds to follow Mr. Jones in applying this fluid, of doubtful existence, to account for cohesion, and other natural appearances. His dissertation on the primary properties of matter in the twenty-fourth lecture, which in point of order, we think, ought to have occupied the first place in his system, abounds with false reasoning, false facts, and that confusion, which occupies the minds of many persons, who have not enough attended to mathematical subjects, whenever they speak of infinites. He denies the inertia of matter as to the fact of it's persevering in motion, till some positive cause deprives it of the velocity it may possess; and accordingly he holds, contrary to the proofs generally admitted, that motion would decay, if it were not maintained by the agency of a *class of beings* totally distinct from matter, *except by this property of motion*. In his physical astronomy, ten pages are occupied to exhibit a system grounded on the position, that a plenum exists every where; that fire pervades the heavenly spaces; that impulse is the only cause of motion; that every lasting motion is of such a nature, that it would renew itself if it were stopped; that all, *which is mechanical truth*, inevitably follows when the causes of motion

motion are no longer preſent; that it is conſequently abſurd to ſuppoſe the heavenly motions depend upon projection in a vacuum, but on the contrary, they muſt depend on, and be ſupported by the motion of the medium in which they move. Without entering into the old arguments againſt vortices and a plenum, we ſhall only remark, that an elementary book does not appear to be the proper place for the introduction and diſcuſſion of new ſyſtems, particularly when grounded on mere hypotheſis. The reader muſt not imagine, however, that Mr. A. does not explain the Newtonian aſtronomy, though the abovementioned ſyſtem comes firſt in order. In his electricity, Mr. A. maintains the ſyſtem of two fluids, which we admit to be fully as probable as the poſitive and negative electricity of Franklin. But we wiſh for further proof, before we can admit, with Mr. A., that political cabal had any thing to do in producing the general eſteem, which has been paid to the virtues and talents of that excellent man *.

In his developement of final cauſes, Mr. A. is in general happy, though ſometimes trivial and preſumptive. His religious obſervations are frequently juſt, but often inflated, verboſe, and full of ſtrained admiration. In his method of attacking the enemies of our religion, and the modern political reformers, his zeal is fervent: ſo fervent indeed, that he does not recollect how much ſervice charity and candour might afford to the cauſe he ſupports. He adopts no hope of converting the infidel, or reforming the anarchiſt. No gleam of compaſſion, no conciliating exhortation, like thoſe of the amiable Niewentytt †, appear in his pages. Every man of errour is at once

* The remark of Mr. Adams is (Vol. IV, p. 325) that many parts of Franklin's theory of electricity, he conceives, would never have been accredited, if it had not been neceſſary for party purpoſes to eſtabliſh the author's reputation as a philoſopher. And he adds, in a note, that on this head the anecdotes to be related are numerous and curious. It may poſſibly be for want of knowing any of theſe numerous anecdotes, that the writer of this article feels that uneaſy ſenſation, which naturally ariſes in the mind when we ſee eminent worth calumniated. The doctrine of plus and minus electricity was perſpicuouſly and modeſtly propoſed by Franklin forty-five years ago, and his reputation as an enlightened philoſopher, and a man of univerſal benevolence, was eſtabliſhed throughout Europe long before the wretched conteſt about the liberties of America. Such reputations are not to be formed by the voice of party. If there were no other evidence of the extenſive powers and enlarged mind of Franklin than the Experiments, Obſervations, and Letters, in 4to, of which the lateſt edition bears date twenty-ſix years ago, theſe would be ſufficient to place him in the firſt rank of great and truly uſeful men. We ſincerely hope, for the honour of ſcience, that neither the rancour of political enmity, nor the zeal of ſilly admiration, may have acted meanly with reſpect to the fame of a man, which cannot be affected by either: and with *equal* ſincerity we lament, that the ſpirit of party ſhould ever be introduced into the calm regions of philoſophical inquiry. It may be of advantage to Mr. A. to look over his own work, and think deeply, candidly, and ſeriouſly of this.

† Religious Philoſopher.

claſſed

claſſed among the arrogant and preſumptive ſlaves of paſſion, the enemies of reaſon, the angry repeaters of poſitive aſſertion inſtead of proof. What has been the gradual conſequence of this earneſt degradation of the abilities and principles of the oppoſers of revelation, which zealous chriſtians are ſo prone to attempt?—Injury to the cauſe of chriſtianity. Their young pupils, who never ſuſpected that men of ſincerity, of regular conduct, of clear intellect, and of cool converſation may be infidels, are aſtoniſhed when they come to diſcuſs the ſubjects of revelation with an individual of this deſcription. The removal of the prejudice againſt him, has prepared for the reception of another in his favour, and the arguments of the unbeliever have more readily found admittance into the mind of the chriſtian.

Upon the whole, this performance is of conſiderable value as a collection of intereſting facts; but by no means as a complete ſyſtem of natural philoſophy. It wants the regularity, preciſion, and accuracy, on which the popular reader might depend, and is profeſſedly too looſe in it's conſtruction for the inquirer, who may deſire to become maſter of the ſubject.

The fifth volume contains a copious index, and thirty-nine beautiful engravings. x.

HISTORY.

ART. III. *Pieces interreſſantes ſervant à conſtater les principaux Evènements qui ſe ſont paſſés ſous la Mairie de J. Petion, Membre de l'Aſſemblée Conſtituante, de la Convention Nationale, & Maire de Paris. Tome quatrieme.—Intereſting Papers, explanatory of the principal Events that occurred during the Mayoralty of J. Petion, Member of the Conſtituent Aſſembly, of the National Convention, and Mayor of Paris. Vol. IV.* 8vo. 415 pages. Printed at Paris 1793. Imported by J. Boſſe. 1794.

WE have already noticed the three former volumes of the works of Jerome Petion, and conſidered him not only as a patriotic legiſlator, anxious for the happineſs of his fellow citizens, but as an able and accompliſhed orator, zealous in the maintenance of the rights of mankind. [See Analyt. Rev. Vol. xv, p. 85, and Vol. xvi, p. 499.] It ſtill remains for us to contemplate him as chief magiſtrate of Paris, moulding the paſſions of an immenſe capital, and influencing in no ſmall degree, by his character and his conduct, the fate of a mighty nation.

No. 1. *The ſpeech of J. Petion, on his inſtallation, as mayor of Paris.*—This oration, is ſhort, appoſite, and nervous. After expreſſing his gratitude for this new mark of confidence, he frankly confeſſes, that had he liſtened to his feelings, rather than his duties, he would have declined the taſk now impoſed upon him.

2. *A haſty ſketch of the ſituation, in which I found the office of mayor of Paris.*—It appears from this publication, which was circulated throughout the capital in order to correct the errours here alluded to, by rendering them public;

1. That all the accounts of the municipality were in confusion;

2. That the ſtreets were not kept ſufficiently clean;

3. That a great many of the hackney coaches were not numbered;

4. That from a criminal economy, the lamps were lighted late in the evening, and continued burning no longer than three o'clock in the morning, and that the quays and public places were for the moſt part left in total darkneſs; and

5. That the armed force was not ſufficiently under the controul of the municipality.

Mr. P. inſtantly regulated all theſe ſubjects of complaint; he made it a conſtant rule to anſwer every letter in which the addreſs of the writer was inſerted; and he readily granted an interview to any perſon who requeſted it, provided he himſelf was permitted to fix an hour, in which he was likely to be diſengaged from public buſineſs.

3. *Conduct of the mayor of Paris relative to the ſociety of the feuillants.*—The *feuillants*, under the maſk of an overweening attachment to the conſtitution, wiſhed to introduce tyranny anew, by means of a wide ſpreading corruption. The people, acquainted with their characters and views, aſſembled in the hall where they deliberated, and interrupted their debates. On this, the members not only armed themſelves, but called in the armed force to their aſſiſtance. Mr. P. repeatedly protected them: but as he would not permit the troops to fire on the citizens, they complained to the national aſſembly, and pretended, that the national repreſentation was inſulted, as they deliberated in a building within it's precincts. On this, the aſſembly paſſed a decree, ordering them to remove elſewhere.

4. *The reply of Mr. Petion, to Mr. La Fayette, in the council general of the commune of Paris.*—This is a ſhort, and energetic addreſs to La Fayette, previouſly to his ſetting out, in order to aſſume the command of the army on the frontiers.

5. *Account of the commotions occaſioned by the ſcarcity of ſugar.*—The mayor of Paris, on this occaſion, diſplayed equal firmneſs, and prudence, and at length ſucceeded in reſtoring tranquillity to the city, and protecting the property of individuals. The creatures of the court, who are here ſaid to have produced theſe commotions, endeavoured to deprive him of the confidence of the people, by paſting conſpicuous bills on all the walls of the capital, in which they aſſerted, that Mr. P.'s zeal was intereſted, as he himſelf was deeply engaged in a monopoly of ſugar. His reply to this charge opened the eyes of his fellow citizens, and diſconcerted the malice of his enemies.

6. *Proclamation relative to pikes, muſkets, and other arms.*—At this period of the revolution, the rich affected to deſpiſe the leſs opulent citizens, and the merchant, or proprietor of land, well accoutred, and clothed in a blue uniform, looked down with contempt, and even refuſed to aſſociate with the tradeſman, mechanic, or labourer, armed with a ſimple pike. Thus the poor, who were unable to purchaſe muſkets, found themſelves deprived

prived of the honour of ſerving their country; and this too at a time, according to the editor, when the partiſans of the court repaired to Paris, from every part of the empire, and threatened ſome inſtantaneous and terrible convulſion. It was at this period, that Mr. P. publiſhed a proclamation, dated 'ſaturday, feb. 11, 1792, the fourth year of liberty,' which by regulating the uſe and employment of the pikes, emphatically termed the *arms of the people*, occaſioned thoſe formidable weapons to be more generally uſed, and thus enabled the municipality to equip the multitude of citizens, who were marching daily from all parts of France, to attack the foreign enemy, that inſulted it's frontiers.

7. *Copy of a letter written by the king's own hand, and addreſſed to the mayor, and the municipal officers of Paris, dated feb. 13th*, 1792.—The hypocriſy of Charles I, and of Lewis XVI, conducted them both to the ſcaffold. This letter is here publiſhed as a memorable inſtance of the duplicity of the latter of theſe princes: it contains the moſt ſolemn aſſurances, that 'he wiſhed to remain, that he would continue to remain in Paris, and that if ever he ſhould have any reaſons to leave it, he would not conceal them.' The editor aſſerts, that, at the very moment this was written, the king was actually buſied; in preparations for flight and that theſe proteſtations were made with an intention to diſpel ſuſpicion, and lull the people into a falſe ſecurity.

'The fabrication of pikes,' adds he, 'had made a terrible impreſſion on the court. It is not to be doubted, but that the ſanction of the decrees relative to the liberation of the ſwiſs ſoldiers of *Chateau-Vieux*, and the ſequeſtration of the property of the emigrants, is to be attributed ſolely to this event; for the king, until then, had always obſtinately refuſed to give his aſſent to them. The ſanction however procured him a certain degree of popularity, and this was greatly augmented by the preſent letter, for Lewis had at this time the reputation of being an *honeſt man*. The municipality had no ſooner peruſed it, than they voted, that a deputation ſhould wait on the king, in order to thank him for his uniform attachment to the happineſs of the nation, and his marked regard towards the inhabitants of Paris. The day and the hour of audience were appointed; but as the members did not arrive at the very minute preſcribed, they were refuſed admittance, although the king was ſtill in his apartment. Mr. P., indignant at this conduct, which but too much reſembled the haughtineſs of the old court, declared to his colleagues, that he would never return on the ſame errand to the palace: but they were mean enough, to ſend a freſh deputation, at which he refuſed to preſide. From this moment, Mr. P. never entered the caſtle until the 20th of june, although the king ſent Mr. Briſſac to reproach him for this omiſſion.

'Who would believe it! the court had now gained ſuch an aſcendency; the ſanction affixed to the two decrees, and the letter to the municipality, had made ſuch favourable impreſſions; and one moment's *apparent* attachment to the conſtitution had been ſo ſucceſsful in attracting the confidence of the people, naturally credulous, although always the victims of their own credulity;

that when the queen went to the italian opera on the 20th of february, she was received with acclamations, the audience unceasingly exclaiming *Vive la reine!* and never once *Vive la nation!* Several people in the pit, at the same time, spoke reproachfully of the jacobins. It is true, that persons were hired and posted expressly for this purpose: but it is no less true, and indeed it is self-evident to every one, who has considered the events of the present revolution, that the king had it a hundred times in his power to have made himself idolised by the people; and that if the court had conducted itself with but common prudence, Lewis XVI, in the space of ten years, would have become as despotic as formerly, and the liberty of France dwindled into a mere *phantom.*'

7. *Letter from the mayor of Paris to the friends of the people, sitting at the convent of the jacobins, march* 19, 1792, *fourth year of liberty.* The *cap of liberty* was at this time worn by all the members of the jacobin club, and the cunning and treacherous Dumourier had appeared in the *tribune*, while minister of foreign affairs, with the *bonnet rouge* on his head. Mr. P., thinking it highly impolitic, and extremely disadvantageous to the cause of liberty, to make use of external marks, which would be adopted only by a few, addressed the present letter to the society. The effect produced by it is said to have resembled magic; for as it was read by the president, the *red caps* disappeared from the heads of the members, one by one, so that at the conclusion, there was not a single one to be seen. It is almost needless to add, that it's success was complete.

8. *Reply of the mayor of Paris to the discourse of the soldiers of Chateau-Vieux.*—This speech, which consists of a few energetic sentences, was followed by a civic festival.

9. *Discourse of Mr. Petion, mayor of Paris, pronounced at the society of the jacobins, on the 29th of april,* 1792, *fourth year of liberty, and printed in consequence of the unanimous vote of that society.*—A fatal schism was on the point of taking place among the jacobins, between the partisans of a defensive, and those of an offensive war. 'Robespierre,' says the editor, 'was at the head of those who contended for the first system; Brissot and Gaudet were the projectors of the second: but Robespierre possessed such an influence in the galleries, that those who opposed him could never appear without being either *hissed*, or menaced: reason was entirely on their side, but ignorance and tumult were against them. The people however perceived, that defensive measures were favourable to the designs of the court, which was adverse to the war, and which, acting in concert with our enemies, wished to see us taken by surprize, before we had made any preparation to repulse them. Robespierre, notwithstanding this, triumphed, for he saw his rivals obliged to leave the society; in short, he was now completely master of the field of battle. His character, naturally jealous, could never support the sight of a man endowed with greater talents than himself, and more especially of one, who partook of the favour and the applause of a club, of which he had rendered himself the dictator.'

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The preſent ſpeech was intended to conciliate the two contending parties, and it was heard with great attention; but ſo deſpotic and implacable was the temper of Robeſpierre, that he ſucceſſively baniſhed all but his own partiſans from the ſociety of jacobins.

10. *Letter from the king to the municipality of Paris, on the 23d of may, 1792, with the reply of the mayor of Paris.*—The great inferiority of the king's letter, to the anſwer of the mayor, is ſelf-evident, and the utter ignorance of great conſtitutional principles, with which it every where abounds, is aſtoniſhing.

11. *Advice from the municipality of Paris to it's fellow citizens.*—This is one of the many publications drawn up by Mr. P., and addreſſed to the people, in order to prevent them from being miſled by the emiſſaries of the court.

12. *Proclamation relative to proceſſions.*—It was cuſtomary on *corpus Chriſti day*, to carry the *hoſt* through the principal ſtreets of Paris; a body of ſoldiers always attended the proceſſion; and it was uſual on this occaſion, to deck the fronts of the houſes with tapeſtry, &c. As many of the citizens, even after the revolution, had been forced to comply with this ceremony, the municipality publiſhed the preſent philoſophical decree, by which the people were relieved from a very ridiculous expence.

13. *Papers relative to the occurrences of the 20th of june.*—The people on this day, which was the anniverſary of that in which the conſtituent aſſembly repaired to the tennis court at Verſailles, and ſwore to ſave their country, marched to the palace, with a petition to the king, reſolving at the ſame time to plant the tree of liberty in the court of the Thuilleries.

'The conduct of Mr. P. appeared irreproachable. His prudence ſpared the effuſion of blood, and ſaved France from a civil war. Had he given orders to fire on the people, the king would moſt certainly have been put to death, and it would have been aſſerted, that the mayor of Paris had cauſed him to be aſſaſſinated.

'The court was adroit enough to take every poſſible advantage of circumſtances; the king affected the appearance of perſecution; he invoked the loyalty of the nation, and demanded vengeance for the outrage he had experienced. The court even cauſed *caricatures* to be engraved, in which Lewis was repreſented with a *red night cap* on his head, in order to remind the world of a ſcene, which it was anxious to perpetuate.'

14. *Occurrences on the 21ſt of june.*—In the courſe of this day, Mr. P. was groſsly inſulted by the grenadiers *des filles St. Thomas*, and the guards on duty in the palace. Notwithſtanding this, he ſeems to have conducted himſelf with great dignity, and an uncommon preſence of mind, reprimanding them for their preſumption, and reminding them of the reſpect they owed to a magiſtrate of the people.

'Towards the evening, he repaired once more to the caſtle. The dialogue that enſued between the king and the mayor has made a conſiderable noiſe. Lewis was in the midſt of his court, ſurrounded by the *valets*, and the ſattelites of deſpotiſm. The

crowd of flatterers had not been so great, for a long time. He questioned Mr. P. relative to the state of Paris.

"It is tranquil," replied the mayor.

'On this the king's face began to redden, and he rejoined: "it was not so yesterday! it was a shameful business, which will not be easily forgotten, and which the municipality did not choose to put an end to."

"The municipality," said the mayor, "did all that it could, and all that it ought: it is ready to render an account of it's conduct."

"Yes!" exclaimed his opponent with vivacity, "it shall render an account of it; to France, and to Europe."

"Undoubtedly," said the mayor, "to the whole nation, and to all Europe, it will prove that it has done its duty."

"Hold your tongue!" cries the king, in a passionate tone.

'On this, Petion, fixing his eyes steadfastly on Lewis, spoke as follows: "the magistrate is not to be *silenced*, when he utters truth." "It is very well," exclaimed Lewis, still more angry than before, "you shall answer for the tranquillity of Paris; do you hear?—you shall answer for it!" and having said this, he turned his back.

'The mayor, still preserving his calmness, in a flower, but more elevated tone, concluded thus: "yes, I undertake for the zealous execution of my duty, and I shall some day be justified, as to this charge."

'During the whole of this colloquy, the most profound silence took place. As soon as it was over, Mr. P. retired, and left the parasites, who surrounded their *master*, in a state of stupefaction.'

15. *Homage rendered to virtue, and to civism, by the parisians.*—This is the title of a *placard*, or posting bill, published by the citizens, in which they proposed to celebrate the restoration of Mr. P. to the mayoralty, by means of a solemn festival. No sooner did he hear of their intentions, than he published an address, declining this mark of attachment.

16. *The events of the 26th of july.*—It was on this day, that the volunteers of Marseilles arrived in Paris, in consequence of which a civic festival took place on the site of the *Bastille*, in honour of the federates.

'Each citizen of the suburbs brought his own dinner, and gaiety and patriotism presided at this repast, which was truly worthy of freemen. They sang hymns in honour of liberty; a dance and an illumination ensued, and these innocent pleasures were prolonged until midnight. J. Champion, the minister of the home department, went thither, as a spy, muffled up in a great coat; and being accidentally discovered, received a few kicks; but instead of burying his misfortunes in oblivion, he was foolish enough to complain of the treatment he had experienced, and exposed himself to much ridicule.

'The revolutionary committee of the federates had formed the project of taking advantage of this assembly of the citizens, in order to produce an insurrection, which was to overturn not only the tyrant, but tyranny. At seven o'clock in the evening, the

the citizens Vaugeois, Westermann, Debesse, Kinenelin, Santerre, Guillaume, Alexandre, Lazousky, Simon, Fournier, and Carra, met at an ale-house, called the *rising sun*, in the street *St. Antoine*, opposite the Bastille. It was there, that they drew up the plan of the attack on the castle. Their little army was to march against it in three divisions.

'It was resolved, that the king should not experience any injury, but that he should be carried a prisoner to the castle of Vincennes, and the moment his person was secured, the palace was to be searched, to discover the proofs of his guilt.'

The court, having received notice of this important event, made the necessary preparations, to disconcert the project of the federates; and they themselves, being alarmed at the idea of treachery on the part of some of their own emissaries, determined to suspend their operations, until a more favourable opportunity should occur.

It is to be observed, that the hatred of the king to the constitution had by this time been generally credited; that his consummate hypocrisy was insisted upon, by all those who were acquainted with his character; and that it was now apparent to every one, that the crisis was fast approaching, when either Lewis must submit to the people, or the nation return to it's ancient chains. In short, both the royalists and the patriots were convinced, that France must become either an absolute monarchy, or a democratical republic.

16. *The revolution of the 10th of august.*—On the preceding evening, while the mayor was transacting business with the municipal officers, he received several letters from the *commandant-general*, informing him of the hostile designs of the people, and inviting him to repair to the castle. At ten o'clock he was informed, that the citizens were arming in all the sections, that crowds were forming every where, that the *tocsin* or alarm-bell was to be sounded, and that the palace was about to be invested. On the invitation of his colleagues, Mr. P. went thither, and beheld the courts, the stair-cases, and the apartments full of soldiers. The swiss, who were very numerous, had their bayonets ready fixed on the muzzles of their muskets. The king was attended by a crowd of courtiers; the hall of the council and the anti-room were occupied by *chevaliers*, clad in a black uniform, all of whom wore swords, and by the field officers of the national guards and the swiss battalions. The queen, madame Elizabeth, and the dauphin, along with a great number of ladies, encircled the person of Lewis XVI.

'It would be difficult to describe the fierce and angry air, with which they beheld the mayor of Paris. They seemed to say, "you shall now pay for your former conduct." Mr. P. approached the king, who was conversing with the *procureur-general-syndic* of the department. He also appeared to be equally irritated; he spoke but little to Mr. P.; he contented himself merely with saying, "there appears to be a great commotion:" "Yes," replied the mayor, "the fermentation is general." On this, the *commandant general*, who was by his side, observed: "it does

not ſignify; I ſhall anſwer for every thing, as my plans are well laid.'

This officer, without the privity of the mayor, had given orders to fire on the people, and had concerted means to enfilade all the ſtreets through which they could approach the palace, by means of the fire of ſeveral battalions, whom he had poſted very judiciouſly for this purpoſe.

In the mean time, the perſon of the mayor was in the moſt imminent danger; he however repaired to the firſt terrace, immediately before the caſtle, and continued to walk backwards and forwards, converſing with great tranquillity, notwithſtanding he was repeatedly inſulted and menaced by the guards, and received a meſſage from the king inſiſting on ſpeaking to him, which, had he complied with it, was looked upon as the ſignal for his aſſaſſination. In addition to this, on the arrival of the people, he was ſure to be put to death by the exaſperated ſoldiery. At this critical moment, Mr. Mouchet, one of the municipal officers, found means to eſcape, and to inform the national convention of his ſituation. On this, two of their officers, attended by guards carrying lighted *flambeaus*, notified a decree enjoining the mayor to repair inſtantly to their bar, and thus ſaved his life.

'In the mean time, the municipality acted with great energy. The moment they learned that the *commandant* had given orders to permit the people to paſs, and then to fire on them, they ordered him to attend; having refuſed to obey, ſeveral members intimated, that the bearer of the next requiſition ſhould at the ſame time carry his death-warrant. On his appearance, Manuel, *the procureur* of the commune, holding in his hand the written order, attacked him with all that indignation which his crimes naturally inſpired. On his endeavouring to withdraw, under pretence of attending to his duty, he in ſome meaſure expiated his treaſon by falling a victim to the vengeance of the citizens.

'The court being now ſatisfied, that the caſtle was about to be attacked in form, began to deliberate on the conduct proper to be purſued. The queen inſiſted on the king's remaining in the palace; the greater part of thoſe who ſurrounded him were of the ſame opinion; Lewis heſitated: it is ſaid to have been at this period, that his conſort, ſnatching a piſtol from Mr. Daſry's belt, preſented it to her huſband, and exclaimed, 'this is the moment to ſhow what you are!' Lewis, on this, reviewed his troops, who were ranged in order of battle; but the hour of danger approaching, he once more appeared uncertain in reſpect to the part he ſhould act; it ſo happened alſo, that the number of citizens now marching againſt the caſtle was greatly exaggerated to him. At this deciſive moment, Mr. Rœderer preſſed him in the moſt energetic terms, to leave the palace, and repair to the national aſſembly; he at firſt made ſome objections, but nevertheleſs yielded. The queen, the children, and madame Elizabeth, accompanied him.

'Thoſe who had ſo lately ſurrounded him, in order to make a rampart of their bodies, were furious at this deſertion, which they conſidered as the moſt ſhameful cowardice. They were convinced, that if the king had remained and ſhown himſelf, many of the citizens would have rallied around him. It appears evident, that previouſly to leaving them he did not iſſue any orders for changing the hoſtile

diſpoſitions

liſpoſitions which had been made, and with which he was intimately acquainted; with the moſt aſtoniſhing phlegm he forſook his followers, and left to one common butchery his own ſatellites who defended the Thuilleries, and the citizens who wiſhed to attack it.

'Having at length arrived in ſafety with his family at the national aſſembly, he was placed in a box by the ſide of the preſident. There he employed himſelf in eating, while the ſlaughter was going forward; and it was remarked, that apathy of his countenance was never once diſturbed by any emotion whatever.

'The national aſſembly aſſumed on this occaſion a noble and impoſing attitude. Some muſket balls paſſed through the windows, and yet the members deliberated with tranquillity. At the firſt cannon-ſhot, they diſplayed a ſublime emotion. In the preſence of the king, they paſſed thoſe decrees which humbled royalty to the *duſt*, and neceſſarily led to a republic.'

18. *Letter from J. Petim to the citizen-commiſſaries re-united at the common hall, dated auguſt 12th 1792, fourth year of liberty.*—The victors of the 10th of auguſt retained the power which they had aſſumed, and made uſe of much unneceſſary and unjuſtifiable violence. Knowing that the love of power often miſleads, and that the cuſtom of exerciſing it too frequently corrupts the human heart, Mr. Petion addreſſed this letter to the council-general, entreating it to make a good uſe of its recent ſucceſs: 'it is by means of enthuſiaſm,' ſays he, 'that a great revolution like the preſent is achieved, but it is rendered firm by reaſon, and becomes dear by juſtice.'

19. *Extract of a letter from La Fayette to his army.*—La Fayette, a republican in America, and a royaliſt in France, here aſks his troops, 'whether they would have the heir of the crown, or Petion, for their king?' This letter proves his utter ignorance of the ſtate of parties in the capital; for Robeſpierre, who had now acquired the aſcendancy, dreaded the virtues and the talents of the mayor of Paris, and his name was more than once included in the bloody liſt of proſcription.

20. *Advice of the mayor of Paris to his fellow citizens.*—'Ever ſince the horrible ſecond of ſeptember, nothing was talked of,' ſays the editor, 'but maſſacres, and the good citizens were reduced to a ſtate of ſtupefaction. A project was even formed, to prevent the meeting of the convention, and to detain the deputies in their reſpective departments. It is ſufficient to read the journals of that man, whoſe name we ſcarcely dare to utter, of that baſe fool, who preached up blood and carnage, of Marat in ſhort, to be convinced of this truth. What did he wiſh to place in the ſtead of a national repreſentation? A tyrant, inveſted with the atrocious power of diſpoſing of the lives and fortunes of his fellow citizens!

'The meeting of the convention, on the 20th of ſeptember, was announced as a ſecond Bartholomew's day; and it was to prevent this, that Mr. Petion publiſhed his "advice to the citizens," and a ſubſequent letter to the forty eight ſections. After the 10th of auguſt, and ſtill more particularly after the 2nd of ſeptember, he was hated by the maratiſts, who unceaſingly perſecuted and calumniated him.'

21. *Account of the mayoralty of J. Petion, addreſſed by him to his fellow citizens.*—This is a regular analyſis of his conduct, ſince his acceſſion to the municipal chair.

22. *Diſcourſe*

22. *Discourse on the accusations of Maximilian Robespierre.*—This speech contains many interesting facts relative to the revolution, and particularly to a man, who, it must be allowed, was of great service during the struggle between liberty and tyranny, but who continued to deluge his country with blood, and to throw an odium on the very name of freedom. Mr. P. here accuses Robespierre of instigating the new magistrates to acts of violence, and oppression: notwithstanding this, he frankly owns, that he has no suspicions as to the goodness of his intentions; he accuses 'his head, rather than his heart;' but yet he allows, that 'his dark and gloomy visions have often occasioned the most lively alarms.'

'Those,' continues he, 'who have examined his connexions, analyzed his conduct, and attended to the inconsiderate propositions of his friends, think, that he had conceived the wild ambition of becoming the dictator of his country. The character of the man explains all that he has done. Robespierre is extremely suspicious and distrustful; he every where perceives plots, treasons, and precipices. His bilious temperament, and distracted imagination, present all objects to his eye under the most dismal colouring; imperious in his opinions; listening to no one but himself; incapable of supporting contradiction; never pardoning those who wound his self-love, and never acknowledging his wrongs; accusing without good grounds; becoming irritable by the slightest suspicion; always thinking that he is the subject of conversation, and of persecution; vaunting his services, and speaking of himself without any modesty or reserve; abandoning every idea of decency, and thus hurting the very cause he defends; ambitious above all things of the favour of the people, unceasingly making his court to them, and affecting their plaudits; such are the outlines of the character of a man, who, according to some, cherishes the idea of a high destiny, and wishes to usurp a dictatorial power.'

Mr. P. also asserts, that Robespierre sometimes affected to declaim against that very anarchy which he constantly preached up; that he wished to elevate 'a wretch expressly stamped by nature with the seal of reprobation,' to the sovereign power; that he pretended to consider Brissot as a creature of the duke of Brunswic; and that he had procured a *mandate* to arrest Roland, which had produced the most violent opposition on the part of Danton, and in consequence of his reproaches was never carried into execution.

23. *Letter to the jacobins.*—Mr. Petion here recapitulates the services which he had rendered to the jacobins, and appears greatly affected at the manner in which he had been lately spoken of in their assembly. He seems to ascribe this to the arts of Robespierre, whom he had saved from persecution, when he was abandoned by all the world. 'I have beheld Robespierre trembling; Robespierre wishing to fly; Robespierre not daring to show himself in the national assembly..... ask him if I trembled!'

24. *Observations on the letter of Maximilian Robespierre.*—This paper contains many curious particulars relative to the revolution; and it incontestably proves, in direct opposition to the assertions of their enemies, that Brissot and Guadet were privy to the insurrection of the 10th of june, and that they applauded it.

25. *A*

25. *A few words relative to a very important fact.*—This is a philosophical dissertation on the advantages, which the cause of liberty is likely to reap from a wider spread of knowledge. The author affirms, that nothing is so well calculated as ignorance to produce despotism; and that by enlightening the people, who never offend but from the want of knowledge, the reign of freedom would commence, and an end be put to that of hypocrites, of quacks, and of knaves.

We have now given an analysis of all the works of Jerome Petion, who appears to have been a steady and conscientious friend of liberty, and to have united the character of an upright magistrate, with that of a philosophical legislator.

TOPOGRAPHY.

ART. IV. *Some Information respecting America, collected* by Thomas Cooper, late of Manchester. 8vo. 240 pages. With a map of the middle states. Price 4s. sewed. Johnson. 1794.

THE follies and the crimes of the european governments have peopled the wilds of America, and that country, which seems destined by providence as an asylum from tyranny and oppression, becomes daily more interesting to all the friends of humanity.

The author of the present little tract left England in august 1793, 'expressly,' as he himself acknowledges, 'to determine whether America, and what part of it, was eligible for a person like himself, with a small fortune, and a large family, to settle in.' He frankly confesses, that some part of his predilection for the western continent arises from his political attachment to the species of government established there, which he thinks preferable to that of this country; and he imagines, that it will contribute not only to the happiness of individuals, but to the peace of the community, 'to give free vent to the perturbed spirit of the nation, rather than by compressure and confinement to increase the political acrimony already too prevalent in this island.'

Letter 1. contains a comparative estimate of the advantages likely to be derived from settling in any of the different situations, to which an emigrant is most likely to direct his wishes. The staple of America at present consists of land, and it's immediate products; while England chooses to remain at peace with that country, manufactures in general, on account of the high price of labour, are not likely to be cultivated with any immediate prospect of success. Land accordingly is described to be 'the most pleasant, the most certain, and the most profitable means of employment for a capital, to an almost indefinite extent. Mr. C. is of opinion, that the southern states of Georgia, and north and south Carolina, are not likely to afford any congenial prospects to a humane and enlightened englishman, 'on account of the extreme heat of the climate, and the prevalence of negro slavery.' The intense and long continued cold of New Hampshire and Massachusset's, including Vermont and the province of Maine, appears highly, though not perhaps equally objectionable; for there 'not much above one third of the year is afforded by nature to the farmer, wherein to provide sustenance for the remaining two thirds, 'which, to use an expression of Mr. J.'s, like Pharaoh's lean kine devour the fat ones.'

Rhode

Rhode island, in point of climate, productions, and appearance, is perhaps the most similar to Great Britain of any state in the union, but the land is not rich. The climate of New Jersey is aguish, and the property too much divided for any extensive speculation; the same remarks apply equally to the state of Delaware. The most fertile part of the state of New York is the Genesee country; but servants are difficult to be procured, and the superfluous produce must be sent either to Philadelphia, or New York, by the way of Albany, a conveyance at once troublesome and expensive. Of all the states of the union, that of Pensylvania is deemed by Mr. C. far the most eligible, in every point of view, particularly the northern parts of Northumberland, Luzerne, and Northampton counties. The valley of Shenandoah, mentioned with such raptures by Brissot, and Kentucky, described by Imlay as the 'land of promise,' he considers as inferiour in many respects.

Letter 11. contains much miscellaneous information. In Boston, New York, Philadelphia, and Baltimore, the state of society is much the same as in the large towns of Great Britain. It is to be observed, however, that a numerous class in this island, known by the appellation of 'gentlemen,' or people who live in a state of perpetual indolence, is entirely unheard of there. House rent is rather dearer than in England. Furniture, such as pier glasses, carpets, &c. may be estimated at one third more than the english price, but provision is on the other hand far more reasonable. In the 'settled country,' from 15 to 250 miles from the large towns, the state of society, and the style of living, are 'preferable to the country life of Great Britain:' there too 'provisions are from one third to one half less than in Great Britian. Fish and game are in great plenty.'

'You ask,' continues Mr. C., 'what appears to me to be the general inducements to people to quit England for America? In my mind, the first and principal feature is, "the total absence of anxiety respecting the future success of a family." There is little fault to find with the government of America, either in principle or in practice: we have very few taxes to pay, and those are of acknowledged necessity, and moderate in amount: we have no animosity about religion; it is a subject about which no questions are asked: we have few respecting political men or political measures: the present irritation of men's minds in Great Britain, and the discordant state of society on political accounts, is not known here. The government is the government of the people, and *for* the people. There are no tythes nor game laws; and excise laws upon spirits only, and similar to the british only in name. There are no men of great rank, nor many of great riches. Nor have the rich there, the power of oppressing the less rich, for poverty such as in Great Britain, is almost unknown. Nor are their streets crowded with beggars. I saw but one only while I was there, and he was english. You see no where in America the disgusting and melancholy contrast, so common in Europe, of vice, and filth, and rags and wretchedness in the immediate neighbourhood of the most wanton extravagance, and the most useless and luxurious parade. Nor are the common people so depraved as in Great Britain. Quarrels are uncommon, and boxing matches unknown in our streets. We have no military to keep the people in awe. Robberies are very rare. I heard of no burglary in Philadelphia during

during the fever there, though no one ſtaid in the town who could leave it. All theſe are real advantages: but great as they are, they do not weigh with me ſo much as the ſingle conſideration firſt mentioned.'

Part of the American ſtock pays 6 per cent per annum, and the deferred ſtock above ſeven. The ſurplus revenue is about 1,200,000 dollars, or 270,000l. ſterling; this is laid out on the principle of a ſinking fund, to diſcharge the american funded debt, here ſtated at ſixteen millions ſterling.

Letter III. is occupied by a variety of facts, relative to the price of land, labour, and produce.

Letter IV. contains an intereſting account of a journey from Philadelphia, towards the ſtate of New York.

Letter V. is termed 'a letter of ſcraps.' Amidſt a variety of other uſeful documents, we here find an account of the exports from the united ſtates of America for the years ending on the 30th of ſeptember, 1792, and 30th of ſeptember, 1793; the amount of the latter of theſe (that for 1792 is deficient in as far as concerns Connecticut) is 26,011,787 dollars.

This pamphlet alſo contains an extract from an unpubliſhed work, entitled 'A View of the United States of America, by Tench Coxe, Eſq;' and a copy of the conſtitution of the united ſtates. Dr. Franklin's tract, containing 'information to thoſe who would remove to America,' is alſo annexed, and forms a very uſeful ſupplement.

We ſhall take leave of this highly intereſting work, which abounds with a variety of information relative to a country that promiſes to become the paradiſe of the laborious poor, and would perhaps at this moment be deemed the purgatory of the luxurious, the profligate, and the idle, with a ſhort extract from a paſſage, reſpecting the literature of the new continent:

'Certainly the americans are not inferior in abilities to the europeans; they are comparatively an infant ſociety, and their numbers are comparatively few; and yet old as Great Britain is in experience, abounding in her eſtabliſhments for the promotion of learning, pre-eminent in reputation, and gigantic in all her attainments of knowledge and ſcience of all kinds, the ſtripling of the new world has taught you war by Waſhington, and philoſophy by Franklin: Rittenhouſe ranks with your mathematicians and aſtronomers; your diplomatiſts have ſhrunk before the reaſonings of Jefferſon, and the lateſt and acuteſt of your political philoſophers are more than ſuſpected of being the diſciples only of Paine and Barlow, whoſe knowledge is notoriouſly the produce of the american ſchool—but though not in abilities, the americans are inferior to you in the opportunities of knowledge; their libraries are ſcanty, their collections are almoſt entirely of *modern* books; they do not contain the means of tracing the *hiſtory* of queſtions: this is a want which the literary people feel very much, and which it will take ſome years to remedy; but the convulſed ſtate of Europe, and the encreaſing proſperity of America, will contribute rapidly to improve their ſituation in this reſpect.'

S.

ART.

NOVELS.

ART. V. *The Banished Man. A Novel.* By Charlotte Smith. In four Volumes. 12mo. 1033 pages. Price 14s sewed. Cadell and Davies. 1794.

THE motto which ought to have been prefixed to this novel is *In utrumque parata*. The author not long ago wrote a novel under the title of Desmond, in great part political, in which she strenuously supported the principles of liberty, and maintained the cause of the french revolution. She now, it seems, is grown more enlightened; and has discovered, that on account of various excesses and enormities, which have arisen in the course of this great effort for the recovery of freedom, the cause is to be abandoned. Accordingly, she makes her *amende honorable* for her past political transgressions by writing a novel on contrary principles, and fairly apprises her readers of her change of system, by prefixing to this work the following quotation from Montesquieu. 'Et de vrai la nouvelleté couste si cher jusq'à cette heure à ce pauvre Estat— (et je ne scay si nous en sommes à la derniere enchere) qu 'en tout et partout j'en quitte le party.' As commonly happens to new converts, she is beyond all measure vehement in her exclamations against the late proceedings of the french. In her preface, adopting a high tone of hyperbole, she speaks of the french as a people driven by terrour to commit enormities, which, in the course of a few months, have been more destructive than the despotism of ages; and of their leaders as monsters, compared with whom Nero and Caligula are scarcely objects of abhorrence.

The direct and professed object of the novel is, to represent, in a strong light, the wretched and pitiable state of the french emigrants, by connecting a chain of possible circumstances and events, some of which *have* happened, and all of which *might* have happened, to an individual under the exigencies of banishment and proscription. The hero of the tale, the chevalier d'Alonville, a character adorned with every amiable quality, is conducted through a series of adventures, which are well described, and strongly interest the reader's feelings for him and his fellow sufferers. During his residence in England he forms an attachment to an english lady, the relation of the embarrassments arising from which forms a pleasing narrative. Love, however, is not the principal subject of the novel: and the piece has not that unity of plan, which is desirable in fictitious narratives. It is rather to be considered as a narration of a course of incidents partly perhaps real, but chiefly fictitious, all of which are directed towards the single point of impressing the reader with sentiments of sympathy for the sufferers in the cause of the french monarchy, and of indignation against the propagators of those principles, which the author, in the person of a french abbé, describes as 'that fallacious, that pernicious philosophy which has undone us all.' She professes to have kept as nearly as she could to circumstances which she has heard related, or such as might have occurred 'in a country where murder stalks abroad, and calls itself patriotism.' Her chief merit certainly is, that she copies from life, and adheres to nature, seldom losing sight of the maxim,

'Que rien n'est beau que le vrai.'

We admit too, that in this as well as in Mrs. Smith's former novels, the

he principal characters are distinctly marked, and represented with pirit; and that the piece is not unworthy of the ingenious pen which as already so often entertained the public. But we think it a matter o be seriously lamented, that even the lighter productions of the press, which are intended for amusement, and ought to promote gaiety and good humour, must now so often be deeply shaded with the gloom of political controversy. We must add, that we cannot think it any recommendation of this novel, that the authoress has so frequently introduced allusions to her own affairs. One of the characters, that of Mrs. Denzel, seems to be brought in for no other purpose than to give her an opportunity of representing her own misfortunes. Mrs. D.'s fate may have been hard; her story may be proper to be laid before the public; but the case would certainly appear with more propriety, and with better effect, in a distinct publication, than as an episode to a novel.

ART. VI. *The Tales of Elam. In Two Volumes.* 12mo. 500 pages. Price 6s. sewed. Lane. 1794.

To the title of these tales the author might very well have added the epithet moral. Each tale is designed to illustrate and enforce some moral sentiment, by the exhibition of suitable characters and incidents; and these are conceived and represented with a considerable degree of strength. In these delineations the author has been contented in general to follow nature, and he has done it so successfully, that we are rather disposed to regret, than to admire, the extravagant violations of truth and probability, which he has thought it necessary to interweave with his narratives, in order to give them the appearance of eastern fictions. The genii and other supernatural powers, which are introduced, are not sufficiently employed, and the fictitious scenery is not sufficiently rich and varied, to give these pieces any title to class with such productions, as the Arabian Nights' Entertainments. The style, though sometimes swelled up into oriental magnificence, for the most part flows in that humble current of unmetaphorical prose, which european phlegm so naturally produces. In short, though these tales are neither uninstructive nor uninteresting, we are of opinion, that their effect would not have been less powerful, and that they would not have been less acceptable to the generality of readers, if the writer had wholly spared himself the task of 'bodying forth the forms of things unknown.'

A brief account of one of these tales may suffice to convey an idea of the work.

Androule of Alexandria, a wealthy, benevolent, and pious man, had long lived in the midst of prosperity. Aspodill, a rebel spirit, who, among the celestials of the middle heaven, had asserted, that no real piety was to be found on earth, was permitted by Mohammed to put the piety of this good man to the test. Descending to the earth, by his art he effected the death of the beloved wife of Androule, and brought upon her husband the undeserved reproach of having poisoned her, in consequence of which his whole estate was confiscated, and he was reduced to beggary, and abandoned by all men, and was obliged to wander with his children

dren through the lonely foreſt. His children, too, fell a prey to diſeaſe; and he was left alone to ſeek for bread by daily labour in a place where he was unknown, on the banks of the Nile. Here, while he was quenching his thirſt, a crocodile ſprang from the weeds, and bit off his leg, and he was carried to the lazar of Alexandria, where with difficulty his life was preſerved. At laſt the evil genius finding means to poiſon the waters which he drank, a fatal fever ſeized him. Yet, as through all his former ſufferings he had retained his pious reſignation and gratitude ſo, in his laſt moments, he thanks God for calling him from earthly ſufferings to everlaſting joy. Aſpodill, whoſe malignant purpoſe had thus in every inſtance failed, was now called before Mohammed, and conſigned to eternal agony; and Mohammed iſſued a command, that Androule and his family ſhould be recovered from death, and his poſſeſſions and character reſtored.

Vol. II. P. 219. 'A genius was ſent from the middle region to execute the commands of Mahomet. A vial of reviving elixir was given him: he deſcended to the earth on a rainbow, and entered the ſepulchre of Androule; he anointed the corpſe, and pouring ſome into the mouth, this victim of ſorrow began to revive by degrees, he opened his eyes and ſtarted, renewed to exiſtence and the day.

'How inexpreſſible was his ſurpriſe, to behold again the light of nature; to ſee his wife and two ſons ſtanding beſide, and bathing his hands in tears of joy; his pleaſure was too great, his heart was too full, "'Tis heaven, 'tis paradiſe! ha! there ſits the prophet in his glory; ſee how graciouſly he ſmiles, Sarzamane; does not this fully recompenſe the inconſiderable ſufferings of life, and all the tauntings of an impious world?"

'The genius touched him with his hand, and reſtored him to tranquillity. The overjoyed man embraced his family, and wept over them; but this pleaſure was not without ſome bitterneſs; he ſtared wildly round; "This (ſaid he) is the habitation of death! ah, we are ſtill liable to the ingratitude of man! yet, gracious Almighty, I adore thy name, thy decrees are juſt."

'The genius explained the myſtery to him, and acquainted him with the occaſion of his troubles. "Go (ſaid he) to ſociety; to the habitations of man; they were not ungrateful; the crime you was charged with was monſtrous and ſhocking, and the ſufferings you endured would have been doubled, had it been any other than Androule, who was accuſed of poiſoning his ſpouſe. The evil demon poiſoned the fiſh, and was himſelf the crocodile which maimed you. You are now reſtored to bodily as well as mental ability; your limb is reſtored, your ſufferings are at an end; go then, tell the world of your life, and make them acquainted with the goodneſs of the Eternal."

'The genius diſappeared, and Androule, bowing to the earth in a rapture of joy, praiſed heaven for its goodneſs. He inquired of Sarzamane how ſhe and the children had recovered from death. She anſwered ſweetly, "Partner of my heart we were never dead but inſenſible. When I awakened from that trance, which you ſuppoſed eternal, I found myſelf where you now are; I cried aloud,

aloud, and inſtantly one of heavenly form appeared, and raiſing me from the tomb, opened a ſubterraneous paſſage, and conducted me to a ſuperb apartment, which was to be my reſidence while in this manſion of death; my food was conveyed to me by inviſible means, and often hymns were ſung to which I liſtened with inconceivable delight. I knew not the lapſe of time; all was day, though I could not perceive from whence the light proceeded; when my appetite called me, I ſatisfied it; and when weary, I lay me down to reſt; all was eaſe, and I only thought of the family I had left behind. The door of my apartment one day flew open, and my children ruſhed to my arms; I was ſurpriſed; I embraced them, wept over them, and enquired after you, who, of all our family, was left to buffet with fortune, and to bear with envy. From them I learnt your misfortunes; I was ſhocked at the thought of your accuſation of poiſoning me; and I lamented without ceaſing, the hardſhip of your fate, till this day, when I was again bleſſed with the ſight of you, and reſtored to your affections."

'Sarzamane having finiſhed the recital, Androule, imitated by his family, addreſſed with the utmoſt fervency the Almighty. "Thou who ruleth the day, and giveth the ſea its bounds; whoſe will is fate, and from whom alone we gain an idea of juſtice; as thou haſt upheld and comforted me in, and delivered me from adverſity, I beſeech thee to guard me in proſperity againſt the deluſions of pride and the inſinuations of avarice! Oh, make me uſeful to mankind! for virtue is only a ſhadow unleſs it be practiſed. Glory be to thy name for ever, and to the prophet who dwells on high!"

'Having finiſhed his adoration, Androule opened the gate of the ſepulchre, and followed by his family, all in their burial cloaths, entered the city of Alexandria, and paſſed towards their palace. The people were affrighted; they ran to inform the governour that Androule and his family were raiſed from the dead; he ſent for them; the whole city were alarmed, and in a concourſe repaired to the hall of juſtice, where Androule, ſtanding in the midſt, related his adventures, and proteſted his innocence. The governor fully convinced, reſtored him to his poſſeſſions, and the people ſhouted aloud, "long live Androule, the favoured of the Almighty."

'Thus reſtored to his wealth and his good name, he did not prove himſelf unworthy of it; he purſued his religious duties, and practiſed his benevolence as before; the aged, the diſeaſed, the impriſoned debtor, the widow and the orphan, long bleſſed his memory after he was interred in the duſt. His children likewiſe honoured the country they were born in; and the eldeſt being much noted for his love of juſtice, was appointed governor of Alexandria.

'The life of the benevolent increaſes happineſs, and their death encourages virtue, by the honours paid to their memory.'

The reader will not fail to obſerve the reſemblance between this pleaſing tale, and the ſcripture-hiſtory of Job.—The ſubjects

of these tales may be seen in the following proverbs, respectively prefixed to each.

'Envy is a serpent; she comes upon us cunningly, and her bite is mortal.

'Who hath lived unknown to disappointment? and to whom hath hope never proved deceitful?

'Pride is the most violent on a luxuriant soil, and good nature makes a desert pleasant.

'The human mind is as a stream, frozen by prejudice, but thawed by benevolence: the one renders it useless and forbidding, the other precious and solacing.

'Honesty is like the phœnix; always talked about, but never seen.

'One settled inclination bears down the whole fabric of virtue, as a river by breaking one part of it's dams, soon overthrows the rest.

'Prudence overcometh difficulties, as water weareth away stones.

'As the head of the mountain looketh far above the storms, so is religion superiour to misfortune.

'O life, what art thou, but a continual scene of vanity and errour?'

ART. VII. *Ivey Castle, a Novel; containing interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.* Written by the author of Laura and Augustus. In two volumes. 12mo. 455 pages. Price 6s. sewed. Owen. 1794.

WE find nothing in this novel, to entitle it to any distinction among the numerous productions, which ingenious industry is daily providing for the amusement of the idle. A youth of high quality falling in love with a charming cottager, whose parentage is at first unknown, but who afterwards proves to be of noble descent, whilst the lover himself cruelly rejects the fond affections of a lady of his own rank, is the leading circumstance of the tale. In unfolding it, the writer's invention is not sufficiently fertile to provide incidents and sentiments for two small volumes; but he is under the necessity of patching upon the principal tale three or four detached stories. To all which are added two short pieces, (both together comprized in thirty pages) under the captivating title of 'Interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.' The writer also mixes with his sentimental tales a dash of politics, abusing reformers, and reviling the freedom of speech which is allowed in this country. Speaking of political discussions, he says, 'The licence the english are allowed on matters of such moment is really a disgrace to the wisdom of the country.' If the wisdom of the country is at all disgraced, it is in conniving at hostile attacks upon that first privilege of free-born britons, the liberty of the press. D. M.

THE

THE PICTURESQUE.

ART. VIII. *An Eſſay on the Picturesque, as compared with the ſublime and the beautiful; and, on the Uſe of ſtudying Pictures, for the Purpoſe of improving real Landſcape.* By Uvedale Price, Eſq. 8vo. 288 pages. Price 5s. in boards. Robſon. 1794.

AMONG the eſſays of technical criticiſm, thoſe undoubtedly deſerve the foremoſt rank, that aim at aſcertaining the boundaries, and ſettling the limits, of the different modes of imitation; or at diſcriminating in each art the nature and properties of thoſe materials and modes of conduct, which, from being cloſely connected among themſelves, have hitherto been confounded with each other. From long bigotted deference to the old maxim, that poetry is painting in ſpeech, and painting dumb poetry; the two ſiſters, marked with features ſo different by nature, and the great maſters of compoſition, her oracles, have been conſtantly confounded with each other by the herds of mediocrity and thoughtleſs imitation. Hence that deluge of deſcriptive ſtuff, which overwhelms by a rhapſody of ſucceſſive ſounds what can only be repreſented by figure, and the leſs frequent but equally abſurd attempt of combining moments and ſubdividing expreſſion. Homer deſcribes generally in one word where action is not concerned; and the triple expreſſion of a Paris by Euphranor belongs probably only to the writer, who in talking of the Laocoon expreſſes his aſtoniſhment at the windings of the ſerpents, and at the rope when he mentions the groupe of Dirce. The futility of ſuch mutual inroads of poetry and painting on each other has been ſhown by a late german writer of great acuteneſs * and ſome taſte, though on a tame principle, and without drawing the inferences that obviouſly derive from his rules.

Mr. P., in the treatiſe before us, has attempted a ſubject, though leſs important yet ſcarcely leſs uſeful, to diſentangle certain properties of nature, and terms of art hitherto too often confounded with each other, to deduce from certain principles, and eſtabliſh on it's proper foundation what is called the pictureſque, in contradiſtinction to the beautiful and ſublime.

In a preface equally diſtinguiſhed by modeſty and effuſions of friendſhip, Mr. P., after apologizing for ſuffering his work to appear before it had acquired a greater degree of perfection, thus proceeds.

Pref. p. iv. 'I had mentioned to Mr. Knight that I had written ſome papers on the preſent ſtyle of improvement, but that I deſpaired of ever getting them ready for the preſs; though I was very anxious that the abſurdities of that ſtyle ſhould be expoſed. Upon this he conceived the idea of a poem on the ſame ſubject; and having all his materials arranged in his mind, from that activity and perſeverance which ſo ſtrongly mark his cha-

* G. E. Leſſing, in a treatiſe, entitled Laocoon; or on the limits of poetry and painting.

rafter, he never delayed or abandoned the execution, till the whole was completed. When it was nearly finished, he wrote to me to propose, what I consider as the highest possible compliment, and the strongest mark of confidence in my taste,—that my papers (when properly modelled) should be published with his poem, in the same manner as Sir Joshua Reynolds's notes were published with Mr. Mason's Du Fresnoy.

'This proposal, could it have been made at an earlier period, I should have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing else; for indeed almost the whole of what I have now published had been written some time before.

'I flatter myself, however, that though my plan is totally different from his, and though in some particulars we may not exactly agree, yet the general tendency is so much the same, and our notions of improvement are upon the whole so similar, that my work may, in many points, serve as a commentary upon his; and I cannot wish it a more honourable employment. I have on that account judged it better, that what I had arranged should appear in its present state, now that curiosity is alive, than in a less imperfect one when the subject might have become stale. I think also, that in the light of a commentary it may possibly have more effect, when each person publishes his own ideas (tinctured as they must always be with the peculiarities of different minds, yet tending to the same general end) than when two works are modelled to agree and coincide with each other.'

We only observe, that probably every reader of taste will thank Mr. P. for having preferred to mark out his own path instead of following the footsteps of another; for having chosen to be author, rather than commentator.

The work itself, to which a table of contents is prefixed, consists of two parts; the first contains the theory, the second the praxis or application of the rules. Passing by the first two introductory chapters, we proceed to the third, in which, after stating the general meaning of the word picturesque; examining Mr. Gilpin's definition of it, and showing that to be both too vague and too confined, as in it's nature it is no more circumscribed by Painting, than the sublime and beautiful; then apologizing for making use of the word picturesqueness, the author thus proceeds to prove, that it has as distinct a character as either the sublime or the beautiful.

P. 39. 'The principles of those two leading characters in nature, the sublime and the beautiful, have been fully illustrated and discriminated by a great master; but even when I first read that most original work, I felt that there were numberless objects which give great delight to the eye, and yet differ as widely from the beautiful as from the sublime. The reflections I have since been led to make have convinced me that these objects form a distinct class, and belong to what may properly be called the picturesque.

'That term (as we may judge from its etymology) is applied only to objects of sight, and that indeed in so confined a manner as to

to be ſuppoſed merely to have a reference to the art from which it is named. I am well convinced, however, that the name and reference only are limited and uncertain, and that the qualities which make objects picturesque are not only as diſtinct as thoſe which make them beautiful or ſublime, but are equally extended to all our ſenſations, by whatever organs they are received; and that muſic (though it appears like a ſoleciſm) may be as truly picturesque, according to the general principles of picturesqueneſs, as it may be beautiful or ſublime, according to thoſe of beauty or ſublimity.

'There is, indeed, a general harmony and correſpondence in all our ſenſations when they ariſe from ſimilar cauſes, though they affect us by means of different ſenſes; and theſe cauſes (as Mr. Burke has admirably explained*) can never be ſo clearly aſcertained when we confine our obſervations to one ſenſe only.

'I muſt here obſerve (and I wiſh the reader to keep it in his mind) that the enquiry is not in what ſenſe certain words are uſed in the beſt authors, ſtill leſs what is their common and vulgar uſe and abuſe; but whether there are certain qualities which uniformly produce the ſame effects in all viſible objects, and, according to the ſame analogy, in objects of hearing and of all the other ſenſes; and which qualities (though frequently blended and united with others in the ſame object or ſet of objects) may be ſeparated from them, and aſſigned to the claſs to which they belong.

'If it can be ſhewn that a character compoſed of theſe qualities, and diſtinct from all others, does prevail through all nature; if it can be traced in the different objects of art and of nature, and appears conſiſtent throughout, it ſurely deſerves a diſtinct title; but with reſpect to the real ground of enquiry, it matters little whether ſuch a character, or the ſet of objects belonging to it, is called beautiful, ſublime, or picturesque, or by any other name, or by no name at all.

'Beauty is ſo much the moſt enchanting and popular quality, that it is often applied as the higheſt commendation to whatever gives us pleaſure, or raiſes our admiration, be the cauſe what it will. Mr. Burke has pointed out many inſtances of theſe ill-judged applications, and of the confuſion of ideas that reſult from them; but there is nothing more ill-judged, or more likely to create confuſion (if we agree with Mr. Burke in his idea of beauty) than the joining of it to the picturesque, and calling the character by the title of Picturesque Beauty.

'In reality, the picturesque not only differs from the beautiful in thoſe qualities Mr. Burke has ſo juſtly aſcribed to it, but ariſes from qualities the moſt diametrically oppoſite.

'According to Mr. Burke, one of the moſt eſſential qualities of beauty is ſmoothneſs; now, as the perfection of ſmoothneſs is abſolute equality and uniformity of ſurface, wherever that prevails there can be but little variety or intricacy; as for inſtance,

* Sublime and Beautiful, page 236.

in ſmooth level banks, on a ſmall, or in naked downs, on a large ſcale. Another eſſential quality of beauty is gradual variation; that is (to make uſe of Mr. Burke's expreſſion) where the lines do not vary in a ſudden and broken manner, and where there is no ſudden protuberance. It requires but little reflection to perceive, that the exclusion of all but flowing lines cannot promote variety; and that ſudden protuberances, and lines that croſs each other in a ſudden and broken manner, are among the moſt fruitful cauſes of intricacy.

'I am therefore perſuaded, that the two oppoſite qualities of roughneſs, and of ſudden variation, joined to that of irregularity, are the moſt efficient cauſes of the picturesque.'

The qualities of the picturesque being thus eſtabliſhed, Mr. P. produces exemplifications of it from buildings, water, trees, animals, birds, men, from the higher order of beings, and from painting; and thus opens the fourth chapter with general diſtinctions between it and the beautiful.

P. 76 'Picturesqueneſs, therefore, appears to hold a ſtation between beauty and ſublimity; and on that account, perhaps, is more frequently and more happily blended with them both than they are with each other. It is, however, perfectly diſtinct from either; and firſt, with reſpect to beauty, it is evident, from all that has been ſaid, that they are founded on very oppoſite qualities; the one on ſmoothneſs *, the other on roughneſs;—the one on gradual, the other on ſudden variation;—the one on ideas of youth and freſhneſs, the other on that of age, and even of decay.'

The principal circumſtances by which the picturesque is ſeparated from the beautiful being thus enumerated, Mr. P. proceeds.

P. 80. 'It is equally diſtinct from the ſublime; for though there are ſome qualities common to them both, yet they differ in many eſſential points, and proceed from very different cauſes. In the firſt place, greatneſs of dimenſion † is a powerful cauſe of the

* Baldneſs ſeems to be an exception, as there ſmoothneſs is picturesque, and not beautiful. It is, however, an exception, which, inſtead of weakening, confirms what I have ſaid, and ſhews the conſtant oppoſition of the two characters, even where their cauſes appear to be confounded.

'Baldneſs is the ſmoothneſs of age and decay, not of youth, health and freſhneſs: it is picturesque from producing variety and peculiarity of character; from deſtroying the uſual ſymmetry and regularity of the face, and ſubſtituting an uncertain inſtead of a certain boundary.

'When a bald head is well plaiſtered and flowered, and the boundary of the forehead diſtinctly marked in pomatum and powder, it has as little pretenſion to picturesqueneſs as to beauty.'

† I would by no means lay too much ſtreſs on greatneſs of dimenſion; but what Mr. Burke has obſerved with regard to buildings, is true of many natural objects, ſuch as rocks, caſcades, &c.

the ſublime; the picturesque has no connexion with dimenſion of any kind (in which it differs from the beautiful alſo) and is as often found in the ſmalleſt as in the largeſt objects.—The ſublime being founded on principles of awe and terror, never deſcends to any thing light or playful; the picturesque, whoſe characteriſtics are intricacy and variety, is equally adapted to the grandeſt and to the gayeſt ſcenery.—Infinity is one of the moſt efficient cauſes of the ſublime; the boundleſs ocean, for that reaſon, inſpires awful ſenſations: to give it picturesqueneſs you muſt deſtroy that cauſe of its ſublimity; for it is on the ſhape and diſpoſition of its boundaries that the picturesque in great meaſure muſt depend.

'Uniformity (which is ſo great an enemy to the picturesque) is not only compatible with the ſublime, but often the cauſe of it. That general equal gloom which is ſpread over all nature before a ſtorm, with the ſtillneſs ſo nobly deſcribed by Shakeſpear, is in the higheſt degree ſublime*. The picturesque requires greater variety, and does not ſhow itſelf till the dreadful thunder has rent the region, has toſſed the clouds into a thouſand towering forms, and opened (as it were) the receſſes of the ſky. A blaze of light unmixed with ſhade, on the ſame principles, tends to the ſublime only: Milton has placed light, in it's moſt glorious brightneſs, as an inacceſſible barrier round the throne of the Almighty:

For God is light,
And never but in unapproached light
Dwelt from eternity.

And ſuch is the power he has given even to its diminiſhed ſplendor.

That the brighteſt ſeraphim
Approach not, but with both wings veil their eyes.

'In one place, indeed, he has introduced very picturesque circumſtances in his ſublime repreſentation of the deity; but it is of the deity in wrath,—it is when from the weakneſs and narrowneſs of our conceptions we give the names and the effects of our paſſions to the all-perfect Creator:

'And clouds began
To darken all the hill, and ſmoke to roll
In duſky wreaths reluctant flames, the ſign
Of wrath awak'd,

'In general, however, where the glory, power, or majeſty of God are repreſented, he has avoided that variety of form and of colouring which might take off from ſimple and uniform gran-

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&c.; where the ſcale is too diminutive, no greatneſs of manner will give them grandeur.'

'* And as we often ſee againſt a ſtorm
A ſilence in the heavens, the wrack ſtands ſtill,
The bold winds ſpeechleſs, and the orb itſelf
As huſh as death, anon the dreadful thunder
Does rend the region.

deur, and has encompaſſed the divine eſſence with unapproached light, or with the majeſty of darkneſs.

'Again, (if we deſcend to earth) a perpendicular rock of vaſt bulk and height, though bare and unbroken,—a deep chaſm under the ſame circumſtances, are objects that produce awful ſenſations; but without ſome variety and intricacy, either in themſelves or their accompaniments, they will not be pictureſque.—Laſtly, a moſt eſſential difference between the two characters is, that the ſublime by its ſolemnity takes off from the lovelineſs of beauty *, whereas the pictureſque renders it more captivating.

'According to Mr. Burke †, the paſſion cauſed by the great and ſublime in *nature*, when thoſe cauſes operate moſt powerfully, is aſtoniſhment; and aſtoniſhment is that ſtate of the ſoul in which all its motions are ſuſpended with ſome degree of horror: the ſublime alſo, being founded on ideas of pain and terror, like them operates by ſtretching the fibres beyond their natural tone. The paſſion excited by beauty is love and complacency; it acts by relaxing the fibres ſomewhat below the natural tone, and this is accompanied by an inward ſenſe of melting and languor.'

Such are the outlines of thoſe qualities, which, according to Mr. P., conſtitute the pictureſque: we venture to ſubmit to the reader a few obſervations.

If what ought to be in its nature rough, by accident become ſmooth, and acquiring that ſmoothneſs turn out to be pictureſque, roughneſs cannot be a conſtituent quality of that term. Twenty bald ſkulls placed by each other in equal day light, will be no more pictureſque than a row of twenty upright trunks of pines left rough indeed, but with their needles, cones, and branches lopt. To make the bald pictureſque, the aid of chiaro-ſcuro muſt be called in, a ray muſt be refracted from the ſkull, and predominate over the ſurrounding objects; then it will ſtrike like the head of Ulyſſes, when by it's ſplendor it provoked the ſarcaſm of Eurymachus.

If the pictureſque be founded on ideas of age and decay, in contradiſtinction to thoſe of youth and freſhneſs, it may be aſked, what are the principles from which the forms and actions of children derive their power of pleaſing? It cannot be ſimply from beauty, if proportion and ſymmetry be as eſſential to that quality, as ſoftneſs and a ſmooth ſurface. Their parts melt not into each other by imperceptible undulation, but, when exerted, are marked by indents, folds, and cuts, ſmooth indeed but ſudden, and thus relieve that uninterrupted breadth of maſſes, which in repoſe approach nearer to uglineſs than beauty. The head, belly, and knees of children preponderate over the neck, hips, and legs. The young fawns,

* Majeſty and love, ſays the poet who had moſt ſtudied the art of love, never can dwell together; and therefore Juno, whoſe beauty was united with majeſty, had no captivating charms till ſhe had put on the ceſtus; that is till ſhe had changed dignity for coquetry.

† Sublime and Beautiful, part II. ſect. I.

ſatyrs

ſatyrs, and centaurs of ancient, and the pucks, fairies, and goblins of modern mythology, are hairy and rough; but criſpneſs and ſprouting curls are a characteriſtic of all infants. Their action, ſudden in it's onſet, rapid in it's tranſitions, and unreſtrained by reflection, ſurpriſes whilſt it delights; their expreſſion, 'naive,' arch, and equally contraſted by imbecility and appetite, now mimics the man, now ſhrinks back into the child, but never admits of languor. The ſame may be ſaid of all young animals in general; they ſurpriſe and pleaſe from a principle directly oppoſite to decay: the colt, kid, and young aſs, the kitten and the whelp, the lioncel and the cub of every carnivorous beaſt, from their diſproportion of limbs, the unexpected variety of their motions, ſtarts and gambols, the ſprouting and more curled inequalities of their ſurface, appear to us, to excel the full-grown or decaying animal in the powers of exciting ſurpriſe, and keeping attention on the wing.

Perhaps the ſame reaſon which makes ſketches more picturesque than finiſhed pictures, may be given for the ſuperiour picturesqueneſs of children, and the young of all the creation: the elements of motion, form, and growth exiſt, but the tranſitions from part to part are either not delineated, or abruptly marked; and for ſimilar reaſons the lyric may be conſidered as the moſt picturesque of poetic compoſitions.

If the picturesqueneſs of objects be increaſed in proportion to their roughneſs of ſurface and intricacy of motion; two ſpiders, ſuch as the avicularia, not to deſcend to too diminutive a ſcale, careſſing or attacking each other, muſt, in point of picturesqueneſs, have greatly the advantage over every athletic or amorous ſymplegma left by the ancients. Intricacy, however, appears ſometimes completely to deſtroy what roughneſs had eſtabliſhed, and not to mention inferiour painters or poets, let us in proof of it produce one paſſage from Milton; deſcribing the ground on which Satan ſtood, he ſays:

> 'And ſuch appear'd in hue, as when the force
> Of ſubterranean wind tranſports a hill
> Torn from Pelorus, or the ſhatter'd ſide
> Of thundering Ætna.——'

Who will deny that theſe images, however ſublime, are picturesque in the higheſt degree? Now add what follows:

> ——'Whoſe combuſtible
> And fuel'd entrails thence conceiving fire,
> Sublim'd with mineral fury, aid the winds,
> And leave a ſinged bottom all involv'd
> With ſtench and ſmoke.'——

This is ſo intricate that it might paſs for an exemplification of it. And what is the effect? Smoke, languor, and a groan, that the mind capable of rending the promontory and convulſing the mountain, ſhould have ſneaked into a miner's jacket, and anatomiſed their loathſome entrails.

When Mr. P. mentions infinity as one of the moſt efficient cauſes of the ſublime, and for that reaſon pronounces the ocean ſupe-

ſuperiour to the attempts of pictureſqueneſs, as that muſt depend on the ſhape and diſpoſition of it's boundaries—he appeārs to fight with air, for, if by 'boundaries' be meant the waves, now flaſhing, now obſcured, inſtead of deſtroying, the pictureſque would add to the ſublimity of what can be ſeen. But if by 'boundaries' be meant the limits and extent of the whole maſs of waters, the ſubject is altogether beyond the reach of repreſentation, and it would be ludicrous to attempt it on any plane, except that of a map.

We could with great pleaſure expatiate on the far greater remaining part of the work, were we not with-held by the ſame motive, from which our author forbore to quote the verſes of his friend, the fear of tranſcribing the book, which we wiſh the reader, ſtimulated by what we lay before him, to conſult himſelf. What the author ſays of ſmoothneſs and roughneſs, as productive of the beautiful and pictureſque, by means of repoſe and irritation; of breadth in light and ſhadow; on the beauty and pictureſqueneſs of colour; but above all, his remarks on uglineſs, as diſtinct from deformity, &c. muſt delight taſte, and exerciſe judgment. Nor can the ſecond, or practical part, fail to intereſt, though it's contents concern more particularly the improvers by profeſſion. We confeſs our doubts about the efficiency of ſuch helps as are pointed out to them in the works of the great maſters of landſcape; '*recti cultus pectora roborant*' may be an uſeful axiom in taſte as well as in morals, where hearts are found to feel and heads to apply: but when we reflect, that *Albert Durer* gave to his Adam the breaſt and feet of a Mercury or Meleager, whilſt he borrowed for him a pair of arms from a cobler; that he ſet his Eve on a body, legs, and feet, not unworthy of a nymph, and applied to a ſcullion or laundreſs to furniſh her with arms, wriſts, and hands: when we diſcover in every print of *Andrea Mantegna* the imitation of ſome antique, coupled with excreſcences of clumſineſs or meagre deformity: when it cannot be diſguiſed that *Andrea del Sarto* and *Jacopo da Puntormo*, from pupils of the ancients and *Michael Angelo*, ſhrunk into tame copyiſts of the haggard ſtyle exported from Nuremberg to Tuſcany: when we reflect on all this—we are tempted to conſider the ſtudy of *Claude* and *Pouſſin* as extremely unintereſting to men guided by precedent and faſhion; though we ſeriouſly think the public owe gratitude to the writer who ſo ably endeavours to correct their taſte. R. R.

POETRY.

ART. IX. *Roman Portraits, a Poem, in Heroic Verſe; with hiſtorical Remarks and Illuſtrations:* By Robert Jephſon, Eſq. 4to. 307 pages. With a Head of the Author, and 19 Plates. Price 1l. 7s. in Boards. Robinſons. 1794.

IT has been a frequent ſubject of regret, that hiſtorians, partly through the influence of political prejudices, and partly through the vanity of fine writing, have ſo frequently placed facts in a deceitful light, or gloſſed them over with falſe colouring, as to render it exceedingly difficult for the honeſt inquirer to diſtinguiſh truth from fiction. There

There is ſtill more reaſon for this complaint with reſpect to thoſe writers, who profeſſedly combine the two incongruous—we might perhaps have ſaid inconſiſtent—characters of the hiſtorian and the poet. Perhaps it would not be eaſy to find a ſingle hiſtorical tale, or poem, in which events and characters are accurately and impartially repreſented.

Mr. Jephſon, after beſtowing upon the poet Lucan the epithet of *fiery*, calls him a perfect party writer in verſe; and, whilſt he acknowledges his *Pharſalia* to be a very noble poem, he cautions young readers againſt taking the impreſſion of Cæſar's perſonal character from this author: he adds, 'a great poet may put what words he pleaſes into the mouth of a hero, and comment upon them afterwards; for imagination and ingenuity are not to be reſtricted within common bounds.'—A familiar caution we think neceſſary, with reſpect to the poem now before us. Though roman freedom, and roman patriotiſm may, perhaps, have been too highly extolled by former writers, there is ſome reaſon to be apprehenſive, leſt the current of opinion ſhould now flow towards the contrary extreme;—leſt modern zeal againſt republicaniſm ſhould never think it's duty diſcharged, till it has annihilated the remembrance of ancient republican virtues. In the preſent work, conſiderable pains ſeem to have been taken to throw them into the ſhade. Of this no other proof needs be brought forward, than that the elder Brutus is only exhibited as an example of unnatural and inhuman obduracy in the execution of his ſons, whilſt the ſtory of his glorious triumph over tyranny, in the perſon of Tarquin, is paſſed over in contemptuous ſilence. The truth ſeems to be, that the author has ſuffered his indignation againſt the late proceedings of the french to ſpread a deep tinge of horrour over his idea of republicaniſm, like that which a glaſs, ſtained red, ſpreads over the verdant lawn and azure ſky.

In the courſe of this poem, Mr. J. ſeizes every occaſion of pouring his curſe upon thoſe monſters. In the preface, he ſpeaks of God's dreadful viſitation of France, and of the bolt of divine vengeance as held back for a time only to come down with double wrath, as confidently as if he had been permitted to examine the records of eternal providence. When, in a note, he thinks it neceſſary to aſſure his readers, that, though he has ſo far indulged himſelf in poetical licence, as to deſcribe the prodigies which are ſaid to have attended Cæſar's fall, as to his death being the cauſe of theſe phenomena, he thinks like Hotſpur, 'ſo they would have been, if his mother's cat had kittened;' he very ſeriouſly adds, that he cannot affect the ſame incredulity with reſpect to the fate, which has attended the murderers of the late excellent king of France. And, at the cloſe of this poem, he thus pioufly invokes the vengeance of heaven upon Paris:

P. 247. 'O for a hotter Ætna, to roll down
His firy deluge on the Stygian town!
Where twice the fiends of France exulting ſtood,
To view the ſcaffold, ſmear'd with royal blood;
Rich, guiltleſs, ſacred blood; whoſe ſteams ſhall riſe
To pull the avenging thunder from the ſkies.'

Having thus apprized our readers of the political character of this publication, we now proceed to the more agreeable taſk of giving them

them some idea of it's poetical merit. And here, ourselves dismissing, and requesting our readers also to dismiss, every unpleasant impression, which the circumstances to which we have hitherto adverted may have made, we very readily admit the author's title to high encomium. The different characters of the poem are conceived with discrimination, and drawn with great boldness of expression. Historical circumstances (for which authorities are cited) are enlivened, without being overloaded, with poetical ornaments; and fancy is employed to fill up, for the most part without distorting, the image, which the writer's judgment had led him to form of the originals. The diction has as much elevation, and the versification as much harmony, as could reasonably be expected in a long historical poem.

The poem opens with a view of the general character of the romans, in which the poet finds more to censure than admire. From the kings of Rome he selects only Numa, whom he extols for his zeal for religion, but censures for having employed fiction to impose upon credulity. The stories of Coriolanus and Virginia are agreeably told. The periods of history when the roman soldiers first received pay, and when the plebeians were made eligible to the consulship, are distinctly noticed; and the military arrangement of a roman legion is described.—After paying honour to the memory of Hannibal, the poet thus goes on to celebrate the praise of Scipio's continence, learning, and friendship. P. 47.

'Of every virtue, every art possess'd,
His foes rever'd him, and his country bless'd:
An eagle with the mildness of the dove,
His valour claim'd esteem, his goodness love;
And manly beauty, beaming from his face,
To inborn dignity gave outward grace.
Nor blaz'd his glory in the field alone,
A harder conquest o'er himself he won:
In the wild hour of passion's lawless reign,
Rejecting joys bought by another's pain,
Fond of the fair, in blooming beauty's pride
To her true lord he gave the captive bride.
If some smooth lawn its verdant mantle spreads,
Nigh to where mountains lift their craggy heads,
There the pleas'd eye directs its willing ray,
Fatigu'd too long by nature's rude display:
So his soft manners our regards engage,
'Midst the stern heroes of that warlike age.
Nor think, the Great from their high place descend,
Who choose the muse's favourite for a friend,
When mighty Scipio, Rome well pleas'd could see,
With Ennius join'd, in kindest amity;
Could hear him wish their friendship might survive,
When fate's last mandate bade them cease to live;
That not ev'n death their union might o'ercome,
But blend their ashes in one common tomb.
A hundred conquerors the world have torn;
Where were two Homers, or two Maros born?
Genius is form'd from nature's choicest clay,
While warriors are the ware of every day.'

Through

Through the remaining period of the republic, the characters delineated are those of Marius, Sylla, Mithridates, Catiline, Cicero, Pompey, Cæsar, and Brutus. Cicero's portrait is drawn at full length, and we think very accurately. His banishment and death are thus described: P. 92.

'Excellent Tully! by a ruffian brav'd,
He left the ungrateful city he had sav'd;
With tears the sorrowing senate saw him sent
(Their best defender) to cold banishment:
They heard that voice, ne'er heard in vain before,
The exile it could not avert, deplore;
With him the genius of the state disgrac'd,
Faction triumphant, and his dwellings raz'd.
But call'd with honour home, the exulting throngs
Shout from his mind the memory of past wrongs;
His houses at the publick charge restor'd,
His name resounded, and the favourite word,
Vain now, as abject in distress before,
He thought affliction could return no more.
Alas! when tyrants o'er the laws prevail,
Man's best possessions are an idle tale;
The whirlwind sweeps them all in one fell blast,
And the last wretch is he who lives the last:
Still, still remain'd, from fate's malignant power,
A sad reverse, for his concluding hour.
'Nor eloquence divine, nor reverend age,
Could save great Tully from the assassin's rage.
Behold! (sad sight!) infuriate Fulvia seize
The sever'd head, and fix it on her knees;
From the cold jaws she forc'd that silent tongue,
On whose sweet sounds the once-charm'd senate hung;
Hear the she-fiend with taunts exulting cry,
As thrice she pierc'd, "This for my Anthony:"
The grisly spoil thus brutally defac'd,
With the lopp'd hands, was o'er the rostrum plac'd;
From thence in hideous mockery to glare,
And freeze each future patriot to despair.
'Minions of fortune, who, possess'd of power,
Indulge unaw'd the transitory hour,
Make science ever your peculiar care;
The world reveres her, of the world beware!
A little while ere nature claim'd his breath,
The dagger clos'd sage Tully's eyes in death;
But grateful ages still preserve his fame,
And endless infamy his murderer's shame.'

The sad story of Pompey after the battle of Pharsalia is pathetically related. The character of Cato of Utica is honoured with due praise. J. Cæsar appears to be the first object of the author's admiration; his faults are not indeed concealed, but his virtues and talents are adorned with all the luxuriance of panegyric. P. 140.

'No brooding hate his fearless bosom kept;
Soon as the steel was sheath'd, his vengeance slept.

For

For two great ends alone he ſeem'd to live;
To conquer all mankind, and to forgive.
E'en for a foe his kindly tears were ſhed;
He wept at ſight of Pompey's ſever'd head,
Forgot the rival's hate, and mourn'd the hero dead.
Not youthful Ammon's envied, early wreath,
Not the black tides of fell proſcriptive death,
Tides, that had waſh'd from many a ſocial mind
All the ſweet charities of good and kind,
In Cæſar's feeling breaſt could quite deſtroy
Pity's mild ſprings, and friendſhip's generous joy.
His tongue, for ever ready to defend,
His hand, the willing bounty to extend,
No wonder, ſpite of wild ambition's pride,
He liv'd endearing, and lamented died.
A ſoul ſo ſoft in every ſocial part,
The unwilling tongue calls tyrant, not the heart.
For theſe celeſtial qualities, when time
With duſt ſhall mould my periſh'd form and rhyme,
His murder told, the ſympathetick tear
He knew to ſhed, ſhall grace his funeral bier;
Nor, liberty, thy loudeſt ſhouts prevail,
To drown ſoft ſorrow at the mournful tale.
O, were the devaſtation of mankind
The nobleſt triumph for a hero's mind;
Or had his milder genius been employ'd
To ſave but half the waſteful ſword deſtroy'd;
No rival on the guiltleſs rolls of fame
Had vied with all-compliſh'd Cæſar's name.
While projects boundleſs in his boſom roll'd,
Scarce by the diſtant poles of heaven controll'd,
At home, devoted to an earlier fate,
Unconſcious in the ſhade of death he ſat;
Victim to liberty decreed to fall,
Streaming with blood, at Pompey's pedeſtal.
The ſtoick Brutus led the daring deed;
By him he lov'd was Cæſar doom'd to bleed.
If this one action ſtain not Brutus' fame,
Rome's annals boaſt not any purer name;
For ſtill men doubt, in this impartial time,
To admire the virtue, or abhor the crime.
A thouſand tender thoughts reſtrain'd his arm,
A thouſand nobler thoughts his boſom warm;
Impell'd, repell'd, and in the conflict toſt,
More than the deed, the ſtruggle was his boaſt.
He fought no more from ſlaughter'd Cæſar's grave,
Than nature, juſtice, and his country gave;
Revenge or jealouſy inflam'd the reſt,
To aim their daggers at the conqueror's breaſt;
By principle alone was Brutus mov'd,—
He ſlew the tyrant, but the man he lov'd.

In the concluding lines of the preceding paſſage, the ſtruggle between private affection and public virtue in M. Brutus, is well deſcribed.

ſcribed. We ſhall next ſelect from this gallery of pictures two female portraits; thoſe of Cleopatra and Octavia. Cleopatra's charms are thus deſcribed: P. 158.

'In her, not face and ſhape alone could pleaſe,
(Though with unrival'd grace ſhe charm'd by theſe,)
But the whole ſtore of Cytherea's wiles,
Sighs, gentleſt blandiſhments, and ambuſh'd ſmiles;
The ready tear, the bluſh of well-feign'd truth,
And the ripe woman, freſh as new-ſprung youth.
Beneath her roſeate palms the lute compreſs'd,
Chac'd thought and trouble from the anxious breaſt;
In dulcet bonds the impriſon'd ſoul ſhe held,
While the ſweet chords her warbling voice excell'd.
A thouſand forms the ſyren could put on,
And ſeem as many miſtreſſes in one;
Serious or ſportive, as the mood requir'd,
No whim grew irkſome, and no frolick tir'd.
Enough of coyneſs to provoke deſire,
Of warmth enough to ſhare the amorous fire,
All, her delighted lovers could receive,
Seem'd but fond earneſts ſhe had more to give;
Nor with poſſeſſion was the promiſe o'er;
Love's fruit and flower at once her boſom bore:
No languid pauſe of bliſs near her was known,
But, with new joys, new hours came laughing on.
By arts like theſe was wiſer Julius won,
And Antony, more fond, was more undone.
His ſoul enamour'd to the wanton clung,
Glow'd at her eyes, or melted from her tongue;
Lull'd in the dear elyſium of her arms,
Nor intereſt moves him, nor ambition warms:
Sometimes with ſhort remorſe he look'd within,
But kept at once the conſcience and the ſin:
In vain he ſaw the yawning ruin nigh;
Content with her, he bade the world go by.'

Octavia's modeſt beauties and virtues are thus delineated: P. 163.

'Come, decent Venus! come, each modeſt grace!
Aſſiſt the muſe to draw a matron's face;
To paint the chaſte Octavia's matchleſs form,
Freſh Hebe's cheek with bluſhing ſoftneſs warm:
The pure carnation in whoſe colour ſhewn,
By genial nature's balmieſt breath was blown;
Unſullied lips ſuffus'd with roſeate dew,
Whence Hybla ſounds the charm'd attention drew;
Juno's high ſtature, and majeſtick mien,
Her ſmiles improv'd with dignity ſerene;
For no repulſive arrogating air
Proclaim'd her own proud conſcience ſhe was fair;
But turning from the fond admirer's gaze,
She felt the homage, but declin'd the praiſe.
So, while by Rome's enamour'd youth beſieg'd,
But one ſhe favour'd, and yet all oblig'd,

Her

Her form, her manners ſuch; and nature join'd
Each ſweet attraction of the female mind:
Not heaven's clear azure than her breaſt more pure,
Which winds diſturb not, nor dark clouds obſcure;
Yet not in ſtagnant apathy to ſleep,
Or like the reed-chok'd ſtream through life to creep;
When virtue's breath her kind affections mov'd,
She felt with energy, with ardour lov'd.'

On the Auguſtan age our poet dwells with fond delight. The portraits given in this period are thoſe of Auguſtus, Mecænas, Agrippa, Virgil, Tibullus, Horace, and Ovid.—We muſt treat our readers with the following elegant lines in praiſe of Virgil. P. 194.

'Huſh'd be each ruder breath, and clamorous tongue!
Apollo liſtens to the Mantuan's ſong.
You chief, who own bright inſpiration's flame,
With mighty Homer's palm divide his claim.
Favourite with me of all the harmonious quire,
A child I felt him, and a man admire:
If grief or care my anxious mind engage,
Secure of eaſe, I ſearch great Maro's page;
For deep and rankling, ſure, muſt be the wounds,
That find no balm in his enchanting ſounds.
As Jeſſe's ſon Saul's frenzy could compoſe,
The madneſs ſinking, as the muſick roſe;
As oil, diffus'd with philoſophic ſkill,
At once the agitated wave can ſtill;
His tuneful magick o'er my ſenſes glides,
The charm prevails, and all my pain ſubſides.'

The work is embelliſhed with elegant engravings: the votive ſhield commemorating the continence of Scipio; two buſts found in the tomb of Scipio's family; Auguſtus preſenting a crown; ſixteen heads drawn from antiques; and the author's portrait.

We cannot take our leave of this work without reprobating the contempt, with which the author treats the lower orders of mankind; when, in cautioning his readers not to confound the two terms *populus romanus* and *plebes*, as if they were of the ſame import, he ſays, 'the former compriſes the ſenators, patricians, knights, and gentry; the latter means the *idle*, the *indigent*, and *worthleſs*, or what we underſtand by the monoſyllabical denomination, MOB.' Did Virgil, who muſt be allowed to have been a pretty good judge of the meaning of the term, underſtand by *populus* the patricians, knights, and gentry when he wrote

'Hinc Auguſtus agens Italos in prælia Cæſar,
'Cum *patribus populoque*!'

ART. X. *The Adventures of Timothy Twig, Eſq. In a Series of Poetical Epiſtles. In two Volumes.* By Joſeph Moſer, Author of Lucifer and Mammon, Turkiſh Tales, Thoughts upon Caſh Credit and Country Banks, &c. 2 Vols. crown. 312 p. 8vo. Williams. 1794.

THE

The author, who, in these turbulent times, can for a moment relax the gravity of political dissension by innocent pleasantry, is entitled to public thanks, and may justly expect a candid reception. We have found in these small volumes so agreeable an interruption of our serious labours, in contemplating the pictures of manners, that, without rigorously examining these verses by the canons of criticism, we invite our readers to partake of the amusement they have afforded us. The work is in part humorous, and in part sentimental. The sentimental part is a kind of poetical novel, containing the histories of two tender attachments and happy weddings, communicated in letters written in different kinds of verse. The humourous, which is by far the most valuable part of the work, is a description of the adventures of a young welch esquire in London, related by himself in letters to his sister, and to his friend in the country, written in that familiar kind of verse, so successfully made use of by Mr. Anstey in his Bath Guide. The peculiar cast of wit and humour in that celebrated work it may not be easy to rival; but Mr. M. appears to have observed the manners of the fashionable world with attention, and has given a lively and entertaining representation of many scenes, which are passing in that great theatre of dissipation and folly, the british metropolis. Though he strictly confines himself within the limits of decorum, he finds in the course of a young man's rambles through London ample materials for humourous description.

Timothy Twig, at his first arrival in the city taking up his residence with his uncle, makes an excursion to a country villa, and visits the stock exchange, city clubs, the boxing lyceum, and the play houses. Speaking of a lounge in the box lobby, he gives his friend the following account of the modern method of lounging away a day. Vol. I. P. 54.

'The box-lobby, dear Lloyd, I could ever attend,
There's nothing like lounging the mind to unbend;
Sarcasm was saying, and sure he is right,
To lounge is the fashion from morning to night,
We lounge at our breakfast, while reading the papers,
We yawn for our horse to disperse last night's vapours,
We mount about three, and 'till it grows dark,
We lounge first at visits, and then in Hyde Park,
Return'd, a damn'd bore we this riding declare,
Then nod while our valet is dressing our hair:
To dinner awak'd, we just venture to think
How the soup is compos'd, or what wine we shall drink;
Talk of dressing of turtle, of roti and stew,
In short all the secrets of monsieur Ragout.
To judge by your hearing, and not by our looks,
You'd think you had din'd with a dozen of cooks.
Three hours are spent this agreeable way,
The carriages come, and we lounge to the play.'

Having hired a house in Devonshire place, he takes a morning walk with his friend Sarcasm, who describes to him many new buildings and their inhabitants. Vol. I. P. 76.

Twig. "I see in yon house a vast company throng?"
Sare. "A nabob's just come from Bengal, Mr. Prong.
Call'd up to the peers, and a trial escaping,
How happy a man must we deem my lord Rapine,
Whose magnificent palace the centre doth grace,
Where, oh fortune! thy bounty so well could'st thou place?
The blessings and pray'rs of the turbulent hindoos,
The furious persees, and the canibal gentoos
Shall follow your name, to the skies shall exalt,
The contractor for opium, for *beetle* and salt.
The indian in future, wherever he ranges,
From Caucasus mount to the banks of the Ganges,
Starv'd down to obedience, from all plagues reliev'd,
Wives, children, lands, cash, all that formerly griev'd
Himself or his cast: Messrs. Rapine and Prong,
(Knowing pow'r means right, imbecility wrong)
Have ta'en in possession without why or wherefore,
So that those happy mortals have nothing to care for."

Another obliging friend conducts our spark to the birth-day squeeze at St. James's, from the humourous description of which we select the following lines. Vol. II. P. 16.

'So forward we mov'd, midst the ladies and lords,
A charming confusion: hoops, trimmings and swords,
As they mingled together delightfully tangled,
No doubt the whole floor was most tastefully spangled;
Lace, tissue and gauze, flowers, feathers and foil,
So pleasant a romp I han't had a great while.
Lady Rent, in the midst on't, scream'd out to his grace,
"Your sword has hitch'd in my trimmings and lace!"
Billy Lipsalve, lord Prig, and friend Bob almost swore,
'Cause the wig of a Judge, had their coats powder'd o'er.
Cries the countess of Flutter, "an aukward young man,
With his buttons has torn the fine mount of my fan."
"Lord Hook, I beg pardon," said lady Bab Barter,
In the croud my left arm had got under your garter.
You see how they shove; ah, I wish them dispers'd;"
"So shou'd I," said my lord, "if our arms were revers'd."
Thus you'll judge we were wedg'd pretty closely together,
I just saw the top of the princesses' feather;
As he mov'd from his place, caught a view of the prince,
And you can't think how happy I've been ever since.
I wish'd to get forward, but could not tell how,
The pliantest back had no room for to bow.
So onward we prest, without fear of displeasing
The ladies, who shew'd no aversion to squeezing;
Till fatigued with the bustle, o'ercome by the heat,
We drew off our army, and forc'd a retreat."

Timothy next gives his friends an account of a sunday ride in Hyde Park, in a dialogue between him and his friend Sarcasm. Vol. II. P. 40.

"What confusion and noise, what a mob in the park,
Charles Curd you're observing, a cheese-monger's clerk;

He

His poney, which ſcarce he can keep on the back,
Is here every ſunday, a worn Moorfields hack.
That's old lord Lombago, you ſee nod his head,
And fly a foot pace to the beauty in red."
Twig. "A beauty indeed, I muſt keep her in ſight,
Her ſquire's in green, and her palfrey is white;
What an elegant form, how ſhe graces her ſaddle,
See the beaus flock around her, Grig, Widgeon and Paddle:
To rival his lordſhip, they all ſeem to tend.
Who is ſhe?" *Sarc.* "What not know the lovely miſs Blend,
Where the duce have you liv'd? but yonder Tom Shade is,
He heads a large troop of equeſtrian ladies;
How they bound on the graſs, feathers, ſtreamers diſplay,
The charming Hypolita firſt on the way.
Her fine auburn treſſes float looſe in the wind,
From her hat falls a veil, which hangs careleſs behind.
This nymph all allow is the queen of the chace,
Diana in hunting ne'er rode with ſuch grace;
And no ſiſter archer we very well know,
Can with half the dexterity handle the bow.
She's attended you ſee by Toxophilite fair,
Miſs Arcus, miſs Dart, lady Bell Sagittaire.
You obſerve, my friend Twig, that when ſome ladies ride,
How uneaſy they ſit, how they lean on one ſide.
This they owe to their fears, or the make of their ſaddle,
In times far remote, Britain's fair rode a ſtraddle.
In the reign of king Richard, the ſecond I mean,
A ſide ſaddle came here with Ann, the young queen.
'Tis ſaid they'd been us'd many ages in France;
And as you very like may have dip'd in romance,
You can tell how princeſſes to ſee the great deeds
Of their knights, when they travell'd, were plac'd on their ſteeds."
Twig. "At this time 'tis no matter. Pray who is that figure?"
Sar. "Lord Limber, the next is great general O'Trigger,
To the world what a bleſſing the excellent ſample,
For parent, ſpouſe, friend, is the general's example."
Twig. "What the devil is that coming cloſe by the rail,
Which looks like a graſhopper driving a ſnail?"
Sar. "Beau Dapper, his whiſky don't fly very quick.
The fault's in his horſe, poor old tumble down Dick.
That fat bloated figure who rides the lean mare,
With the nymph in brown habit and long flaxen hair,
Whoſe filly's ſo low, that ſhe daggles her robe,
Is miſs Liddy and father, ſir Benjamin Globe.
That black horſe and rider, who're both ſleek as ſattin,
A canon of W******, the good doctor Matin,
How pleaſing his doctrine, how various his powers,
He's ten minutes preaching, and dining two hours,
I declare 'tis a taſk far beyond my capacity,
To gueſs what could bring out my friend Perſpicacity,

Some matter of moment I almoſt rely on't,
His beaſt, (I had like to have call'd him his client,)
How he ſpurs and he laſhes through each crooked track,
See he galls his lean ſides, and quite flays his poor back,
My ſpleen is ariſing: An old o'ergrown porpus!
I wiſh ſteed would give him an *habeas corpus*.
The phæton and ponies attract your attention,
A ducheſs, the chariot, holds ſir Peter Penſion.
The little ſmart gig, with the lady ſo bulky,
Mrs. Solid, that's Outcaſt alone in the ſulky."
Tavig. "The people all ſcamper, ſome harm I'm afraid."
Stranger. "The ſteed of miſs Friſk, has juſt made a croupade;
I declare I once thought ſhe'd be beat black and blue.
Before and behind, up and down, vixen flew.
She o'erturn'd the carriage of madam Van Pout,
And Swill, who was trying to outride the gout.
The horſe of a judge that ſtood ſtill as the bench,
She forc'd with it's rider down yonder deep trench,
There, cloſe to the wall, ſquat came all the whole troop,
Of human and animal legs ſuch a group;
The footmen and grooms, that beheld this diſaſter,
Could ſcarce find the limbs of their miſtreſs or maſter,
I'm torn with your ſpurs exclaims pretty miſs Squeak,
I'm under the carriage and ſcarcely can ſpeak.
His lordſhip bawls out, help! Murder! Oh ſhocking!
So one pull'd a boot and another a ſtocking;
Tho' at firſt quite derang'd, and in terrible frights,
I fancy the tumblers are now ſet to rights."

After relating the humours of a maſquerade, poor Timothy's adventures grow more ſerious; and, after a duel and a lawſuit, he returns home perfectly diſencumbered of his dirty acres, by his kind friends, Smooth, Sarcaſm, and Co. Honeſt John, who attends him through all his frolics, and at laſt, like old Adam to Orlando, offers his maſter the ſavings of his induſtry, thus moralizes upon what has happened. Vol. II. P. 130.

'When he raves that his follies have ſunk his eſtate,
Ah, how much do I pity my Maſter!
The friends of his ſunſhine on all ſides have flown,
Their falſehood I ne'er could endure;
Thoſe his fortune ſupported, now leave him alone,
For none will e'er flatter the poor.
The ſparks of this town, for to ſerve their own ends,
The ſpendthrift on all ſides aſſails;
Hollow boſoms they are: would you ſeek for true friends,
You muſt go to the mountains of Wales.'

ART. XI. *Howe Triumphant! or, the Glorious Firſt of June. An Heroic Poem.* By Romaine Joſeph Thorn, Author of Clito and Delia—Mad Gallop, or a Trip to Devizes—Retirement—Briſtolia, &c. 8vo. 16 pages. Price 1s. Briſtol, Bonner; London, Longman. 1794.

THOUGH theſe verſes can deſerve the ſplendid title of an heroic poem for no other reaſon, than that they are written in celebration of

of a juſtly renowned hero; the loyal ſpirit which they breathe, and the ardour with which the author exults in his country's naval glory, will doubtleſs be ſufficient to recommend the poem to the attention, and the poet to the patronage of true britons. In beſtowing the tribute of praiſe upon the triumphant Howe, Mr. T. does not neglect to pay due reſpect to the honeſt britiſh ſeamen, by whoſe valour the victory was obtained. Deſcribing the commencement of the engagement, he thus celebrates their gallantry. P. 7.

'The ſailor, now, with love of glory, fir'd,
In mind, already combats with the foe,
Nor thinks on ought beſides, ſave, lovely SUE!
Whoſe dear idea, from his faithful breaſt
Extracts the heartfelt ſigh: A moment's ſpace
He ponders on her charms, then, full of Mars,
Foregoes the thought, and ruſhes to the fray.'

ART. XII. *Epitre au Peuple François. An Epiſtle to the French People.* 8vo. 19 pages. No publiſher. 1794.

THE ſcenes of horrour, which have lately been exhibited in France, are in theſe pathetic verſes ſo ſtrongly painted, that they may, not without great probability, be ſuppoſed to have been written by ſome unfortunate emigrant, to expreſs his feelings of diſtreſs and indignation. The epiſtle contains nothing more than a repetition of thoſe dreadful tales, of which every friend to humanity will be of opinion, that we have already heard more than enough.

ART. XIII. *Poëtæ Sententioſi Latini: Publius Syrus, C. D. Laberius, L. A. Seneca, Dionyſius Cato: Nec non, ex Auſonio, Dicta Sapientum Septem Græcorum. Inſtruente Jacobo Elphinſtonio Britanno: Qui Vates hos Concinnos, Civitate donatos, Eruditis æquè ac Erudiendis obtulit.* 8vo. 115 pages. Richardſon. 1794.

A LARGE collection of moral ſentences from the ancient writers mentioned in the title page, arranged under diſtinct heads, is here given in latin and engliſh. The latin ſentences are throughout in ſingle or double lines, and the tranſlation in rhyming couplets. The tranſlator, long known to the public by his unſucceſsful attempt to introduce a new and uniform mode of ſpelling in the engliſh language, though his propoſal has not been adopted, ſtill perſiſts in writing engliſh after his own peculiar manner, and *Dhe aſeertainer ov britiſh orthoggraphy* diſdains *to apollogize for exhibbiting propriety ingliſh az wel az lattin.* A very few examples will ſufficiently acquaint our readers with the nature and merit of this publication,

Latin.	Engliſh.
Ex vitio alterius, ſapiens emendat ſuum.	By ſcanning ov anoddher's faut, Dhe wize to ſcan dheir own ar taught.
Ignoſcito ſæpe alteri, nunquam tibi,	Anoddher dhou muſt oft forguiv; Dhyſelf not wonce, hwile dhou ſhalt liv.

Inferior horret, quicquid peccat ſuperior.	Hwen higher folks abuze dheir pow'r, Dhe lower dred the fatal our.
Quod facere turpe eſt, dicere ne honeſtum puta.	Hwatehr, to' doo muſt proov a ſhame Can never be dhy pride to' name.
Dediſcit animus ſerò, quod didicit diù.	Dhe mind t'unlern, had need be ſtrong Dhe thing it haz been lern ing long.
Turpe quid auſurus, te ſine teſte timæ.	Hwen tempted from dhe right to' veer; Dhyſelf, dhe ſinguel witneſs, fear.

D. M^r

NATURAL HISTORY.

ART. XIV. *Plantes & Arbuſtes d'Agrément, gravés & enluminés d'aprés Nature, avec la Manière de les Cultiver, &c.—A Collection of ornamental Plants and Shrubs, with engraved Plates, coloured after Nature, and an Account of the beſt Method of cultivating them; a Work undertaken by Perſons fond of this Branch of Natural Hiſtory, and publiſhed in Numbers, each of which contains five Plates.* Nos. 3 and 4. Price 10s. Winterthur (in the Canton of Zurich); Steiner and Co. 1794. Imported by J. Boſſe.

THE ten plates, accompanying theſe two numbers, are accurately engraved, and beautifully coloured; in ſhort, they equal, if they do not excel the former *. S.

MEDICINE. CHEMISTRY.

ART. XV. *A chemical Diſſertation on the Thermal Waters of Piſa, and on the neighbouring acidulous Spring of Aſciano: With an hiſtorical Sketch of Piſa, and a meteorological Account of its Weather: to which are added, analytical Papers reſpecting the ſulphureous Water of Yverdun.* By John Nott, M. D. of Briſtol Hot Wells. 8vo. 161 pages. Price 3s. Walter. 1793.

THE uncommonly rapid progreſs of chemical ſcience within theſe few years has rendered the analyſis of waters, both in this and other countries, much more frequent and general. It has alſo tended to make ſuch attempts pleaſing and agreeable, by introducing ſhorter and more ready methods of detecting their various impregnations. The account we have here of the Piſa waters, we are informed by the author, 'is the ſubſtance of a well-written treatiſe in italian, by Giorgio Santi, profeſſor of chemiſtry and natural hiſtory in the univerſity of Piſa.'

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* See Analyt. Rev. Vol. XIV, p. 180, Art. XVII.

After

After deſcribing the ſituation of Piſa, and it's baths, the author has the following obſervations on the qualities of the waters.

P. 28*.—'The water of the baths riſes from the foot of the mountain St. Julian; its ſeveral ſources compriſe a ſpace of about ſeventy paces; they form altogether a large body of water, which is nearly the ſame in all ſeaſons. Some of the ſprings are within the baths, theſe run conſtantly; others are without, they flow through pipes into the baths at pleaſure. The moſt conſiderable of them, *la maeſtra*, ſupplies the reſervoir, ſix large and ſix ſmall baths, two tub baths, and the douge.

'The bath of Mars contains full five hundred barrels of water: it is emptied every day; and ten hours fills it again.

'The baths form two compartments, the eaſtern and weſtern. The waters examined belonging to each are enumerated in the ſeveral experimental tables. They are all in a cool ſituation, limpid, colourleſs, and inodorous, except that of the long-neglected bath of St. Julian, about two hundred yards from the general baths, which has acquired impurities from accumulated filth and excluſion of air. This water was therefore well filtered, previous to its analyſis. The waters of the reſervoirs have, more than any of the others, a ſubacid ſaline flavour, though in a very ſlight degree: they are all more or leſs warm, as is ſhewn by the ſubſequent table, where alſo the comparative ſpecific gravity of each is exhibited, which ſuppoſes common cold water at 65½ of Fahrenheit's thermometer.

'The cauſe of natural warm ſprings has of late times given riſe to much philoſophic argumentation. Some contend for ſubterraneous fires, others for the decompoſition of pyrites. The ingenious profeſſor, having ſaid much and well on the ſubject, is inclined to believe, that ſteel, and ſulphureous waters only owe their heat to pyrites; and that all aerated and ſaline waters obtain theirs either from ſhift, argillaceous earth, or magneſia. The Piſa waters then are warm from their ſhiſtous origin.'

It has been a vulgar and erroneous ſuppoſition, that if 'common cold water, and any warm mineral water be placed upon the fire at the ſame time, the common cold water will boil the ſooneſt.' This idle prejudice is ſatisfactorily refuted by the ſubſequent experiment.

P. 33*.—'I expoſed, in ſeparate earthen veſſels, to an equal heat, reſervoir water of the bath, which raiſed the thermometer to 90½ Fahrenheit's ſcale, and common water of Piſa, which raiſed it to 68. The firſt boiled in 58 minutes, and the latter in 1 hour 12 minutes. I then took them from the fire, and expoſed them alike to cold; the firſt ſunk the thermometer to 68 in 1 hour 15 minutes, and the latter in 1 hour 2 minutes.

'The experiment was often repeated, and the reſult was always the ſame. The tenacity of heat peculiar to the Piſa water muſt then be attributed to its ſaline and earthy combinations.'

In 100 pints of the reſervoir water, we find the proportions of different ſubſtances to be—P. 53*.

Of aerial acid uncombined - - -	Gr. 187
Vitriolated natron - - -	203
Muriated natron - - -	265
Vitriolated calx - - -	969

Vitriolated magnesia	325
Muriated magnesia	199
Lime-stone	181
Magnesia alba, *not calcined*	87
Argillaceous earth	46
Siliceous earth	12

These principles are found in somewhat larger proportions in the summer months, and dry weather, than in winter, and wet weather.

The water of the warm spring of the queen's bath contains in 100 pints,—P. 54*.

' Vitriolated natron	Gr. 186
Muriated natron	260
Vitriolated calx	905
Vitriolated magnesia	278
Muriated magnesia	179
Lime-stone	204
Magnesia alba, *not calcined*	44
Argillaceous earth	34
Siliceous earth	10

' The other waters of the baths have all similar qualities but dissimilar quantities.'

With respect to the ' pellicle and tartar of the water in the baths,' we have the following conclusions :—P. 57*.

Grains 100 of tartar.		Grains 100 of pellicle.
Gr.	PRODUCED,	Gr.
80	Calcareous earth	86
15	Magnesia	11
5	Siliceous earth	3

' The calcareous earth prevails rather in the pellicle; magnesia and siliceous earth in the tartar.'

After this, Dr. N. inquires concerning the properties of the acidulous waters of Asciano, which he finds to contain ' aerial acid uncombined, vitriolic and muriatic acid in combination, also compound earthy salts.'

The author, after this analysis, enumerates a long catalogue of disorders, in which these waters are found highly useful.—We, however, hardly think that these or any other waters will be of much advantage in some of the diseases which he has mentioned; having no not such high expectations from the use of water in any manner.

The author concludes this part of his work with an historical account of the town of Pisa. In this sketch the reader will meet with many interesting particulars.

Dr. N. closes his dissertation by a translation of some papers on the Yverdun water. In this part however we find little of importance, as the original papers seem to have been written some time ago, and consequently the analysis is in many respects defective. From several experiments we come to the conclusion, that the Yverdun waters are light, containing sulphur in union with fixed alkali, common salt joined with vitriolic salt, and an earth. Examined in larger quantity at Lausanne, 117 pounds 13½ ounces, gave ' 238¾ grains of a saline residuum, which was composed of 95¼ grains of calcareous earth,

33½

33½ grains of felenite, 80 grains of common ſalt, 29½ grains of fixt mineral alkali.' With reſpect to the medicinal qualities of theſe waters, the author thinks them important, particularly in chronical complaints originating from obſtructions, as fluor albus, gout, rheumatiſm, and various hypochondriac affections. The ſulphur which they contain alſo renders them ſerviceable in cutaneous affections, ulcers, arthritic diſorders, &c.

As a tranſlator, our author appears to have performed his taſk with care, attention, and accuracy.

ART. XVI. *A Treatiſe on the Nature and Cure of the Cynanche Trachealis, commonly called the Croup.* By Diſney Alexander, Member of the Royal Medical Society of Edinburgh. 8vo. 79 p. Price 2s. Huddersfield, Brook; London, Johnſon. 1794.

THE frequent occurrence of the croup in Halifax, and its vicinity, ſeems to have afforded the author an opportunity of marking it's progreſs and phenomena with conſiderable accuracy: and he has here given the public the reſult of his obſervations. Mr. A. ſets out with a hiſtory of the complaint, in which we obſerve him to differ only in a few very immaterial circumſtances from doctor Home. In defining the diſorder he appears to follow Dr. Cullen, whoſe account, indeed, he has adopted without alteration.

With reſpect to the cauſe of the croup, he is of opinion, that it depends neither upon ſpaſm nor putrid acrimony; but that it is to be conſidered entirely as an inflammatory affection of the trachea. In ſupport of this aſſertion he argues in the following manner,

P. 47. 'When we reflect, that the greateſt part of the diſeaſes of children are manifeſtly of an inflammatory nature, that the croup commonly makes its appearance at thoſe ſeaſons in which inflammatory complaints prevail moſt, and, likewiſe, that the body, at this tender age, is leſs capable of reſiſting the action of thoſe cauſes which produce it, than at a more advanced period of life,—we muſt acknowledge, that there exiſts in children a ſtrong predispoſition to be affected with it.

'The influence which the ſtate of the air exerts upon the animal fibre, is probably far more extenſive than is generally admitted. There is, perhaps, not a more common remote cauſe of diſeaſe, than cold combined with moiſture; and there are few, comparatively ſpeaking, who have not, during ſome part of their lives, experienced the bad effects of paſſing ſuddenly from a cold atmoſphere into a warm one, or vice verſâ.

'In childhood theſe cauſes ſhould act with double force, the irritability being proportionably more abundant; and, in fact, we find this to be the caſe. On this account it is that ſo few live to their tenth year, without having ſuffered from the contagion of ſmall pox, meaſles, and hooping cough. To the ſame cauſe is owing the fever ſo often produced by dentition, and that which is frequently the effect of worms irritating the inteſtinal canal. It is not, therefore, ſurpriſing, that the muſcular fibres of the trachea, and of the veſſels which penetrate its coats, partaking, in common with the reſt of the body, of this exceſs of irritability,

ſhould

should be subject to the operation of those causes which we see produce inflammation in other parts.

'I have seen some instances, when the croup has been brought on evidently from the continued application of cold; others, when it has been preceded by alternations of heat with cold; and others again, in which it originated, from long exposure to wet. One case occurred to me, in which it succeeded an inflammatory angina tonsillaris; and proved very tedious, but yielded at last to repeated bleedings and antimonial medicines. But very often it has come on without any of these causes being applied; neither, after the most diligent inquiry, could we discover any manifest cause to which the disease might be referred.'

In pointing out the proper plan of cure in this case, the author finds the principal difficulty to arise from the following circumstances, p. 62. '1. From too long a delay in the use of the necessary remedies. 2. From the want of perseverance, on the part of the practitioner, in the application of those remedies. 3. From the too common practice of mixing together, or employing successively, medicines of a different operation.'

The means of removing the disease, according to the hypothesis of our author, are such as have a tendency to weaken and debilitate the constitution, and thereby lessen the violence of the inflammatory diathesis. The remedies which he employs are those in common use, such as bleeding, purging, and vomiting. The application of blisters also he recommends, in particular cases. Though this is upon the whole an useful and well written pamphlet, the experienced practitioner will easily discover in it a want of practical information, and of a greater degree of caution in the recommendation of remedies of so powerful a nature, in the delicate habits of children.

ART. XVII. *Essays Physiological and Practical, founded on the Modern Chemistry of Lavoisier, Fourcroy, &c. &c. &c. With a View to the Improvement of the Practice of Physic*, By Francis Penrose, M. D. 8vo. 158 pages. Deighton. 1794.

IT is always with concern, that we find ourselves under the necessity of speaking in a summary way of the merits of any work, which comes under our inspection. The original motive, which renders it our duty to give an analysis instead of our individual opinion, is effectual only when the book in question is of sufficient value to justify such an employment of our pages. We do not find these essays of that importance, and shall therefore only say, that Dr. P., in a great number of instances, palpably misapprehends or misrepresents that system of chemistry, on which his essays are professedly grounded, and that his inferences are in general confused and inaccurate. A. R.

AGRICULTURE.

ART. XVIII. *Plain and useful Instructions to Farmers; or an improved Method of Management of arable Land; with some Hints upon*

upon Drainage, Fences, and the Improvement of Turnpike and Croſs Roads. Addreſſed to Country Gentlemen, and Farmers in general. By Joſeph Hodſkinſon. 8vo. 38 pages. Price 1s. Rivingtons.

THE title of this pamphlet explains it's contents. Mr. H. informs us; that he has ſpent forty years of a very active life in a cloſe attention to the ſubject, with every opportunity which an extenſive practice as a ſurveyor, in all parts of the kingdom, has afforded him. His plan of huſbandry is ſimple, and has born the teſt of experience. The arable land he ſuppoſes to be divided into four parts: One ſown with wheat, one with turnips or winter vetches, one with barley or oats, and the other with clover, ſummer vetches, rape, potatoes, beans, or peaſe. By making a ſucceſſion of crops in this order, a fallow ſeaſon is avoided; and by proper management the land will be in better order after bearing a crop of the latter articles, than if it had lain fallow. A winter crop alſo of rye, vetches, &c. for ſpring ſeed, may be raiſed after the wheat is cut; and by theſe means the ſame piece will produce five crops in four years; two of corn, and three herbage crops; or one of theſe three may be beans or peaſe, potatoes or turnips. Few crops pay ſo well as potatoes, or are a better preparation for a wheat ſeaſon. Mr. H. recommends planting the potatoes with long dung: ſome of our authors ſtrongly object to this method, having found ſhort dung ſucceed beſt. The variety of experiments, that have been made in the cultivation of this uſeful vegetable, prove that in different ſoils different methods produce the largeſt crops; and conſequently, that every farmer ſhould make experiments in his own fields. Mr. H. has given in this little work ſome obſervations on draining wet land, on the beneficial effects of watering meadows, on rearing young fences, and on making and keeping roads in repair, which appear to merit attention. 'Bad roads,' he remarks, 'are occaſioned not ſo much by the want of good materials, as by the abuſe of ſuch as nature has furniſhed.' When a thick coat of large and ſmall ſtones is laid on the road, the firſt carriage that paſſes makes a rut, in which the water lodges, other carriages follow the ſame track, and continually grind the ſtones, till they become a mortar: thus a repetition of the ſame proceſs is rendered neceſſary. Whereas, if the foundation of the road were kept dry by ſide ditches, the ſtones broken ſmall, and nearly of equal ſize, the ruts and holes filled in time, that no water might lodge, the road might be kept in far better order with a much leſs quantity of materials, which would repay the additional labour. A. D.

MATHEMATICS. ARCHITECTURE.

ART. XIX. *Deſcription, and Uſe, of the Teleſcopical Mother-of-Pearl Micrometer.* Invented by Tiberius Cavallo, F.R.S. 8vo. 41 pa. Price 1s, Dilly. 1793.

A MICROMETER is an inſtrument employed in ſmall admeaſurements; and ſmall objects being generally viewed through magnifying

ing instruments, micrometers are on that account adapted to microscopes or telescopes; 'in the former,' says the author, 'being used for measuring lineal extensions, as the diameter of a hair, the length of an insect, &c. and in the latter for measuring small angles.'

A great variety of micrometers have been invented at different times; that which claims our attention in the pamphlet before us, is described in the following manner. P. 3.

'The mother-of-pearl micrometer is a very simple, and, at the same time, a very accurate instrument of the kind. It consists of a small semitransparent scale or slip of mother-of pearl, about the 20th part of an inch broad, and of the thickness of common writing paper, divided into a number of equal parts by parallel lines, every fifth and tenth of which is a little longer than the rest.

'The value of the divisions of the micrometer must be ascertained in every telescope to which this instrument is adapted. This should be done by the opticians; and the ascertained value ought to be marked in the inside of the cap of the telescope, or in some other convenient part about it. When the value of the divisions has been once ascertained, the measurement of any required angle is not attended with any difficulty. Suppose, for example, that the divisions of a micrometer in a telescope have been found to be each equal to an angle of two minutes and three seconds, and that you want to ascertain the angle subtended by the moon. Looking through the telescope, observe how many divisions of the micrometer measure the disk of the moon exactly, multiply this number by the value of one division; *viz.* 2′ 3″, and the product is the angle required. Thus, if the moon be measured by 15 divisions, multiply 2′ 3″ by 15, and the product, 30′ 45″ is the angle subtended by the moon.'

After this description, the author points out, in a clear and accurate manner, the different advantages resulting from the use of this micrometer. For these, however, we must refer the reader to the work itself. A. R.

ART. XX. *Rudiments of Architecture, containing an historical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. The Second Edition, much enlarged.* Royal 8vo 117 pages. Price 6s. in boards. Taylor. 1794.

We notice a new edition of this elegant publication, because we find it materially improved. For a more particular account of it we must refer our readers to our Rev. Vol. v, p. 46.

In this edition, the history of the progress of architecture, and of the five orders, is considerably augmented. A description is given of the greek and roman houses, and villas, never before collected into one point of view. To the dictionary, beside many other articles, is added an accurate ichnographical description of the

the moſt celebrated greek and roman ſtructures. Theſe additions appear to have been drawn up with great accuracy, and after a diligent examination of ancient authorities on the ſubject.

THEOLOGY.

ART. XXI. *Chriſtianity the only true Theology; or, an Anſwer to Mr. Paine's Age of Reaſon.* By a Churchman. 8vo. 73 pages. Price 1s. 6d. Rivingtons.

SOME of the moſt zealous advocates of chriſtianity have thought, that thoſe doctrines, which are commonly called it's myſteries, are corrupt appendages to the original ſyſtem; which muſt be entirely diſcarded, before it will be poſſible to defend the chriſtian religion upon rational principles. Others, and thoſe by far the moſt numerous body of chriſtians, are willing to maintain it with all theſe ſuppoſed encumbrances; and are of opinion, that chriſtianity without it's myſteries would be of little value. To the latter claſs belongs the author of the pamphlet now before us. At the onſet, indeed, he ſpeaks of the controverſies, which aroſe in the early ages of the chriſtian church, in terms, that ſeem to imply a diſapprobation of the metaphyſical ſyſtems, which theſe controverſies produced. 'Creeds,' ſays he, 'and confeſſions, framed of words without ſenſe, and ſubſcribed with zeal without meaning, in the idea of thoſe turbulent ſons of the clergy, ſupplanted that "pure and undefiled religion which is before God and the Father:" the ſcholaſtic jargon of philoſophy was ſubſtituted in their diſcourſes, in room of the mild ſimplicity of the goſpel.' But in the ſequel, when he combats Mr. Paine's objections to the received doctrines of chriſtianity, he maintains the very tenets, which are by many underſtood to be thoſe 'words without ſenſe,' that 'ſcholaſtic jargon of philoſophy,' of which he had complained, namely, the doctrines of the trinity and the atonement. The author therefore undertakes a more difficult taſk, than thoſe who define chriſtianity ſimply as a divine revelation of a future ſtate of rewards and puniſhments. He executes his undertaking, however, with conſiderable ability; and has, on the whole, written a very ſenſible and elegant reply to Mr. Paine's Age of Reaſon.

The author, before he enters upon the refutation of Mr. Paine's objections, expreſſes no ſmall contempt for his adverſary. 'The redoubtable hero of the Rights of Man, having ingloriouſly terminated his political career in the ſecret receſs of a Pariſian dungeon, graſps the cudgels of infidelity, and forms the hardy deſign of demoliſhing the pillars of our religion: reaſon is conjured to his aid, and by it's incantations, Jeſus of Nazareth is called to bow, and the fabric of chriſtianity to diſappear.' After the repeated victories, which have been already obtained over the opponents of the chriſtian religion, 'the fallacy of whoſe principles, notwithſtanding their ingenuity and ſubtilty, has been clearly detected, and their arguments completely overturned in the maſterly apologies of ſome of our divines,' this writer entertains no apprehenſion, that Mr. Paine will make many converts. Nevertheleſs, he thinks him entitled to a candid hearing, and aſſerts, perhaps ſomewhat too ſtrongly, that, 'in this age of reaſon, free and candid inquiry is never diſcountenanced, ſtatements of difficulties

are patiently heard, objections are never repelled till they are answered, implicit faith is no longer recommended, and truth, from whatever quarter it comes, will find a warm and general reception.'

Mr. Paine's investigation having been conducted without much regard to method, his respondent has taken the pains to reduce his arguments into different classes. All his objections, he remarks, are directed either against the authenticity and genuineness of the books of Scripture, the testimony of the apostles as historians of facts, or the importance of revelation.

Of the authenticity of the Scriptures, it is remarked, we have much greater evidence than of any equally ancient composition. They are frequently quoted by contemporary historians, enemies as well as friends to christianity, as the writings of the men to whom they are ascribed. The rejection of spurious gospels and epistles affords a strong presumption, that those which compose the canon of Scripture were received with the greatest caution, and only upon the best authority. This is further confirmed by the known learning and integrity of the fathers of the church, their ample opportunities of information, and the reasons which they have assigned for the discriminations which were made. That the books of Scripture are genuine, appears from the agreement of the christian version of the Old Testament with the jewish, and from a comparison of the early versions made of the New Testament, among which there is an universal coincidence of sentiments, and almost an exact agreement of expression.—To argue, that though a revelation may possibly be communicated to an individual, it cannot be credibly attested by him to others, is absurd; for the attestation of miraculous operations, such as evidently imply the interposition of supernatural power, and of clear predictions of future contingent events, affords an aggregate of moral evidence, more satisfactory than if God himself were to appear in the splendour of divinity, to attest the truth which his messenger had declared; the latter is calculated to overpower the senses, the former to satisfy the mind. That Moses confirmed his mission by splendid miracles, we have the most satisfactory testimony. That Jesus Christ both wrought miracles and predicted future events, we are assured by persons, who had been his constant and intimate companions from the commencement of his ministry to his ascension; who, if they had the exercise of their senses, could not be deceived in what they daily heard, taught, and saw performed; whose writings bear no internal marks of artifice, but afford many proofs of integrity; who courageously encountered the greatest difficulties and the severest persecutions, in propagating a religion which depended upon the truth of these supernatural facts; and who were themselves endued with miraculous powers.

Prior to the christian revelation, natural religion taught men absurd and contradictory notions of Deity; gave them indeterminate ideas of duty, was defective in the motive to obedience, which she proposed to her disciples; and left them in total obscurity, with respect to the method of obtaining the forgiveness of sins. It was the chief intention of revelation to supply the defects of natural religion. It cannot indeed contradict the clear decision of reason; but it may discover things, which cannot be discovered by the mind of man in a state of nature, and which are above our reason fully to understand. Of this nature are the doctrines of divine revelation concerning a distinction

tinction of perſons in the godhead, and an union of the divine and human nature.

The moral tendency of the Scripture is evident in it's hiſtorical as well as in it's preceptive parts. The crimes of individuals, or the corruptions of ſtates, are related: but they never eſcape either the infliction of an immediate puniſhment, or a threat of approaching calamity.

Mr. Paine's contemptuous repreſentation of the jewiſh prophets, as a band of ſtraggling poets, and itinerant preachers, our author remarks, is grounded upon a baſe quibble. It is vain to ſay the prophets were only poets; for their prophecies are written preciſely in that mode of expreſſion, which it is natural to uſe in foretelling the events of futurity; and, after the lapſe of ſeveral ages, events have occurred, which have exactly correſponded with what the prophets declared would come to paſs. The prediction of future events is the ordinary, though not the only ſignification of the term prophecy.

The humiliation and ſuffering of our Saviour furniſh no objections againſt his divine authority; for it was one eſſential part of his miſſion to make ſacrifice to divine juſtice for the ſins of men, by dying upon the croſs. The demands of the law of God muſt be ſatisfied, in order to maintain it's authority; and the divine lawgiver gives the ſtrongeſt teſtimony of his good will to men, by deviſing a plan, which, while it offered ſatisfaction to the law, extended pardon to the guilty. For human guilt, human ſuffering was neceſſary; and to redeem from the curſe of the law, innocence was required as the ranſom. And ſince Chriſt voluntarily undertook the taſk of our redemption, there was nothing unjuſt or cruel in his vicarious ſufferings.—There are myſteries in morals and natural religion; it is reaſonable therefore to expect, that there ſhould alſo be myſteries in revelation.

In reply to Mr. Paine's objections againſt the evidence from prophecy, the author appeals to the actual accompliſhment of the predictions of the jewiſh prophets in the perſon of Chriſt, and of his own predictions of events ſubſequent to his death.

On the whole, though we are of opinion, that this writer has encumbered his reply to Mr. P. with unneceſſary difficulties; and though we could have wiſhed, that he had been leſs fluent in expreſſions of contempt for his adverſary, and leſs ſparing of authorities in corroboration of his aſſertions; we think his reply well worthy the attentive peruſal of thoſe, upon whoſe minds Mr. Paine's pamphlet may have impreſſed any ſentiments unfriendly to chriſtianity.

ART. XXII. *Age du Déſordre pris pour celui de la Raiſon par Mr. Paine, &c. The Age of Confuſion taken for that of Reaſon, by Mr. Paine; or a Defence of the Chriſtian Religion againſt the Attacks of this Thomas, containing an Abridgment of the Proofs which determine all reaſonable Men to acknowledge Jeſus Chriſt as the promiſed Meſſiah.* By a Layman. 8vo. 36 pages. Price 1s. Wingrave. 1794.

THIS reſpondent to Mr. Paine, begins, as Mr. P. himſelf does, with a confeſſion of faith; from which it appears, that in the controverſy concerning the perſon of Chriſt he takes the arian ground. The athanaſian creed he denominates an abſurd and unintelligible jargon, but he conceives Jeſus to have been the firſt born of all *creatures*, to

to whom all power has been *given*. On the great queſtion concerning the divine origin of the chriſtian religion, though this layman does not bring forward any new arguments, he diſplays, with popular eloquence, ſeveral of thoſe which are already well known. The abſurdity of ſuppoſing, that the Almighty cannot atteſt the divine authority of his meſſengers by miracles; the evidence of the truth of chriſtianity ariſing from the ſeparate exiſtence of the jewiſh people; the circumſtances which authenticate their hiſtory; it's agreement with their ancient prophecies; the accompliſhment of many of the predictions of the jewiſh prophets in the perſon of Chriſt; and the evidence for his reſurrection; are the topics on which the author principally enlarges. The reply is well adapted to counteract the influence of Mr. Paine's work among that buſy claſs of readers, who have not leiſure to extend their reſearches on theological queſtions, beyond the limits of a few ſmall pamphlets.

ART. XXIII. *Sermons on ſeveral Subjects.* By the Right Rev. Beilby Porteus, D. D. Biſhop of London. Volume the Second. 8vo. 382 pages. Price 6s. in boards. Cadell. 1794.

IF the turgid pomp, the flaſhy frippery, or the finical ſmartneſs, with which pretenders to pulpit oratory often captivate the ears and eyes of a gaping multitude, were the only means by which preachers could acquire popularity, the character of a popular preacher would deſervedly fall into contempt, and the true point of ambition, to a clergyman of good ſenſe and correct taſte, would be to become, in Shakſpeare's phraſe, 'caviare to the general.' But happily for the credit and for the uſefulneſs of the profeſſion, preachers have from time to time appeared, who have ſucceſsfully exhibited, from the pulpit, examples of chaſte and manly eloquence. The church of England has had her Tillotſons and her Seckers, who, by the ſimple dignity of truth, without the aid of any oratorical craft, have been able to command attentive and delighted audiences. Sectaries, too, can boaſt of their Foſter; who, without any adventitious attractions, merely by means of ſtrong reaſoning powers, and that unaffected energy which ſincerity inſpires, acquired a degree of popularity, which drew from the pen of Pope the well known panegyric,

> 'Let modeſt Foſter, if he will, excel
> Ten metropolitans in preaching well.'

In this reſpectable claſs of *genuine* pulpit orators, the general voice has aſſigned a diſtinguiſhed place to the worthy prelate, who preſents the public with the volume of ſermons now before us; and the uniform character of his lordſhip's printed diſcourſes confirms his title to this diſtinction. Though his former volume made it's appearance before the commencement of our journal, we cannot deny ourſelves the ſatisfaction of expreſſing our hearty concurrence in the general approbation, with which it has been received. The preſent volume is written in the ſame ſtyle, and with the ſame ſpirit. Together, they form, as far as concerns the compoſition of ſermons, a model of pulpit oratory highly worthy of the diligent ſtudy of all young preachers. In ſaying this, we ſhall not be underſtood as approving all the ſyſtematic tenets, which are either caſually aſſumed, or expreſly maintained, in theſe volumes. It is not the biſhop aſſerting the peculiar dogmas of

of his church, but the religious preceptor inculcating the general principles and duties of christian morality, that we mean to point out as a pattern for imitation. The distinguishing excellence, which has commanded our admiration, and towards which we wish principally to direct our reader's attention, is the unaffected yet energetic manner, with which weighty truths are taught, and important duties are inculcated; always plainly indicating, that the preacher is more intent upon instructing and improving his hearers, than upon displaying his own talents; and always powerfully fixing the attention of the hearer, rather upon the subject of the discourse, than upon the skill of the orator. In these sermons it every where plainly appears, that the author has formed a correct and elegant taste in writing, and is capable of embellishing his discourses with rhetorical ornaments; but, at the same time, it is no less manifest, that the literary merit of the discourse is rather the effect of general taste and habit, than of particular study, and that the preacher is superiour to that 'pitiful ambition' of shining, which so often tempts preachers to sacrifice the hearer's profit at the shrine of vanity.

Of the sermons in this volume four were preached on particular public occasions, and have been already published. With respect to these, it may be sufficient merely to mention the subjects; which are as follows: On the claims of the inferiour clergy to kind attention and assistance; preached at the anniversary meeting of the sons of the clergy, 1776:—On a national providence; preached before the house of lords, 1778:—On the instruction of the poor; preached at the yearly meeting of the charity schools in the cathedral church of St. Paul's:—On trust in God; preached at St. Paul's on the thanksgiving day for his majesty's recovery, 1789.

Several of the discourses, now first published, are of the doctrinal, or argumentative kind. These are; Two sermons on the christian doctrine of redemption; of which the chief object is to show, that repentance is not of itself sufficient to obtain divine forgiveness, and that the doctrine is not inconsistent with reason:—A sermon on the character of David; originally written and preached before the university of Cambridge, 1761; in which it is maintained, that it was not on account of his private virtues, but his public conduct, that he was called 'the man after God's own heart,' and that neither the jewish nation in general, nor David in particular, is justly charged with distinguished cruelty:—A discourse intended to illustrate the superior excellence of Christ's preaching, and to explain the cause of the surprising effects which it produced:—And, a sermon on the evidence for the divine authority of Christ, from his peculiar character as delineated in the gospels.

The rest of the sermons in this volume are of the practical kind. The topics are; The obligations of christians to cultivate a cheerful temper, from the peculiar assistance and consolation which christianity affords:—The benefit of retirement and recollection, in correcting erroneous judgments concerning life and manners, and in producing self-knowledge and self-command:—Purity of manners no less necessary to a christian character, than benevolence:—Early piety enforced from the consideration of it's seasonableness, and it's peculiar advantages:—Partial faith and partial obedience not permitted by the christian religion; recommending uniformity and consistency of prin-

ciple and conduct, as the only means to preserve dignity of character, and secure permanent felicity:—The government of the passions an indispensable duty; and the folly of expecting great attainments without submitting to virtuous discipline and restraint:—The hindrances to the practice of religion, which arise from the too eager pursuit of business:—The various opportunities of doing good, which lie open to men in every station of life.

In many of these discourses, the preacher applies his general doctrine to the peculiar character of the present times. This he has done very happily in the discourse on purity of manners, from which, as a specimen of the whole, we shall make an extract or two.

P. 138.—'To our praise it must be owned, that it will not be easy to find any age or nation in which both private and public benevolence was ever carried to so high a pitch, or distributed in so many different channels, as it is amongst ourselves at this day. Numerous as the evils are to which man is naturally subject, and industrious as he is in creating others by his own follies and indiscretions, modern charity is still equal and present to them all, and accommodates itself to the many various shapes in which human misery appears. It feeds the hungry, clothes the naked, visits the sick, protects the widow, relieves the stranger, educates the orphan, instructs the ignorant, reclaims the sinner, receives the penitent. So far, then, you have done well; you have discharged, perhaps, one branch of your duty, but how have you performed the others? What regard, more especially, have you paid to that virtue which is linked with charity, in the very words of the text? Whilst you "visit the fatherless and widows in their affliction, do you keep yourselves unspotted from the world?" Are you plain and simple in your diet and your attire? Are you sober, chaste, and modest? Are you temperate in your pleasures, and discreet in your amusements? Do you mingle solitude and reflexion with business and with society? Do you bridle your tongues, and moderate your desires? Do you keep your bodies under and bring them into subjection? Do you crucify the flesh with all its affections and lusts? Do you carefully avoid every thing that may inflame and stimulate your passions? Are you, in short, as rigorous to yourselves as you are benevolent to others? If to these questions your consciences can answer, with truth, in the affirmative; and if to all this you have added the sincerest sentiments of love and gratitude to your Maker, your Redeemer, your Sanctifier, then, indeed, you have been good and faithful servants to your heavenly master; then may you safely call yourselves disciples of Christ; and, with humble reliance on his merits, not your own, may expect to enter into the joy of your Lord.

'But if, on the contrary, there are but too evident marks among certain classes of men of an inextinguishable thirst for pleasure and amusement, and those too not always of the most innocent and reputable nature; if luxury not only prevails as a fashion, but is studied as a science; if charity is in some persons nothing more than a cloak for voluptuousness; if benevolence is industriously and officiously, I had almost said invidiously, cried up, and magnified as the *only* duty of a man, nay, even of a christian; whilst purity is ridiculed and set at nought, as a sour, unsocial, unhumanized virtue; is called austerity, preciseness, puritanism, or any thing but what it really is; if the natural

natural consequences of this licentious doctrine are but too visible in that rapid growth of dissoluteness amongst us, which seems to threaten the extinction of every moral and religious principle: if, in fine, the grossest violations of decency, nay, even of connubial fidelity, are often treated with levity and gaiety, as subjects rather of pleasantry than of reproach; and are not only committed without scruple, but avowed, and sometimes defended too, without a blush; if this be a faithful portrait of our manners, what infinite cause have we, amidst all our boasted charities, to tremble at the danger of our situation! It is incredible, it is impossible, that the righteous governor of the universe can be an unconcerned spectator of such wickedness as this!

'But is our BENEVOLENCE then, you will say, of no avail? Will not that shelter us from punishment? For charity, we are told, "shall cover the multitude of sins*:" and, accordingly, we take effectual care that it shall have a multitude to cover. But whose sins does St. Peter say that charity shall cover? Our own, or those of others? He may only mean, that a charitable man will not wantonly *divulge*, but will *cover*, will throw a veil over, the failings of his neighbour. But supposing, what is most probable, that our own sins are meant, what sort of sins do you think that charity shall cover? Not, surely, those gross, presumptuous, habitual ones, which we would gladly shelter under it; but those casual slips and inadvertencies, those almost unavoidable errors, weaknesses and imperfections, to which the very best of men are subject, and which are almost the only sins that a truly charitable man can have to cover. For what is this charity, at last, of which such great things are said in scripture? Read over that well-known, and most eloquent description of it by St. Paul, and you will find it to be something very different from that false image of it which the philosophy of this world has set up to worship. From thence, from the whole tenor of scripture, you will find it to be not merely an easy, undistinguishing good nature, or a thoughtless, profuse, pernicious liberality; but an inward principle of universal kind affection, founded in nature, improved by reason, and perfected by grace; restraining us, in the first place, from doing harm; then prompting us, on every occasion, and toward every person, to do all the good we possibly can.'

P. 146.—'Licentious wits have taught great numbers to believe that purity of manners is a vulgar and a contemptible virtue, and that all pretence to it is in general nothing more than hypocrisy and grimace. But let us not be frightened by a few hard words, and a little witless buffoonery, from pursuing steadily the invariable rule of moral rectitude. As sure as God himself is all purity and perfection, there is such a thing as real purity of heart and life; and it is one of the most exalted virtues that can dignify human nature. It gives that strength and vigour, and masculine firmness to the mind, which is the foundation of every thing great and excellent. It has produced some of the noblest struggles, and most heroical exertions of soul that the world ever saw, and is, perhaps, a more convincing, more unequivocal proof of our sincerity in religion, than even benevolence itself. When

* 1 Pet. iv. 8.'

it is considered how many inducements, how many *temptations*, there are to acts of humanity, to which nature prompts, to which fashion draws, to which vanity, interest, popularity, ambition, sometimes lead us, one cannot *always* be sure that they proceed from a truly christian principle. But he who combats his darling passions, and gives up the fondest wishes of his soul; who keeps a constant guard upon all his thoughts, words, and actions; intrepidly withstands the most alluring temptations, and takes up his cross to follow Christ; this man cannot well be influenced by any thing but a strong sense of duty, and an undissembled conviction that he is bound to obey even the severest precepts of the gospel. *His* good actions are neither seen nor applauded of men. They are performed in secrecy and in silence, without ostentation, without reward, save only the approbation of that all-seeing God, who is witness to the bitter conflicts of his soul, and will one day make him ample amends in the sight of angels and of men.

'Let it not, however, be supposed, that any thing here said is meant to depreciate that most heavenly virtue, charity, or to rob those that exercise it of that fair fame, that heartfelt satisfaction, and those glorious rewards hereafter, which cannot fail to recompense their generous labours. May every branch and species of benevolence for ever flourish and abound. May its divine and blessed influence spread continually wider and wider, till it takes in every creature under heaven, and leaves not one misery unalleviated, one grievance unredressed. But all excellent as it is, let not this, let not any single virtue, engross our whole attention. Let us not confine ourselves to the easy, the delightful, the reputable works of beneficence, and neglect the other great branch of moral duty, SELF-DENIAL; no less necessary and important, but much more difficult, and which, therefore, stands in need of every possible argument in its favour to recommend and support it. Let us no longer make invidious and unjust distinctions between these two kindred virtues. In nature, in reason, in the sight of God, in the gospel of Christ, self-government is of equal value with social duties. They equally tend to the perfection of our own minds, and the comfort of our fellow-creatures. The same rewards are in Scripture promised to both; the same penalties are denounced against the violation of both; and there is so strict and intimate a union between them, that the cultivation or neglect of the one, must necessarily lead, and has, in fact, always ultimately led, to the improvement or depravation of the other. What then God and nature, as well as Christ and his apostles, have joined together, let no man dare to put asunder. Let not any one flatter himself with the hope of obtaining the rewards, or even escaping the punishments of the Gospel, by performing only *one* branch of his duty. Let him not imagine, that the most rigorous severity of manners can excuse him from the exercise of undissembled love to God and to mankind; nor, on the other hand, let him suppose, that under the shelter either of devotion or of benevolence, he may securely indulge his favourite passions; may compound, as it were, with God for his sensuality by acts of generosity, and purchase by his wealth a general licence to sin. Let him not, in short, content himself with being only half a christian. Let him visit, as often as he pleases, the fatherless and the widows in their affliction. Let his piety be fervent, and his faith sincere,

sincere. But let him, at the same time, take care, as he values his salvation, that he keep himself unspotted from the world.'

It gives us concern to observe the enlightened, liberal, and, on other occasions, candid author of these discourses, fostering the popular prejudices of the day, so far as to speak contemptuously of philosophy, and to represent it's spirit as opposed to the spirit of christianity. Genuine philosophy and genuine christianity can surely never be at variance: or, without a total perversion of the meaning of terms, can it ever be the duty of the pious christian 'devoutly to thank God that he is not a philosopher.'

ART. XXXV. *Subordination considered on the Grounds of Reason and Religion. A Sermon preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir W. Ashhurst, Knt. on the 5th of August, 1794, being the Day of Assize.* By the Rev. John Owen, A. M. Fellow of Corpus-Christi College, Cambridge. 8vo. 36 pages. Price 1s. Cambridge, Merrills; London, Cadell. 1794.

IN this discourse the necessity of subordination in society is established, from the consideration that the constitution of power, and inequality of property and rank, are the natural consequences of that social union, into which men naturally form themselves for their common protection and security. The advantages arising from this subordination are shown to be more than an equivalent for that restraint, which is in the essence of civil government. The passions of men, the principle of self-importance, and narrow views of society, are pointed out as the principal causes, which obstruct in society the influence of subordination.

As effectual means of assisting and strengthening the impression of subordination upon the minds of men, it is proposed, that civil government be studied as the means of happiness; with a due attention to the real good resulting from our civil condition, to the end of government rather than the means, and to the universal imperfection of human institutions;—that revealed religion be studied, as affording peculiar assistances and inducements to the discharge of every civil and social duty;—and that regard be paid to those lessons, which the examples of other states hold out. As a specimen of the ingenious manner, in which this preacher vindicates, upon general principles, the existing institutions of society, and at the same time carefully avoids the discussion of particular questions of local policy, we shall copy his observations on the third obstruction to subordination from narrow views of society.

P. 19. 'Civil government is, in its history, the work of necessity; and the strength it possesses is in fact derived from the respective imbecillities of its individual members. Hence it is not in all cases easy to trace the origin of principles, which appear to depart from the simplicity of nature; or, to shew, by what progress of civil refinement, institutions of a complex and artificial nature have acquired their regular establishment. Yet such is however, to a certain degree, a necessary task for those, who

would avoid the evil of confounding wisdom with error, and of embracing or rejecting indiscriminately the one with the other. In the high and advanced state of civilization to which society is now arrived, a variety of artificial distinctions subsist, whose first appearance would subject them, with minds narrow and impassioned, to a harsh and opprobrious judgment.

'Hereditary property, hereditary rank, hereditary power, are amongst the phenomena, which modern and improved society presents; and, the arguments by which their equity has been defended against the speculations of the new philosophy, have preponderated, in proportion as they have been sought in large and extensive views of civil society. But mankind are too apt to contemplate, individually, their own personal condition; and thus, to censure or applaud, according as objects are transmitted through this vicious medium. Hence distinctions from which themselves are removed, and revenues upon which they have no claim, are regarded as teeming with injustice and oppression, and purchased by the sacrifice of honour and conscience. The eye once closed to the interests of society, loses sight of all those comprehensive links, which connect in one system the distinct parts of the community; and upon which their bearings, their relations, and their end stand alone explained. Viewed indeed upon a narrow scale, all offends which comes not attended with its own recommendations; and hence it has happened, that folly and injustice have by turns been charged upon the best and most virtuous provisions of wisdom and policy. The imposition of a public burden, the enaction of a prudent law, the suppression of seditious councils, or the remuneration of public services, awaken the indignation of those, whom guilty fear has alarmed, or popular theories seduced. With such the progress to discontent is rapid.—Disgusted with the colours under which human governments thus estimated appear, they look within themselves, and find how disproportioned are the gratifications which society allows, to answer those demands which nature prefers. In examining the intrenchments which human policy has made upon natural liberty, they are scrupulous in ascertaining the abridgement it has suffered, without calculating how large a portion they have been suffered to retain; or estimating the strength of those sanctions, by which the residue is secured. The imprescriptible rights of their nature flash upon the mind; and all the reduction these have experienced, is placed to the usurpation of government. Thus, the sphere of enquiry being industriously narrowed, and all that could enlighten and instruct perversely rejected, the passions kindle into a flame of revolt; and condemn, in the paroxysms of revolutionary enthusiasm, all the distinctions of civil society, as so many instruments of mischief,—as so many fictions contrived to enslave mankind.'

These general assertions may be admitted; and yet, upon applying them to particular cases, many difficulties may arise in determining, how far the intrenchments, which civil policy actually makes upon natural liberty, are necessary to accomplish the purpose of association; and consequently, how far complaints

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and murmurs are the reaſonable ſtruggles of free citizens againſt oppreſſion, or the culpable ebullitions of a diſcontented and ſeditious humour.

ART. XXV. *The neceſſary Limitation of the Right of private Judgment, on controverted Points of Theology. A Sermon, preached at the Primary Viſitation of the Right Rev. Lord Biſhop of Norwich, holden at Stowmarket, on Wedneſday, June* 16, 1794; *and publiſhed at the Requeſt of the Clergy preſent.* By Charles Davy, M. B. Rector of Creeting St. Peter. 4to. 19 pages. Price 1s. Payne. 1794.

THE right of private judgment is admitted by the author of this ingenious diſcourſe to be univerſal, ſacred, and unalienable; and it is not ſo properly to the right itſelf, as to the voluntary exerciſe of it, that he is deſirous of preſcribing limits. His deſign is, to diſcourage the practice of attempting to make the common people judges of the intricate queſtions of controverſial theology, by furniſhing them with commodious manuals of epitomized polemics. The pleas, on which this practice is grounded, are diſtinctly examined. In reply to the argument, that the language of Scripture is popular, not ſcientific; it is remarked, that the prophetical and poetical, and even the hiſtorical and moral books of the Old Teſtament are almoſt entirely above the level of the vulgar; that in the New Teſtament, beſide the Revelation of St. John, there are in the epiſtles many things abſtruſe and obſcure, beyond vulgar comprehenſion, and that even the hiſtorical and perceptive parts of the New Teſtament abound in alluſions and metaphors, which, at this diſtance of time, and ſeen only through the medium of a tranſlation, cannot be underſtood by ordinary readers without the help of an interpreter. A ſecond plea for recommending to the common people the exerciſe of the right of private judgment on queſtions of controverſy is, that plain good ſenſe, and freedom from prejudice, are all that is neceſſary to enable a man to form his judgment. To this it is anſwered, that much knowledge and information is requiſite in order to underſtand books written long ago in diſtant countries; and that it is in vain to expect freedom from prejudice among perſons, the greater part, at leaſt, of whoſe notions are neceſſarily the effect of prejudice. The concluſion, which the author draws from theſe premiſes, is, that, though a ſyſtem of religious impoſition is now impracticable, it is neceſſary for the common people, in ſome degree, voluntarily to yield to ſome perſon or perſons implicit credit and obedience in religious matters; that the religion of a plain untutored man is to be, not a dry, cold, ſpeculative belief laid up in his brain, but a warm vigorous ſentiment dwelling in his heart; and that no articles of faith, or bodies of doctrine, ought to be received, till by the *general*, not univerſal, concurrence of the learned and enlightened, any thing is agreed upon as an improvement; when it may be regularly and ſafely inculcated under their authority.

This reaſoning is plauſible; but if it be not at the ſame time fallacious, if it be indeed true, that the common people muſt take

the doctrines of christianity upon trust from somebody, it is also true that they must take their *religion itself* upon trust in the same manner, for it is at least as difficult, and requires as much learning and study, to form a judgment concerning the divine authority of the christian religion, as concerning the truth of any of those dogmas, which have been delivered by councils and assemblies of divines as articles of the christian faith. If the common people be not to endeavour to judge for themselves on religious subjects, according to the best lights they can procure, they must either throughout follow implicitly the teachers, under whom they happen to be born, which will make every man's religion an affair of geography; or they must examine and compare the respective merits of the several spiritual guides, who are ready to take upon them the direction of their faith and consciences; which would be a task of as much difficulty as to inquire, in the first instance, into the merits of their respective systems. The reasonable conclusions from the difficulties stated in this discourse as attending the exercise of the right of private judgment by the common people are, that it cannot be their duty to study the Scriptures further than they have capacity and opportunity for understanding them; that they can be under no obligation either to embrace or to reject any doctrine, the evidence of which they are incapable of examining; and that it is altogether absurd to expect from them a profession of faith in any of those metaphysical systems, which have been fabricated in the schools.

ART. XXVI. *A Sermon, preached in the Cathedral Church of Worcester, at the Music-Meeting, September* 10, 1794. By Robert Lucas, D. D. published at the particular Request of the Stewards and the Gentlemen present. 8vo. 28 pages. Price 1s. Robson.

THE importance of religion to social order and individual happiness, the utility of the christian ministry, the propriety of a liberal attention to the support and comfortable subsistence of the inferiour clergy and their families, are the topics of this discourse. The sermon is well drawn up, and the preacher may be pronounced an able apologist for his profession. The immediate object of the sermon is, to obtain charitable contributions towards the relief of distressed clergymen, and the widows and orphans of deceased clergymen, of the dioceses of Worcester, Hereford and Gloucester; and to the benefit of this charity the profits arising from the sale of this sermon are devoted.

ART. XXVII. *The Loss of the Righteous lamented and improved. A Sermon preached August the Tenth*, 1794; *to a Congregation of Protestant Dissenters, at Ebenezer Chapel, Leeds, on the Death of the Reverend William Price, their late Minister.* By Edward Parsons. 8vo. 29 pages. Price 6d. Matthews. 1794.

A POPULAR discourse, on orthodox principles, very properly adapted to the occasion. The author eminently possesses the happy art of amplification. A few obvious ideas are spread in short sentences, with frequent repetitions, through many closely printed

printed pages. The whole is embelliſhed with elegant poetical quotations from Shakſpeare, Young, &c.; and, as uſual, on theſe occaſions, a character of the deceaſed is ſubjoined.

ART. XXVIII. *The Pſalms of David Methodized, being an Attempt to bring together (without the ſmalleſt Alteration) thoſe Paſſages in them which relate to the ſame Subjects. For the Uſe of Churches and Families.* By Robert Walker, F. R. S. E. Senior Miniſter of Canongate, and Chaplain to the Chamber of Commerce of Edinburgh. 8vo. 154 pages. Price 2s. 6d. Edinburgh. 1794.

NOTWITHSTANDING the uncouth dreſs in which the Pſalms of David appear in the ſcottiſh verſion, ſo ſtrong is the power of habit, that it is ſtill held in high eſtimation in the church of Scotland. The ingenious editor of this volume not only thinks it worth while to beſtow upon this verſion the labour of a methodical arrangement, but gives ſuch a preference of this miſerable doggrel to the decent rhymes of a Tate and Brady, and even to the poetry of a Watts or Merrick, as to declare, that it neither is at preſent, nor ever ſhall be his wiſh, that the common verſion of the pſalms ſhould be ſet aſide. The following detached ſtanzas will ſhow at how humble a diſtance the muſes retire from the church of North Britain.

'Gods mercies I will ever ſing
And with my mouth I ſhall
Thy faithfulneſs make to be known
To generations all.

Iniquities, I muſt confeſs,
Prevail againſt me do:
But as for our tranſgreſſions,
Them purge away ſhalt thou.'

Select portions are, in this compilation, taken from different pſalms, and arranged under diſtinct heads, reſpecting the perfections of God, his worſhip, his law, &c.

ART. XXIX. *Letters on Miſſions; addreſſed to the Proteſtant Miniſters of the Britiſh Churches.* By Melvill Horne, late Chaplain of Sierra Leone in Africa. 8vo. 144 pages. Pr. 1s. 6d. Briſtol, Bulgin and Roſſer; London, Button. 1794.

WE learn from the preface to this pamphlet, that the author lately went to Sierra Leone with the hope of doing ſomething towards the eſtabliſhment of a miſſion for the converſion of the natives; but after a reſidence of fourteen months, he returned to England, from a conviction, that he could not effect his purpoſe. The obſtructions to his ſucceſs being, however, chiefly of a perſonal nature, he is of opinion, that miſſions, properly conducted by aſſociated bodies of clergy, might be extenſively uſeful; and he writes theſe letters, apparently under the influence of an ardent zeal for the cauſe of religion, to excite a more general attention to this great object. Mr. H. reviews the hiſtory of miſſions, from the ſociety for this purpoſe in the church of England,

England, from the moravians, methodiſts, baptiſts, and roman catholics, and finds, on a general eſtimate, that all the miſſions united have not made one hundred thouſand converts to chriſtianity. Nevertheleſs he is of opinion, that the good work ought to be proſecuted, and in ſeveral letters diſcuſſes the queſtions concerning the moſt eligible way of carrying into effect the deſign of theſe miſſions, and concerning the neceſſary qualifications of miſſionaries. His idea is, that no miſſion ought to be undertaken with a ſmaller number than ten or twelve miſſionaries; and to ſupport the expence of various miſſions to different parts of the globe, he thinks a ſum not leſs than 50,000 *per annum* ought to be expended upon the deſign. Before ſo large a ſum will be voted by parliament for this purpoſe, the wiſdom of the nation will doubtleſs deliberate upon the previous queſtion, whether miſſions of this kind be likely to diffuſe the knowledge of uncorrupted chriſtianity, and the benefit of pure religion through the world. The author treats the ſubject rather with the precipitate ardour of an enthuſiaſt, than with the deliberate coolneſs of a judicious friend to truth and virtue. M. D.

LAW.

ART. XXX. *The Charge delivered by the Right Honourable Sir James Eyre, Lord Chief Juſtice of his Majeſty's Court of Common Pleas, and one of the Commiſſioners named in a Special Commiſſion of Oyer and Terminer, iſſued under the Great Seal of Great Britain, to enquire of certain High Treaſons, and Miſpriſions of Treaſon, within the County of Middleſex, to the Grand Jury at the Seſſions Houſe on Clerkenwell Green, on Thurſday the 2nd of October, 1794. Publiſhed at the Requeſt of the Grand Jury.* 4to. 22 pages. Price 1s. Payne. 1794.

THE inhabitants of every free country, wiſely jealous of their rights, have always examined with a careful, and even a ſuſpicious eye, the conduct of their magiſtrates. In England in particular, the proceedings of the judges preſiding in ſtate proſecutions, originating in the name of the crown, but directed by the diſcretion of the miniſtry, have always been canvaſſed, with a degree of boldneſs ſuited to the importance of the occaſion, and the danger accruing from novel doctrines and poſitions, unſanctioned either by law or precedent. It is perhaps owing to this circumſtance, that the charge now before us has been the ſubject of general converſation, and that ſome of the opinions therein contained have excited a conſiderable degree of animadverſion.

The chief juſtice begins by ſtating to the grand inqueſt, that the occaſion of the preſent commiſſion is 'that which is declared by a late ſtatute, namely, "*that a traitorous and deteſtable conſpiracy has been formed for ſubverting the exiſting laws and conſtitution, and for introducing the ſyſtem of anarchy and confuſion which has ſo lately prevailed in France;*" A CRIME OF THAT DEEP MALIGNITY which loudly calls upon the juſtice of the nation

to

to interpose, "*for the better preservation of his majesty's sacred person, and for securing the peace, and the laws and liberties of this kingdom.*"

The learned judge then proceeds to state such parts of the statute, 25 Edward III, as have any probable relation to the business of the day. He allows, that a considerable degree of jealousy has prevailed on the subject of prosecutions for high treason; and that jurors and judges ought to feel an extraordinary anxiety, that prosecutions of this nature should proceed upon solid grounds.

We learn from such men as the great sir Matthew Hale, and sir Michael Foster, that not only acts of *immediate and direct* attempt against the king's life are overt acts of compassing his death, but that all the *remoter steps* taken with a view to assist in bringing about the actual attempt are equally overt acts of this species of treason; 'for,' says sir J. E., "*the entering into measures which, in the nature of things, or in the common experience of mankind, do obviously tend to bring the life of the king into danger, is also compassing and imagining the death of the king;*" and the measures which are taken will be at once evidence of the compassing, and overt acts of it.'

'If,' adds he, 'a conspiracy to depose or to imprison the king, to get his person into the power of the conspirators, or to procure an invasion of the kingdom, involves in it the compassing and imagining of his death, and if steps taken in prosecution of such a conspiracy are rightly deemed overt acts of the treason of imagining and compassing his death; need I add, that if it should appear that IT HAS ENTERED INTO THE HEART OF ANY MAN, WHO IS A SUBJECT OF THIS COUNTRY, TO DESIGN TO OVERTHROW THE WHOLE GOVERNMENT OF THE COUNTRY, TO PULL DOWN AND TO SUBVERT FROM ITS VERY FOUNDATION THE BRITISH MONARCHY, THAT GLORIOUS FABRIC, which it has been the work of ages to erect, MAINTAIN, and support, *which has been* cemented with the *best blood of our* ANCESTORS; to design such A HORRIBLE RUIN AND DEVASTATION, WHICH NO KING COULD SURVIVE, A CRIME OF SUCH A MAGNITUDE THAT NO LAWGIVER IN THIS COUNTRY HATH EVER VENTURED TO CONTEMPLATE IT IN ITS WHOLE EXTENT; need I add, I say, that the complication and the enormous extent of such a design will not prevent its being distinctly seen, that *the compassing and imagining the death of the king is involved in it, is in truth of its very essence.*'

In the very next paragraph his lordship however allows, that this is not high treason within the purview of the statute of Edward III, by which we are governed; although according to his syllogistic mode of defining crimes, he has stated it as 'the greatest of all treasons;' and in the succeeding sentence, it is once more considered as questionable.

While speaking of the associations for the reform of parliament, the chief justice makes use of the following very liberal language relative to the freedom of inquiry:

'All men may, nay all men must, if they poſſeſs the faculty of thinking, reaſon upon every thing which ſufficiently intereſts them to become objects of their attention; and among the objects of the attention of freemen, the principles of government, the conſtitution of particular governments, and above all, the conſtitution of the government under which they live, will naturally engage attention, and provoke ſpeculation. The power of communication of thoughts and opinions is the gift of God, and the freedom of it is the ſource of all ſcience, the firſt fruits, and the ultimate happineſs of ſociety; and therefore it ſeems to follow, that human laws ought not to interpoſe, nay, cannot interpoſe, to prevent the communication of ſentiments and opinions in voluntary aſſemblies of men; all which is true, with this ſingle reſervation, THAT THOSE ASSEMBLIES ARE TO BE SO COMPOSED, AND SO CONDUCTED, AS NOT TO ENDANGER THE PUBLIC PEACE AND GOOD ORDER OF THE GOVERNMENT UNDER WHICH THEY LIVE, &c.' After putting a number of poſſible caſes, his lordſhip intimates, that 'the *project of a convention* of the people' may be the leading fact laid before the grand inqueſt in evidence; and he ſoon after obſerves, that it is even fitting, that 'a new and a doubtful caſe ſhould be put into a judicial courſe of inquiry, that it may receive *a ſolemn adjucation, whether it will, or will not, amount to* HIGH TREASON, in order to which the bills muſt be found to be true bills.' He then truſts, that the neceſſities of the preſent hour will not demand, that the law of miſpriſion of treaſon ſhould now be carried into execution, and finiſhes in the confident expectation, that the grand jury will be directed to thoſe concluſions, which 'MAY CLEAR INNOCENT MEN FROM ALL SUSPICION OF GUILT, BRING THE GUILTY TO CONDIGN PUNISHMENT, PRESERVE THE LIFE OF OUR GRACIOUS SOVEREIGN, SECURE THE STABILITY OF OUR GOVERNMENT, AND MAINTAIN THE PUBLIC PEACE, IN WHICH COMPREHENSIVE TERM IS INCLUDED THE WELFARE AND HAPPINESS OF THE PEOPLE UNDER THE PROTECTION OF THE LAWS AND LIBERTIES OF THE KINGDOM.'

With all due deference to the high authority whence this charge originated, it cannot be denied, that ſir James Eyre has broached new, and conſequently alarming doctrines relating to the law of treaſon; that his alluſions to what may have occurred in any other kingdom are perhaps calculated rather to bias, than to inſtruct a grand jury; and that the publication of ſuch a charge, previous to the trials of the perſons ſo frequently alluded to, was unadviſed, and might have proved highly prejudicial.

The perſon who ſuperintended the preſs has been very indiſcreet, in making ſo free an uſe of capitals and italics; as a number of the paſſages are marked in ſuch a pointed manner, as to exhibit the eagerneſs and ſolicitude of a young barriſter, rather than the matured, conſiderate, and ſolemn reaſonings of a venerable judge.

ART. XXXII. *Curſory Strictures on the Charge delivered by Lord Chief Juſtice Eyre to the Grand Jury, October 2nd, 1794. Firſt publiſhed in*

in the Morning Chronicle, October 21. 8vo. 52 pages. Price 1s. Eaton. 1794.

THE author of this very animated and intereſting publication introduces himſelf to the notice of the reader, by maintaining it to be one of the firſt privileges of an engliſhman, and one of the firſt duties of a rational being, 'to diſcuſs with perfect freedom, all principles purpoſed to be enforced upon general obſervance, when thoſe principles are firſt diſcloſed, and before they have yet, by any ſolemn and final proceeding, been made part of a regular eſtabliſhed ſyſtem.' He aſſerts, that the chief juſtice, in his late charge to the grand jury, has delivered many new and extraordinary doctrines on the ſubject of high treaſon, a crime clearly defined by the ſtatute 25 Edward III, 'a law ſanctioned by the experience of more than four centuries, and though it has been repeatedly attacked by the encroachments of tyrannical princes, and the deciſions of profligate judges, engliſhmen have always found it neceſſary, in the ſequel, to ſtrip it of miſchievous appendages and artificial gloſſes, and reſtore *it* to it's original ſimplicity and luſtre.'

Much praiſe is here given to the preamble of the chief juſtice's addreſs, as containing the language of a conſtitutional lawyer, a ſound logician, and a temperate, diſcreet, and honeſt man; but when he launches out into the unexplored ocean of 'new fangled treaſons,' the author alters his tone, and aſks, if reaſonings be to be adduced from the axioms and dictums of moraliſts and metaphyſicians, and men to be convicted, ſentenced, and executed on theſe. Are men to be puniſhed for a crime which no law deſcribes, and which no precedent or adjudged caſe aſcertains, at the arbitrary pleaſure of the adminiſtration for the time being? Such a miſerable miſcellany of law and metaphyſical maxims, he adds, would be worſe than if we had no law to direct our actions, as the law in this caſe would be a mere trap to deſtude us to our ruin, creating a fancied ſecurity, an apparent clearneſs and definition, the better to cover the concealed pitfalls with which we are on every ſide ſurrounded. Chief-juſtice Eyre is by no means unaware of the tremendous conſequences, that would reſult from ſuch an adminiſtration of criminal law; when he firſt ſpeaks of the novel treaſon of conſpiring to ſubvert the monarchy, he expreſsly aſſerts, that the ſtatute by which we are bound has not declared it to be ſuch; and ſurely that, 'which no lawgiver has ever ventured to contemplate,' can never be conſtrued into treaſon, till all law is annihilated, and all maxims of juriſprudence are trampled under foot and deſpiſed.

David Hume, 'an author well known to have been ſufficiently favourable to the prerogative,' has obſerved in the caſe of lord Straſford, which is minutely applicable to the preſent, that with regard to this guilt, '*an endeavour to ſubvert the fundamental laws*, the ſtatute of treaſon is totally ſilent; and arbitrarily to introduce it into the fatal catalogue, is itſelf a ſubverſion of all law; and under colour of defending liberty, reverſes a ſtatute the beſt calculated for the ſecurity of liberty, that was ever enacted by an engliſh parliament *.'

The remainder of the charge, we are here told, is made up of 'hypotheſis, preſumption, prejudication, and conjecture;' there is ſcarcely

* 7 Hiſt. of England, Vol. VI, chap. 54, p. 403.'

a ſingle

a single line that is not deformed with such phrases as 'public notoriety,' 'things likely,' 'purposes imputed,' 'measures supposed,' and 'imaginary cases.' All this is suggested to have arisen from a want of sufficient ground for crimination against the prisoners; and here the learned judge is accused 'of reasoning, not forward, from general rules of action to the guilt or innocence of particular men, but backward, from actions already performed to the question, whether or no the prisoners shall fall under such or such provisions of law. Secondly,' says our author, 'by this perverted mode of proceeding, he completely prejudges the case of the prisoners. He does not proceed, as a judge ought to proceed, by explaining the law, and leaving the grand jury to fix it's application upon individuals; but leads them to the selection of the individuals themselves, and centres in his own person the provinces of judge and accuser. It may be doubted,' the author has chosen to add, 'whether, in the whole records of the proceedings of England, another instance is to be found of such wild conjecture, such premature presumption, imaginations so licentious, and dreams so full of sanguinary and tremendous prophecy.'

In appendix, No. II. it is observed, that the object of the ten days interval, allowed to the persons accused, between the delivery of the indictment and list of witnesses, and the day of trial, is completely defeated in the present instance. 1. Because one indictment of nine counts is preferred against twelve defendants; although it be well known, that several of these counts will not be attempted to be proved against the majority of the prisoners, each of whom is left to pick out as he can, 'the articles which the sobriety or the wantonness of accusation may think proper to allege against him;' 2. in the same manner, one list of witnesses is delivered to all, and this list consists of more than two hundred persons. The scheme of overwhelming a prisoner with a 'cloud of witnesses,' is said to have been first broached by the prime minister on the eighth of april, 1793. Something extremely irregular is also hinted respecting the mode of striking the grand and petty juries on the present occasion, and to this remark, we are sorry to observe, that no satisfactory answer has hitherto been given.

In respect both to this charge, and the allegations relative to the conduct of a great judicial magistrate, we think that a public inquiry ought to be instituted; for it has been well observed by a very elegant writer, that a free people ought never to suffer an invasion of their political constitution, however minute the instance may appear, to pass by without a determined persevering resistance: 'one precedent,' says he, 'creates another. They soon accumulate and constitute law. What yesterday was fact, to-day is doctrine. Examples are supposed to justify the most dangerous measures; and where they do not suit exactly, the defect is supplied by analogy.'

ART. XXXII. *Observations on the Law of Treason, wherein it is attempted to be shewn, that conspiring to levy War is not Treason by the Law of England.* 8vo. 44 pages. Price 1s. 6d. Johnson. 1794.

THIS well timed pamphlet is addressed to the public at large, rather than to the profession. The author deprecates the idea of stretching the law of treason beyond it's just limits, and inculcates

cates a salutary jealousy of venal lawyers, and temporising judges. He contends, 'that conspiring to levy war must be included in the rabble of constructive treasons, which the statute (25 Edw. III.) was intended to put to flight;' and he seems to lament, that the punishment denounced by Justinian 'against those rash civilians, who by *false glosses*, and *interpretations*, should endeavour to pervert the meaning of his laws,' had not been adopted in our municipal code, and inflicted on those, who have endeavoured to pervert the principles of our jurisprudence.

After a variety of remarks on the gross impolicy and injustice of irregular and extrajudicial proceedings in conducting state prosecutions, he concludes as follows: 'shut your ears against those deceitful counsellors who would have you disorderly in defence of order, and violate the laws in support of their authority. They present to you the horrid, ghastly image of licentiousness, in all the exaggerations of caricature, with a view of frightening you into despotism. But impress upon your minds this momentous truth, which the whole course of historical experience uniformly attests, that despotism is licentiousness, and licentiousness is despotism. They are fundamental, invariable laws in our human system, wisely ordained by the great contriver of this, and every other system of being, that the power which knows no bounds shall know no security; that the prince who violates the laws against his subjects, shall teach them to violate them against him; that if he extends his pretensions, they will enlarge their claims; and when once the established system of law and usage is broken up, and the boundaries of right and wrong become undeterminate, to day the sovereign may be upward, and congratulate himself in the success of his schemes; but the vortex which he has set in motion, shall whirl him down, and sink him, perhaps for ever.'

ART. XXXIII. *A calm Inquiry into the Office and Duties of Jurymen in Cases of High Treason; with seasonable Remarks. Earnestly recommended to their Attention in the present Crisis.* 51 pages. Price 1s. Jordan. 1794.

THE 25th of Edward III is here very properly considered as the 'great land-mark of treason;' and it is asserted, that this statute, in both letter and spirit, is so plain and intelligible, that it cannot easily be mistaken or misconstrued. Judges are by it prevented, according to sir Matthew Hale, from 'running out into constructive treasons;' but it is greatly to be lamented, that they have often overstept the bounds affixed to them by this great lawyer.

Jurymen are warned not to condemn men as traitors, for a crime to which no punishment has been affixed by law; they are advised to banish all terrour and alarm from their breasts; and they are reminded of the noble stand repeatedly made by english juries in behalf of the constitutional rights of the subject, 'in opposition to every species of delusion, and all attempts of undue influence.'

ART.

ART. XXXIV. *A Warning to Judges and Jurors on State Trials; being an Abſtract from an ancient Lilliputian Chronicle; which ſhews how a Chief Juſtice was executed in Virtue of his own Concluſions, and how the Grand Vizir afterwards hanged himſelf in deſpair.* 8vo. 50 pages. Price 6d. Eaton. 1794.

THE ancient conſtitution of Lilliput, we are told, was a maſter-piece of human wiſdom, but having been ſucceſsfully invaded by treacherous miniſters, and time-ſerving judges, 'the lilliputian colonies were driven to inſurrection, and loſt to the mother country; wars undertaken for frivolous, and even criminal cauſes, drained the beſt blood of Lilliput; penſions and places were beſtowed upon thoſe who ſupported theſe ruinous meaſures, and withheld from all thoſe who remonſtrated; the land and property of every kind was accumulated by the rich, and all the public burdens thrown upon the backs of the ſtarving and induſtrious poor.'

In addition to this, the deciſions of the magiſtrates were regulated by policy, rather than by law; peace-officers became diſturbers of the public peace; and every wiſh for amendment was repreſſed by certain intereſted men, who talked of ſentencing their enemies, 'according to the mild ſpirit of the lilliputian code, firſt to be hung up alive, then cut down alive, and then cut up alive.'

If we ſhould ever be curſed with ſuch a miniſter as 'Pſhaw Alum,' we truſt that he will experience a ſimilar fate.

EAST INDIA AFFAIRS.

ART. XXXV. *An Anſwer to Mr. Prinſep's Obſervations on the Mocurrery Syſtem.* By Thomas Law, Eſq. 8vo. 72 pages. Price 1s. 6d. Faulder. 1794.

MR. Law, whoſe former work on the riſing reſources of Bengal has been already noticed by us [ſee Analyt. Rev. Vol. XII, p. 207], here enters into a very able and intereſting defence of the *mocurrery* ſyſtem, of which he has always been the advocate, and may indeed, in ſome meaſure, be termed the author. In direct oppoſition to Mr. Prinſep, who has compared the ryot to the negro ſlave of the Weſt Indies, he affirms, that being now emancipated from arbitrary and oppreſſive *ceſſes*, 'he is in every reſpect as free as the cultivators of Great Britain.'

Lord Cornwallis, on his arrival in India, found the rights of the native proprietors annulled 'by a haſty deciſion of the revenue board;' and we behold one of it's members, in the true ſtyle of oriental deſpotiſm, telling the plundered zemindar, 'that to petition at that period was to diſobey!' The late governor general, whoſe heart had not been rendered callous either by the baſe whiſperings of avarice, or a long intercourſe with oppreſſion, reſtored to the zemindars their property; but at the ſame time wiſely controlled their deſpotiſm, by aboliſhing torture of 'every kind,' ordeal trials, 'which were in general by putting the hand into burning oil, or into a pot containing a moſt venomous ſnake,' and alſo the impoſition of fines, tolls, marriage fees, &c.

This great and beneficial improvement in the polity of our asiatic dominions, like the attempts at reform in our own country, was attacked by the ignorant on account of it's novelty, and by those interested in perpetuating abuses, on account of the check that it afforded to their rapacity. O.

ART. XXXVI. *A Sketch of the Debate that took place at the India House in Leadenhall-Street, on Wednesday [Thursday] the 9th of October Inst. on the following Motion of Wm. Lushington, Esq.* "*That a general Court be held on the 23d Instant, to take into Consideration an Address to his Majesty, expressive of the firm Determination of this Company to give every Support in their Power, to the Government of the Country, at this arduous Crisis, and particularly to express a Wish to raise and clothe three fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's Military Establishment in India, now in Europe, may be employed in those Regiments, subject to his Majesty's Approbation.*" By William Woodfall. 4to. 36 pages. Price 1s. 6d. Debrett. 1794.

ART. XXXVII. *The adjourned Debate which took place at the India House in Leadenhall Street, on Thursday October* 23, 1794, *on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the public Service.* Reported by Wm. Woodfall. 4to. 58 pages. Price 2s. Debrett. 1794.

WE have classed these debates together, being both on the subject of addressing his majesty, to express the firm determination of the company to give every support in their power to the government of the country at this arduous crisis, and particularly to express a wish to raise and clothe three fencible regiments to serve in his majesty's european dominions. This motion was brought forward by a proprietor, who possesses a large share in the old shipping interest of the company, and was formerly in opposition to the measures of government, but made a convert by terrour of the french, or fear of reform in the method of hiring ships for the company *. As one of the company's bye laws directs, that no motion shall be made in a general court to grant any sums of money out of the company's cash, without at least fourteen days previous notice being given; the motion on the 9th of october was, that the court would meet again on the 23d, to take the subject into consideration. This, however, did not satisfy some of the more zealous, who, considering that *bis dat qui citò dat*, proposed to vote for the three regiments immediately, as in such an emergency as the present, a bye-law ought to be no impediment. Observing, that the success of the french was owing to the promptitude of their measures: that delays at all times were dangerous, and who would think of deliberating, when the enemy was at the door? that the danger to the East India company was imminent, for if those hungry dogs should make Holland their prey, what could next excite their avidity more than the

* For an account of the shipping interest, see Fiott's Letters, &c. also Analyt. Rev. Vol. xv, p. 523, 524.

immenſe riches of the company? They ought therefore to prepare for their own defence, and to aſſiſt the ſtate with all poſſible alacrity, and not to wait for dry forms—a fortnight's delay might be ruinous. It being however ſuggeſted, that the paſſing of decrees by acclamation was one cauſe of the evils which that *wretched country*, France, now endures; and that there were conſiderable doubts of the legality of the propoſed meaſure; whence it would look rather inconſiſtent to follow a declaration of their attachment to the conſtitution of the country by a breach of their own laws, and perhaps of thoſe enacted by the legiſlature—for theſe reaſons the motion was adjourned.

In the interval, the opinions of counſel had been taken reſpecting the legality of the company's raiſing three regiments. Theſe were decidedly againſt it; as an act of the legiſlature had ſpecifically appropriated the whole of the company's annual receipts. Various other objections were alſo made by thoſe who oppoſed the meaſure. The emergency of the preſent criſis was again urged by it's ſupporters, and the imperious aſpect of the times, before which ſmaller conſiderations ought to give way. That the company, being in a greater ſtate of proſperity than it had ever experienced, ought to ſet a great example to other opulent corporate bodies to come forward. In this view of the ſubject all objections were inſignificant. A director obſerved, that they were ſo in point of number, being only a poſitive act of parliament againſt the meaſure, and an empty purſe. However, as the addreſs only expreſſed a *wiſh* to raiſe and clothe three regiments, it was ingeniouſly remarked, *that* could not be illegal, as the company did not ſay they would do it *per fas aut nefas*, but that they would if they could—and it was recommended to the directors to take ſuch meaſures, in concert with his majeſty's miniſters, as ſhould enable them to carry their wiſh legally into effect. With this happy explanation, the addreſs was voted unanimouſly, and the directors appointed to preſent it to his majeſty.

In the interval between the meeting of the general courts, the two following pamphlets were publiſhed, to urge the court of proprietors to vote the propoſed addreſs without heſitation.

Mr. Woodfall has reported theſe debates at conſiderable length, and, as far as we can recollect, with great accuracy; though many of the ſpeeches are certainly much better in his dreſs, than as they were originally delivered.

ART. XXXVIII. *An Addreſs to the Proprietors of Eaſt India Stock, on the Subject of addreſſing his Majeſty; to expreſs their Wiſh to ſupport the Conſtitution, and to raiſe three ſenſible Regiments, for the preſent Service of the State.* 8vo. 24 pages. Price 1s. Miller.

ART. XXXIX. *An Addreſs to the Proprietors of Eaſt India Stock, &c.* By Anti Carmagnol. Price 1s.

THE firſt of theſe is written with ſome ſpirit, and might have ſaved ſeveral of the ſpeakers in the latter debate a conſiderable waſte of time and words. The ſecond was better adapted for the idle column of a newſpaper. One argument is, however, curious. It had been obſerved, that whilſt any part of the 500,000l. per annum, payable by act of parliament to the public, remained undiſcharged, the grant for

raiſing three regiments would be only ſo much taken from the ſum the company are engaged to pay. 'Admitting,' ſays this writer, 'that the ſtate is no gainer, and the company no loſer, from making this grant, why then heſitate either to lend or give the public that, which, upon ſuch grounds, is acknowledged to be no more than their own?' If this ſtatement be true, government are certainly much obliged to the gentlemen who brought forward this motion, for their patriotic intentions. They have voted to apply a ſum of money to raiſe troops for the preſent ſervice of the ſtate, and for the eventual ſervice of the company, which money, without their interference, would have been paid into his majeſty's exchequer, to be applied to ſuch exigencies as the wiſdom of his miniſters might direct. This is ſurely ſhowing their loyalty in a cheap manner. But we have little doubt, that this cannot be the caſe; if all the receipts of the company be appropriated by act of parliament to ſpecific purpoſes, the proprietors undoubtedly mean either to ſubſcribe of themſelves an extra ſum per annum for thoſe regiments, or to raiſe ſuch additional ſum on the collective credit of the company: for none of thoſe, who ſupported the motion, could poſſibly wiſh for the ſurreptitious praiſe of having ſtept forth to aſſiſt their country at this arduous criſis, if they in fact only offered to the public what was already it's due. A. D.

AMERICAN AFFAIRS.

ART. XL. *An Addreſs from William Smith, of South Carolina, to his Conſtituents.* Philadelphia, printed; London, reprinted for Debrett. 8vo. 28 pages. Price 1s. 1794.

MR. Smith here juſtifies himſelf from the aſperſions of thoſe, who affirmed, that 'he had advocated the cauſe of the britiſh nation, and vindicated her piratical conduct.' Were the charge true, he allows, that no reproach could be too harſh for ſuch treachery. He aſſerts, that his opinions relative to the commercial intercourſe between America and Great Britain were founded upon national grounds, totally unconnected with the preſent jealouſies; and that ſuch of his ſpeeches as had given offence were previous 'to the inſtructions of the 6th November, and the condemnations under them in the Weſt Indies.' He allows, 'that the public irritation' had been 'rouſed by the algerine captures, the indian war, the detention of the ports, and the ſpoliation of their veſſels:' but he, and they who acted with him, deemed it more politic to ſuſpend reſentment, until 'the ports and harbours ſhould be fortified, the arſenals well ſupplied, the military eſtabliſhments augmented, and the militia made more effective.'

A miniſter plenipotentiary having been ſent to Great Britain, he thinks it the duty of all good men, to forbear from any acts which may fruſtrate the negotiation: but ſhould it fail to procure redreſs, 'it will then,' he ſays, 'be the duty of every good citizen, to hazard his life and fortune in avenging his country's wrongs.'

This addreſs abounds with much good ſenſe, but it is painful to behold a republican founding his own conſequence on his *wealth*, and attempting to confute his enemies by adverting to their *poverty*.

ART. XLI. *The American Calendar, or United States Regiſter, for the Year* 1794. 12mo. 187 pages. Price 1s. Philadelphia, printed: London, reprinted for Debrett.

THIS very uſeful publication contains an abſtract of the conſtitutions of the various ſtates of America, an account of their boundaries, extent, population, repreſentatives, magiſtrates, &c.

POLITICS.

ART. XLII. *Political Papers, chiefly reſpecting the Attempt of the County of York, and other conſiderable Diſtricts, commenced in* 1779, *and continued during ſeveral ſubſequent Years, to affect a Reformation of the Parliament of Great Britain.* Collected by the Rev. Chriſtopher Wyvill, Chairman of the late Committee of Aſſociation of the County of York. 3 Vols. 8vo. About 520 pages each. Price 1l. 1s. in boards. Johnſon. 1794.

THE populous and extenſive county of York has long evinced a ſpirited and uniform attachment to the cauſe of freedom. The nobility, clergy, and gentry aſſembled in the year 1745, and entered into an aſſociation for the defence of the exiſting government, againſt the partizans of divine, indefeaſible, hereditary right; in 1769 and 1770, the freeholders made a vigorous ſtand againſt the flagrant uſurpation of the houſe of commons, in the caſe of the Middleſex election, which was at length crowned with ſucceſs; and in the year 1779, commenced their ſtrenuous exertions in order to effect a reformation in the houſe of commons.

The three volumes now before us contain a ſatisfactory account of the long continued ſtruggle relative to a meliorated repreſentation. The following paſſage from the preface will afford a correct idea of the contents, in the author's own language: 'The collection of political papers now offered to the public contains a tranſcript from the books of the Yorkſhire committee, of every material reſolution paſſed by that body of men, and by their ſub-committee, from the appointment of the committee at a general meeting of the county of York, in the year 1779, to the cloſe of its labours in 1784; alſo a ſimilar tranſcript from the minutes of the proceedings of the firſt and ſecond meeting of deputies, in the years 1780 and 1781; alſo accounts of the reſolutions and debates at ſeveral meetings of the county of York, and other counties, the metropolis and other cities, &c., in the year 1779, and the ſix ſubſequent years, republiſhed from accounts publiſhed at the time by authority from thoſe meetings; alſo letters and other pieces ſelected from the correſpondence of the Yorkſhire committee. With theſe papers are connected ſeveral addreſſes, &c. publiſhed by the conſtitutional ſociety in London, accounts of

several debates in parliament on the proposed reform of the representation of the people, and some other papers relative to that subject. To these pieces are prefixed some preliminary papers respecting the association proposed at a meeting of the county of York, in the year 1745, by that truly venerable clergyman, Thomas Herring, archbishop of York; also papers respecting the proceedings of two meetings of the same county, in the year 1768 and 1769, held in opposition to the power which the house of commons had then lately assumed, by their mere vote to incapacitate from sitting in that house, John Wilkes, esq., a gentleman legally qualified and regularly elected by the freeholders of Middlesex to represent them in parliament, and to place in his seat another person, for whom a minority of votes had been given; with an account, by John Wilkes, esq., of the renunciation of that illegally assumed power by the house of commons, in the year 1782.—These papers are contained in two volumes, forming the first, and in size, if not in every other sense, the most considerable part of the present publication.

'The third volume contains the editor's correspondence with the committees of Edinburgh and Stirling, in the years 1783 and 1784, with several papers received from the committee of Edinburgh respecting the better regulation of elections in the royal burghs of Scotland; also, the resolutions of several meetings held in London, Edinburgh, and Glasgow, in the years 1788 and 1792, for the purpose of promoting improvements in the elections of the counties and royal burghs of Scotland, and a general reformation of the parliament of Great Britain; also, the editor's correspondence with the volunteers of Ireland, in the year 1783; his correspondence with many private gentlemen of Yorkshire, and several members of parliament, in the year 1779, previous to the meeting of the county of York in that year; and his correspondence with sir G. Savile, the earl of Shelburne, Dr. Benjamin Franklin, and other respectable persons, on subjects connected with the proposed reformation of parliament: to which are added, an appendix; the editor's defence of Dr. Price, and the reformers of England; his letter to the right hon. William Pitt, in the year 1793; and an account of the proceedings, and other papers of the society of the friends of the people, in the year 1792, &c. These papers, the last excepted, being a portion of the editor's separate correspondence, and of his publications, as a private unauthorized individual, form a moiety of the second part of the intended collection; to complete it, the editor's correspondence with the right hon William Pitt, and several other persons, will be published at a future period, and with other papers will be comprised in the fourth and last volume.'

The attention of the county of York seems to have been rouzed by the joint efforts of a few respectable and independant country gentlemen, entirely unconnected with either of the great leading parties in parliament. Their first object was to present a petition, desiring the house of commons to inquire into, and correct the gross abuses in the expenditure of the public money;

to reduce all exorbitant emoluments; to reſcind and aboliſh all ſinecure places and unmerited penſions, and to appropriate the produce to the neceſſities of the ſtate.

At the ſecond meeting of the county in 1780, a bolder meaſure was attempted, which went at once to the root of the evil. This was an aſſociation for effecting a reform of parliament, by procuring more frequent elections, and a more adequate repreſentation of the people. Here the efforts of the 'great whig ariſtocracy,' who had joined them on the firſt plan, ſuddenly ceaſed. They had no objection to bridle the power of the king; but they would not conſent to enlarge, or rather to reſtore the franchiſes of the people. It is but juſtice, however, to except the late earl of Effingham from this cenſure; and alſo the marquis of Lanſdowne, who, notwithſtanding an affected delicacy about the uſe of his name, ſeems to have been uniformly ſteady in his wiſhes for an amended repreſentation. The duke of Richmond alſo was ſo ſtrenuous on this ſubject, previouſly to his appearance in office, that he objected to the treaty entered into between a great perſonage and the marquis of Buckingham, merely becauſe there was no ſpecific agreement included in it, relative to a parliamentary reform. As to Mr. Pitt, he moſt willingly gave his own individual vote in favour of his former propoſitions; but his influence as a miniſter has been reſerved for queſtions of a more equivocal tendency.

It appears from the papers now under our conſideration, that the deputies from ſixteen counties, three cities, and two boroughs were unanimous in their cenſure of the very inadequate repreſentation of the people that prevailed then, and is unhappily continued to the preſent day. Unfortunately, however, for this country, they did not act in uniſon; ſome were for triennial, others for annual parliaments; a number of individuals were anxious for an extenſion of the elective franchiſe to copy-holders, and wiſhed to extinguiſh, by means of a ſum of money, the franchiſes of the rotten and corrupt boroughs, while they ſupplied the places of their owners, or purchaſers, by means of 100 members added to the counties; not a few, on the other hand, aſſerted the right of univerſal ſuffrage, contending that this, added to annual parliaments, was the ancient conſtitution of the kingdom, the far greater part of the people having been diſfranchiſed by 8 Henry VI, which limited the right of election for knights of the ſhire to forty ſhilling freeholders, while the 6 William and Mary was the firſt regular act for extending the continuance of parliament to the ſpace of three years.

In the report of the ſub-committee of Weſtminſter, dated may 27, 1780, (Vol. 1, p. 228,) we find one or two paſſages, which bear ſo manifeſt an alluſion to the ſentiments of ſome of the ſocieties of the preſent day, that we ſhall tranſcribe them:

'The prevalence of evil in the preſent hour proves the prevalence of error; and it does not require any extraordinary degree of ſagacity in the politician and philoſopher to diſcover, that the primary errour, and the fruitful ſource of the many evils which

which we feel, consists in a departure from fundamental principles, in the present constitution of the commons' house of parliament; in consequence of which, it is no longer obedient to the will, or speaks the language of the great constituent body of the people. Every application, therefore, for the redress of the present grievances of the nation, that shall be made to a body of men no longer under the influence of their constituents, but on the contrary, uniformly acting in subserviency to the views and interests of the crown, must of necessity be unsuccessful; and from the natural effect of disappointment on the human mind, will probably impair the vigour of every future exertion.

'Political truth, like the moral feelings of the soul, is plain and simple; it recommends itself powerfully to the general sentiment —and when unveiled in its intrinsic purity, will assuredly call forth the animated exertions of millions in it's support. An equal representation of the people in the great council of the nation, annual elections, and the universal right of suffrage, appear so reasonable to the natural feelings of mankind, that no sophistry can elude the force of the arguments which are urged in their favour: and they are rights of so transcendent a nature, that in opposition to the claim of the people to their enjoyment, the longest period of prescription is pleaded in vain. They were substantially enjoyed in the times of the immortal Alfred; they were cherished by the wisest princes of the norman line; they form the grand palladium of our nation; they ought not to be esteemed the grant of royal favour, nor were they at first extorted by violence from the hand of power; they are the birth-right of englishmen, their best inheritance, which, without the complicated crime of treason to their country, and injustice to their posterity, they cannot alienate or resign: they form that triple cord of strength, which alone can be relied on to hold, in times of tempest, the vessel of the state.'

The fourth and last volume of this very interesting collection is, as we understand, in the press, and will speedily be published: the present work will then contain a complete history of the struggle of a numerous and respectable body with the tide of corruption, and at one and the same time hand down to posterity the names of the virtuous and intrepid men, who have persevered in the contest; and of the base and mean apostates, who have been seduced by the smiles of power, or the hopes of emolument, to abandon those principles, by which they had solemnly pledged themselves to abide.

ART. XLIII. *Suite de l'Etat de la France, &c.* Sequel to the State of France in May 1704. By the Count de Montgaillard. 8vo. 98 pages. Price 1s. 6d. Harlow. 1794.

We have already taken notice of a former publication by the same author, of which the present is evidently intended as a continuation*.

* See Analyt. Rev. Vol. XIX, pa. 411.

After attacking the translator of his first pamphlet, and those who have objected to his indiscriminate censure on the french nation, the count de M. terms every one the enemy of society, who would talk of peace until the jacobins have been exterminated from the face of the globe. He at the same time assures us in his preface, that the *excess of their misfortunes* has at length opened the eyes of his countrymen, who loudly accuse the members of the convention, as the authors of their slavery and distress; and that, a few vain citizens in the capital excepted, they would willingly prefer the old government to the constitution of 1789.

He acknowledges however, that a number of wonderful changes have been produced in the course of a few months. The committee of public safety could never have dreamed in march last of the successes since obtained by the armies of the republic; the bloody reins of revolutionary government were about to drop from their hands; eleven deputies, seven generals, the heads of the war department, of the revolutionary army, and of the commons of Paris, had all fallen on the scaffold, and the language of discontent was every where prevalent. Their guilty hopes were founded solely on the exhausted finances, and the expected divisions of the allies, and they have not been altogether mistaken: but in addition to this, Flanders and Brabant have been invaded, and conquered; the frontiers of Holland are become the boundaries; of France and the colours of the triumphant tyrants are unfurled on the banks of the Rhine and the Scheldt.

He allows, that 850000 effective soldiers are now fighting the battles of France, of which no less than 103000 have been furnished by Paris alone, which city has already lost 56200 of it's inhabitants, and of these 2164 perished in one engagement. At the same time he asserts, that the allies have in reality no more than 560000 to oppose them, including 50 or 55000 cavalry, badly mounted, and still worse accoutred. Should the convention at length succeed in their efforts against the combined powers, and 'should their arms and their principles invade and preserve Holland, they will then be enabled to execute all their projects; they will then think themselves sure of the empire—that is to say, of the devastation of the universe.'

In respect to finances we are told, 'that the whole country may be considered as being at the disposal of the committee of public safety, the hangman as the sole paymaster, and the property of the victims who crowd the scaffolds, as a continual fund for guaranteeing the emission of paper money.' In the month of march there were eight milliards, one hundred millions of *assignats* in circulation, and this will be increased to ten before the conclusion of the year, which in addition to six registered in the *grand livre*, will make the debt of the republic exceed the sum of fifteen milliards. In consequence of the frequent executions of the creditors of the state, their number is here said to have been reduced from 260000 to 90000, and the public debt has accordingly experienced a proportionable diminution. The circulation of gold, silver, and copper coins is not forbidden, but these metals are all buried under the surface of the earth.

Collot-d'Herbois, Lindet, Amar, Geoffroy, Tallien, and Legendre, are represented as men venal in the extreme. The manners of the people are stated to be extremely corrupt, but the instances here adduced will perhaps only excite the ridicule of the *profane*; such, for example,

example, as overturning a few wooden ſaints, and dreſſing up an aſs in a pontifical veſtment, &c.

'The republic has taken poſſeſſion of the ſeaſons, and even of the days of the week; it has changed the order almoſt generally eſtabliſhed on the earth, and employing every where that decimal calculation, ſo congenial to the human mind on account of it's ſimplicity, it has ordained that the days ſhall henceforth conſiſt of 10 hours, and the hour of 100 minutes; that the month ſhall contain 30, and the year 360 days. It has appointed five whole days to celebrate it's errours and it's crimes. It was that man, who ſeemed condemned to experience the plaudits of the modern theatre, that epiſtolary intriguer, whom a little vain glory and much gold had ſeduced, it was Fabre d'Eglantine conceived the idea of a new admeaſurement of time, and impoſed that calendar on her, of which he himſelf reckoned but a few moments. This *hejra* of crime and folly was concerned during one of thoſe orgies, in which the deputies conſume their nights. It was firſt propoſed to give the name of Venus to the month of may, and that of Bacchus to ſeptember, but in ſpite of La Harpe, and Chenier, the genius of the *ſans-culottes* got the better of theſe amiable alluſions, and of that poetry of antiquity, which created new weeks and months; and they have now obtained appellations, which do not belong to any language.'

After paying many compliments to the bravery of the inhabitants of *La Vendee*, who appear however, from their implicit attachment to their prieſts and their nobles, to be at once ignorant and ſuperſtitious, the author gravely aſſures all thoſe individuals, who do not wage war againſt the jacobins, that they will periſh by the revolutionary tribunals.

We are told in the poſtſcript, that Bentabolle formed the project of *dethroning* Robeſpierre in the month of april; and that he was inſtigated to it by the execution of Herault de Séchelles, who was his intimate friend, and of Danton and Camille des Moulins, whoſe maſculine characters at once aſtoniſhed and commanded the reſpect of their colleagues. Although Robeſpierre and St. Juſt have periſhed, 'the remaining heads of the hydra are equally venomous,' and Leveſtre and Delmas are repreſented 'as the two moſt dangerous men now in the convention.'

Were the ſubjugation of France any longer a problem, the ſolution of it might be found in theſe pages; for amidſt a cloud of prejudice and exaggeration, it is not difficult to perceive, that the new republic wields a maſs of power infinitely more likely to cruſh all oppoſition, than to be overcome by the diſjointed, ſeparate, and puny efforts, with which it has now to contend.

ART. XLIV. *The Proſpect before Us!!! or The State of France in the Month of Auguſt 1794; in Reply to Montgaillard's State of France: to which are added, Reflections on the Expedience and Neceſſity of an immediate Peace with the French Republic.* By Horatius Publicola. 8vo. 124 pages. Price 2s. 6d. Eaton. 1794.

THIS is an anſwer both to the ſtate of France in may [ſee our Rev. Vol. XIX, p. 411.] and the preceding article. In it the count de Montgaillard is here treated as an 'impoſtor;' and ſuch of the emigrants 'as plotted at Coblentz, and at Pilnitz, the diſaſters and misfortunes

misfortunes of their own country and of Europe in general,' are accused of the baseſt and moſt perfidious intentions.

The preſent war is conſidered as impolitic, if not unjuſt; and it is predicted, that if we purſue the preſent 'career of blood,' our glory and our fame will be eclipſed for ever.

'Oh!' exclaims the author, 'had the trident of Neptune always been *Albion's* pride, and the ſole object of her juſt ambition, how happy would be her ſons, how bleſt her trade, how reputed her name!!! Thoſe floating caſtles, and her brave ſeamen, ſo neglected in peace, and ſo valiant in our wars, are the only hopes of extricating her from the dangers that threaten her ſhores!!! Why has Britannia ever been induced to attempt to cruſh millions of emancipated ſlaves, after the fall of that deſpot, whoſe intrigues and artifices had always annoyed the proſperity of this iſle, and wreſted, one might juſtly ſay, a whole world from her! Did not the emancipated gaul, abjuring the vices and deceit of his former government, vow everlaſting friendſhip and ſincerity to the britiſh nation, if the latter would not join the deſpots leagued againſt the liberties of *France*, and againſt mankind in general? Did the engliſh miniſters accept thoſe proffers of friendſhip, or reject them with ſcorn and contempt? Did thoſe miniſters treat the french ambaſſadors with that reſpect which was due to the repreſentatives of a great nation, or did they treat them with inſignificant haughtineſs and ſilly pride? Did they not threaten the french government in the moſt inſulting tone of language? Did they remain at peace with the republic, or commence ſecretly hoſtile preparations by land and by ſea, combine with Auſtria and Pruſſia, and inſiſt upon dictating laws to that whole nation in her own domeſtic concerns?—Did they not order the french miniſter to quit England by that unprecedented act, ſtyled the Alien bill, which by virtue of the law of nations can never extend to any diplomatic agent? Did not the engliſh miniſters ſend large ſums of money out of the country to ſubſidize Sardinia, Pruſſia, Hanover, and Heſſe Caſſel, and to engage thoſe ſtates to furniſh them with auxiliaries to act againſt France? Is there any man who is capable of pointing out any eſſential benefit which this nation has derived from this ſtrange expenditure of the public money? Is there any well-informed being that does not plainly ſee, that the conduct of miniſters has been (forbearing to apply harſher epithets) both improvident and devoid of good policy in the management of the preſent war?'

A ſpeedy peace is pointed out as the grand *panacea*, for the cure of all our ills.

ART. XLV. *The Neceſſity of continuing the War, and the Dangers of an immediate Peace.* Tranſlated from the French of Le Comte de Montgaillard. 8vo. 68 pages. Price 2s. Croſby. 1794.

THE pretended dangers ariſing to all the kings of Europe from an immediate peace are here aſſiduouſly pointed out. The french *aſſignats* would in that caſe be circulated every where, and the moſt inviting examples would be held out to all ſubjects. A civil war, we are told, ought to be engendered in the bowels of the new republic, and Great Britain is adviſed to levy an army of emigrants, in order 'to carry the monarchy into France, and place it in that land where it will never periſh.'

We

We have already taken notice of some of the writings of the same author *, and cannot but shudder at beholding a man so callous to all the feelings of humanity, as to sit down and coolly meditate a torrent of blood, which must flow from the veins of his own countrymen.

ART. XLVI. *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "That unless the Monarchy of France be restored, the Monarchy of England will be lost for ever." In a Letter addressed to the Right Hon. Thomas Skinner, Lord Mayor of the City of London. Contents: Brissot's Reason for recommending to France a War with England, as stated by him in the Presence of the Writer, at a Dinner Party in Paris, 1792. Allied Powers outwitting one another. Empress of Russia's secret Policy respecting Poland explained. Manners and Conduct of the French Soldiery, when not on Duty described. Allied Powers, their present unhappy Situation stated. A War against French Atheism considered as preposterous. British Fisheries and Agriculture strongly recommended. The Monarchy of England considered as perfectly secure, notwithstanding the French have re-established their Republic. Peace recommended at this Time, as a Measure on which the future Prosperity of this Country depends.* 8vo. 76 pages. Price 2s. 6d. Bell. 1794.

Mr. PITT is here blamed for having asserted 'with unblushing arrogance,' that with 'the throne of a Capet, expires the fair inheritance of the Brunswic line:' on the contrary it is confidently asserted, that although France should continue a democratic state, this country would retain all it's partiality towards monarchy. Much and perhaps just censure is bestowed on monsieur, 'that gossamer of the aristocratic tribe,' count d'Artois, the prince of Condé, Mr. Calonne, &c. for raising up enemies against their native country; on the late king of France for his perjury; and on the allies, for attempting to partition those territories, which they pretended 'to re-conquer for the lawful owner.'

The author assures us, that he himself learned from Brissot, that that statesman was alarmed at the very idea of a 'neutrality' on the part of England, as it would have given her a monopoly of the whole trade of Europe, and enabled her to act at a more convenient period, and with infinitely greater effect against the new republic.' That the minister fell into the snare, spread for him by the crafty frenchman, is greatly to be lamented.

After briefly stating the enormous losses experienced by the emperor, the kings of Prussia, Sardinia, &c. and asserting that the contest is now hopeless, the author presents us with the following very liberal speculation relative to the future government of France:

'The French have, in the course of their revolution, surmounted so many difficulties, called forth the energies of the human mind, and directed them to the accomplishment of things, which former ages had considered far beyond the sphere of man's ability, that we are lost in a contemplation of their powers, and it becomes a matter of some difficulty for any man to say with certainty at this hour, what it is

* See Analyt. Rev. Vol. XIX. p. 411.

they

they *cannot do*. We have known armies compoſed chiefly of men educated in, and immediately taken from agricultural purſuits, vanquiſh the moſt numerous and beſt diſciplined troops, that were ever trained to ſlaughter their fellow beings. We have known their commanders taken from the ſhop, the deſk, and even from the poſt-horſe, conduct their legions to battle with all the ſkill of the moſt experienced generals, and baffle the utmoſt exertions of men long educated in the ſcience of military tactics, and poſſeſſing a reputation in the ſcience of war, not inferior to the moſt illuſtrious *cut-throats* of antiquity.

'We have known a fortreſs ſurrender to the french arms, 200 miles from Paris, and the intelligence travel to the capital, at the rate of 180 miles in 47 minutes. We have known children, who had not breathed a dozen ſummers, weeping at being refuſed to ſhare in the dangers of a ſiege *, and burſting the reſtraints of paternal tenderneſs, fly into the trenches almoſt choaked with the ſlain, and drowning the cries of the dying with ſhouts of *Vive la republique, vive la nation*. We have known whole companies of women contend with their huſbands for the poſt of danger † in the day of battle, after the combat bury the dead with military honours, and then march to their camp with all the regularity of the moſt experienced veterans.

'We have known that when a ſcarcity of powder was felt throughout the nation, their ſtore of ſaltpetre was exhauſted, the inventive faculties of the people were wonderfully exerciſed, that in the courſe of but a few months a quantity was obtained, more than ſufficient to ſupply a million of men, during the whole courſe of the moſt active campaign. All theſe things we have known, and various other matters accompliſhed, which in former ages would be deemed chimerical. Now then, my lord, can it be poſſible for any man to ſay, that a people accompliſhing ſuch prodigies, ſhall notwithſtanding fail in the formation of their government? Rather let us ſuppoſe, and let us hope, that whatever ſyſtem they may adopt, they may experience its advantages, and their poſterity enjoy thoſe bleſſings, which for ſo many centuries were denied to their forefathers, by the unfeeling and cruel hands of arbitrary domination.'

The author very juſtly conſiders an attempt to root out 'atheiſm in France as abominably ridiculous,' as Mr. Pitt's croiſade againſt 'french jacobins.' He deſires us to look at home, and aſks, if it be decent for 'a lord ſpiritual' to be in poſſeſſion of 10,000l. per annum for doing nothing, while a welch curate is obliged to preach a ſermon in the morning, ten miles diſtant from his cottage, for a couple of ſhillings, and is impelled, by the wants of a perhaps numerous family, 'to play the fiddle' for ſixpence in the afternoon.

This pamphlet abounds with many juſt, although ſevere, remarks on the folly of ſubſidizing the petty german deſpots, who coolly calculate heads, arms, and legs at ſo many 'banco crowns;' and unfeelingly ſtipulate, 'that three wounded men ſhould be reckoned as a *dead one*,' while the agents of theſe 'carcaſe-butchers' carefully examine the men after an action, 'and charge to the laſt *ſcratch*.'

Our fiſheries and agriculture are pointed out as the proper objects of attention; and it is earneſtly recommended to the people, to ſup-

* 'Laundrecie.' † 'Bellegarde.'

plicate

plicate the throne for peace, 'and for the removal of thoſe ignorant and infatuated men, who feeling neither ſhame, compunction, or remorſe for all the miſeries they have heaped upon us, DARE now to talk of proſecuting the war.'

ART. XLVII. *Good Senſe: Addreſſed to the Britiſh Nation, as their prominent, and peculiar Characteriſtic, in the preſent awful Criſis, or War of ſocial Exiſtence; exhibiting the actual and eventful State of various Nations.* By John Stewart the Traveller. 8vo. 124 p. Price 2s. 6d. Owen. 1794.

WE have already noticed two former productions of this very eccentric 'traveller*;' and are ready to confeſs, that the preſent does not yield to either of them in point of ſingularity.

The preface contains a diſſertation on 'good ſenſe,' a definition of which, we are told, would render the ſame benefit to happineſs, as the diſcoverer of the compaſs has done to commerce. Until ſome future artiſt ſhall contrive 'the perfect machine' capable of this, the author's own inſtructions may ſerve to form 'a temporary approximator.' 'Good ſenſe,' then, according to him, 'is that operative energy of cogitation, which in its examination of objects, looks back on paſt ages, to find experience, and judge of cauſe; looks round to all poſſible relations to find compariſon, and judge of theory, and predicament; and looks forward to future ages, to find analogy, and determine conſequences or effect.' In ſhort, 'its goal of operation' is formed from the following axioms:—'to effect the greateſt poſſible good by the leaſt poſſible evil—to hold end and principle immutable in theory, and rule and means pliable in predicament.'

The work itſelf commences with an enumeration of the amazing effects produced during the preſent age, by individual writers. One pamphlet, called 'Common Senſe,' 'ſeduced America to a diſaſtrous ſeparation from it's metropolitan empire,' and enſured 'the imminent jacobinical revolution, which now threatens that precocious republic;' another, entitled 'the Rights of Man,' has intoxicated the 'irreflective part of the britiſh community,' and poiſoned the minds of the 'inhabitants of great cities,' by theoretic doctrines, 'calculated for the perfectibility, and not the predicament of civil ſociety.'

To roll up again 'the deſcending ſtone of licentious liberty, and replace it on the mountain of ſyſtem,' is the arduous taſk here attempted by the author.

'I have travelled,' ſays he, 'over the moſt intereſting parts of the globe, to ſtudy mankind, and to diſcover the ſource of moral action and moral truth. I have lived in habits of intimacy with all nations, by which I have acquired that moral euchraſis, diveſted of all pecuniary egotiſtical intereſt; all influence of vanity or fame; all partial attachment of country; all irrefragable habitude of aſſociated ideas. *Conſcious of the unity of ſelf and nature; that virtue is nothing but the identification of individual and univerſal good in time and eternity; that wiſdom is the knowledge of ſelf, and its relation with the integer of exiſtence*, my mind is as ſtrong and pure to conceive, as my language is

* See Analyt. Rev. Vol. XVIII, p. 442, and Vol. XIX, p. 69.

energetic

energetic to express those philantophic and instructive ideas, which may conciliate the great mass of mankind to support the inequalities of condition, as the efficient, and only means of general happiness or universal good.'

After stating 'civil power, adapted to the progress of civil knowledge,' to be the only 'matrix of human perfectibility;' and asserting, that no evil, of whatever magnitude, provided it arise out of 'systematic government,' can equal the calamities occurring 'on the revolutionary assumption of active sovereignty, by the great mass of an unqualified population;' Mr. S. enters into a review of what he terms 'the present political state of all civilized nations.'

In this country, 'a quadruple alliance of good sense, patriotism, property, and power' has taken place; the people have deposited their rights upon 'the throne,' and the king has delivered his 'sceptre' into the hands of an armed yeomanry.' In Denmark, 'the pigmy lord paramount of the northern ocean,' a young prince is accused of submitting the public expenditure to public examination; and is recommended to *tolerate* a 'liberal press,' controlled however by 'a committee of censors.' Sweden is likely to be ruined, on account of the licentiousness fostered 'by a man of liberal, but irreflective mind.' In that 'polar country,' where nature seemed to have transplanted a 'scion of civil or british liberty,' it is asked, why licensers have not been appointed to guard the press? Russia is governed by a sagacious, and 'benevolent princess;' but there too the government has committed a great mistake, 'viz. generalizing the administration of justice by participating it's authority among the people.'

The author, who wishes to embrace 'the universality and eternity of good,' rejoices, that 'the critical and important locality of the russian empire' is placed in the hands of 'a female man,' who seems sensible of her own 'divinity,' or 'high energy of effect to operate in the only intelligible sphere—sensitive nature.' In Poland, the king, 'like many irreflective democrats and revolutionists, judged of others by himself;' he has however amply expiated his 'liberal mistake,' by furnishing a most instructive example, 'on the graduated scale of political error.'

The 'nick-named republic' of Genoa is on the point of destruction, 'from the ursal fraternization of french oehlocracy.'

Tuscany is marching towards the enemy sword in hand, 'with a poignard under its cloak, to stab its own commanders.'

Of Geneva, Mr. S. says, 'the sound of liberty and equality, from the ram's horns of jacobinism,' has 'erased this Jericho to its foundation;' this little state, is likely to become the 'holocaust' of discord. In Holland 'the plebeian sordid souls of dutch citizens (pieces of base metal, stamped with the image of manhood) have at length been roused from their prostrate attitude of praying to their strong boxes.'

As to America, 'the administration of justice and policy is conducted with a turpitude that would disgrace the annals of a french revolutionary government. In the courts of law, 'chicane appears with such effrontery, that induces indignation to look with a venial regard on the corruption of italian tribunals.' Washington, 'the paragon of american patriotism,' is 'at the head of a plantation of slaves.' This 'paraclete of liberty,' who would be exceptionable as a 'juryman' in England, 'is the only centre of light, heat, and attraction,

traction, to this centrifugal heterogeneous mass of population;' and it is predicted, that when this 'meteor,' which in America is a 'sun,' though in England it would be but an 'ignis-fatuus,' shall set, 'the western world will be involved in the darkness of chaos, 'and must wait its re-creation from the advent of metropolitan power from the east.'

Mr. S. now lays down a variety of positions, equally novel and extraordinary: he thinks, that 'the plenary liberty of the press' should be permitted in the greek language alone; and that 'all theoretic speculation upon moral perfectibility, (latin meeting with some indulgence),' should be subject to a censor; this he enforces in a proclamation 'in the name of our common integer nature.'

'Light,' says he, 'must not be presented, in its own effulgence, to weak mental optics; it must come through a refrangible medium. The courtier must carry the conversation of the sovereign to his own table, accompanied with accommodating commentaries. These are related by the lord's beef-eater to the house steward, with new predicamental comments; these descend to the house-keeper's room, with adapted comments; from hence they descend to the kitchen, from the kitchen to the stable, and from the stable to the street, operating upon every mind with an influence suited to their respective stations, through the medium of appropriate comments.' After insisting on the excellence of this new plan of national education, he insinuates the propriety of the 'free citizen' making 'a temporary surrender of his privileges,' in order 'that the main spring of civil mechanism (sovereign power) may operate without any embarrassment, to preserve the motion or life of universal civilization.' If a committee of censors of the press produce not the desired effect, he fears the great palladium of liberty, 'juries,' whom he accuses 'as incapable to temporize with public exigency,' must be also 'partially suspended,' and a revolutionary tribunal, under the appellation of 'commissaries,' appointed to try all crimes against the state, 'while the present war of social existence continues.' He next warns the people against 'foreign bipeds,' and even against the doctrines propagated 'in foreign accents,' by the natives of Scotland and Ireland; and he above all things exhorts the king 'to unsheath the sword of civil power, to use it with awful rigour, and to throw away the scabbard.'

We now take our leave of this 'tenant of eternity,' without offering a single animadversion on his labours, lest we should be accused of intending 'to rack the soil, and by precipitation of predicament recoil the progress of perfectibility.' He shall escape from us in perfect safety out of 'nature,' by the 'postern gate of death;' well aware that we cannot contend with an author, who expects 'no pullulation, no plant, no fruit in his present identity;' and conscious that the efforts of our 'criticism' would tend only 'to form a smoaked lens for the feeble optics of the awakening mind, to gaze upon meridian truth.'

D.

ART. XLVIII. *Dialogues between a Reformer and an Anti-Revolutionist.* 8vo. 77 pages. Price 1s. 6d. Stockdale. 1794.

ALMOST every great political question, at present agitated in this country, is canvassed and decided in these dialogues. It will not be expected, that we should enter into the examination of the author's reasoning on such numerous topics. We shall barely mention the leading

leading points, which this anti-revolutioniſt undertakes to eſtabliſh, againſt his antagoniſt the reformer, a mere man of ſtraw, ſet up for no other purpoſe but to be knocked down. According to this profound politician, all men have by nature equal rights, becauſe they have no rights at all; power and right are ſynonimous terms: with reſpect to eſtabliſhed governments, the maxim *fides eſt ſervanda* is the grand principle of ſociety, paramount to *ſalus populi:* ſuch a reform in parliament, as would render the houſe of commons independent, is dangerous, becauſe it would cripple the power of the crown, and lead to republican government: it is an abuſe of terms to ſay, that the parliament is not at all times independent of the crown, becauſe every man *may* vote according to his conſcience if he chooſe ſo to do: in parliament, that unanimity which is neceſſary for the conducting of buſineſs cannot be procured, ſuch is the perverſeneſs of human nature, without influence and patronage: the evil of expenſive eſtabliſhments, taxes, and penſions, is remedied by the conſequent ſpending of the money among thoſe who are to pay it: political wiſdom requires, that able and honeſt men ſhould be excluded from public offices, becauſe they do not believe the thirty-nine articles; nevertheleſs, a church eſtabliſhment is no further neceſſary, than as a proviſion for teaching the people ſound morality, and as a ſupport to the crown.

From the preceding heads of argument, the reader will perceive what he is to expect from this writer; and it might be unneceſſary for us to take further notice of this pamphlet, than to expreſs our idea of it in general terms, as a flimſy, ſhallow, and ill-written performance. But we cannot reſiſt the temptation of giving our readers a ſhort ſpecimen of the author's talents, and turn of thinking concerning religion, in the following paſſage.

P. 48.—'*A.* I profeſs myſelf incapable of judging on which ſide truth lies: opinion always concerns itſelf about things that cannot be known, and generally about things that are quite indifferent whether known or not.

'*R.* Did you never read the thirty-nine articles?

'*A.* I caſt my eye over them once, but I did not clearly comprehend their meaning: they ſeem to go to points of faith rather too abſtruſe for common minds.

'*R.* But is it reaſonable that the diſbelief of abſtruſe points ſhould be a bar to any man's advancement in life?

'*A.* With reſpect to matters of faith, this is my opinion; that all thoſe who read diligently, and ſtudy and examine the ſeveral articles, will believe no more than brings conviction to their underſtanding; and as underſtandings vary, ſo will faith: but as to the bulk of mankind who think it a duty to profeſs a belief in all they are ordered or taught to believe, and who never examine or think upon the ſubject, it matters very little to them whether there are thirty-nine articles, or 300 times that number.

'*R.* But this is no anſwer to my queſtion.

'*A.* All I can ſay is, that were a new ſet of articles, or a new teſt to be made, poſſibly the clergy of the preſent day might make it leſs difficult to the conſciences of ſome men than it is at preſent.

'*R.* Then if I underſtand your meaning, you think that there ought to be a teſt for the ſake of preſerving unanimity in councils, but that the teſt ſhould be altered.

'*A.* No;

'*A.* No; the very contrary is my meaning: I think matters of faith should not be disturbed, since the first idea that springs in my mind when the clergy or church alters the articles of faith is, that what was true last century, must be true in this century, and that if man can make the same thing true or false, the whole system must be of human contrivance. When Luther and Calvin shook popery, they shook the whole fabric of the christian religion a little: an ordinary man would say—If I have been wandering fifty years in an error, what security have I that I am now in the right path? I had human conductors before, and I have human conductors now.'

Alas! poor Luther and Calvin! What have ye not to answer for, in beginning a reformation, which, in shaking popery, shook the whole fabric of the christian religion *a little?*

ART. XLIX. *The Evidence summed up; or, a Statement of the apparent Causes and Objects of the War.* 8vo. 40 pages. Price 1s. Eaton. 1794.

IN this pamphlet, which is drawn up sensibly, and with perspicuity, the author, after a general review of the conduct of the minister from his first appearance on the political theatre, to the commencement of the french revolution, enters upon a statement of facts, to show, that the war was on the part of the british court unnecessarily undertaken; that in carrying it on, material deviations from the principles of the constitution have occurred; and that, in the issue, it is likely to prove highly injurious, if not totally ruinous, to this country. In conclusion, the following pointed censure is directed against the minister, for having declared, that the worst disasters were preferable to a peace until the government of France is changed. P. 34.

'In this opinion,' says the author, 'he may be sincere, since that government, having experienced his duplicity, would perhaps refuse to treat while he continues in administration, and require his dismission as an earnest of our sincerity. He may too determine to continue the war for another motive, more pardonable in him, but not less fatal to us, the dread of investigation, and of consequent condign punishment. That this nation would contentedly see him retain his sinecure places, is not likely: this conclusion I think the public voice would require; but this done, that it should continue implacable against him, is unnatural: for those that have suffered alone, and not done an injury, may harbour a temporary resentment; they are usually mollified by the first concession; and it is the man who has committed an aggression that cherishes a continued hatred to the party he has injured, because he dreads the resentment, he is conscious of meriting. From this motive a minister may think 'the worst disasters;' may think foreign invasion and internal war, preferable to peace: but as our gracious sovereign can have no such inducement—as he can have no wish contrary to the interest of his people, it may be hoped that he, if France makes such a requisition, will not refuse compliance, nor, on that account, defer to negociate, until we are compelled to what we may now voluntarily, and therefore creditably, adopt. Since the expectation of conquest can no longer be indulged, and since negociation must finally take place, to what purpose is the effusion of blood to be

prolonged?—It has appeared that the war was unfought by France, that England, and her allies, were the aggreſſors. It will then be a wiſe and honourable policy, to acknowledge that we have been deceived —to let conceſſion and reſtitution be our own voluntary act, and not to procraſtinate them until they are compelled from us by invaſion and national bankruptcy. Let us acknowledge the french republic in manly and explicit terms; and by making a tender of full and compleat reſtitution of what we have gained from her, as the price of peace, prove that we are not actuated by the deſire of plunder, nor parties to the confederacy againſt the rights of nations at Pilnitz.'

The author concludes with recommending, as the only means of ſaving this country, the correction of errours and abuſes in adminiſtration, and the reſtoration of the conſtitution to it's true principles as expreſſed in the bill of rights, which declares, that 'elections of members of parliament ought to be free and frequent.'

ART. L. *Virtues of Hazel; or, Bleſſings of Government.* By Thomas Thomas, A. B. 8vo. 33 pages. Price 1s. Eaton. 1794.

THE author of this pamphlet appears to have had large experience of the virtues of hazel, and to be well read in it's myſterious powers. When he was a little boy, and uſed to ſpell to his mother out of Reading made Eaſy, his father, who it ſeems was fond of power, often terrified him by brandiſhing his ſceptre, a hazel rod. As he advanced in learning, for he appears to be a great ſcholar, the charm of the hazel rod ſtill followed him; and he read, in legendary lore, of the miraculous power, with which this inſtrument, in the bloody hand of St. Patrick, deſtroyed all the fiends, and ſerpents, and noxious animals, that once infeſted Ireland. And now, powerfully impreſſed with the romantic notion of the virtues of hazel, he ſeizes the rod out of the hand of his pedagogue, and repays upon his back, ſevenfold, the diſcipline he himſelf has formerly received. Without diſcovering the leaſt remainder of reſpect for his old maſter, he belabours him and all his uſhers, moſt unmercifully; and has even the audacity to tear down the rules of the ſchool from the wall, and to kick about the floor the good old books, in which, from a child, he had been inſtructed. If the reader would know more concerning the *virtues of hazel*, he muſt have recourſe to the pamphlet. O. S.

ART. LI. *Pièces Authentiques relatives à la Detention du Baron D'Armfelt, &c. Authentic Papers relative to the Detention of the Baron d'Armfelt, who was demanded to be delivered up by the Court of Naples.* 8vo. 32 pages. Price 1s. White. 1794.

THE conſpiracy, real or pretended, of the baron d'Armfelt, is involved in much myſtery; and, like a number of other modern accuſations, requires a conſiderable degree of faith, if we be to believe it in the extent, which the court of Stockholm has been pleaſed to inſinuate. It is true, indeed, that the ſuppoſed culprit was one of the creatures of Guſtavus III, who, after overturning the liberties of Sweden, periſhed by the hand of a noble; but it is ſcarcely credible, notwithſtanding the powerful protection of a great northern princeſs, that, during his embaſſy in Italy, he could become ſo formidable as to endanger

endanger a revolution, that muſt have put an end to the government, and, perhaps, the life of the duke regent.

The firſt of the ſtate papers contained in this collection is the copy of a letter from Charles, duke of Sudermania, to the king of the two Sicilies, dated Stockholm, december 5, 1793; intimating, that he had ſent the baron de Falmquiſt, his aide-de-camp general, and commander of a ſhip of the line, on purpoſe to arreſt the baron d'Armfelt, the ſwediſh miniſter at Naples, on account of a heinous crime againſt the ſtate; and he requeſts the intervention of his majeſty, in order that he may be ſeized with the neceſſary ſecrecy and diſpatch. This was accompanied by a letter addreſſed to general Acton, the prime miniſter, craving his aſſiſtance.

No. 3 is a copy of the declaration of the court of Sweden. In this the court of Naples is accuſed of a very extraordinary and offenſive conduct, 'which, however, quadrates but too well with the other contradictions, which characteriſe an age equally fertile in crimes, as in knowledge, and which, on this very account, will appear an enigma to poſterity.' The king of the two Sicilies is ſtated to have granted his protection, and beſtowed his countenance on the baron d'Armfelt, 'a ſtate criminal,' to whom he afforded an aſylum in his capital, and even in the palace of the grand maſter of his houſhold, in open contempt of the rights of legitimate ſovereigns, and the juſt and friendly requiſitions of his ſwediſh majeſty. Nay, a centinel was placed at his door, in order to enſure his perſonal ſafety; and when he at length fled to Vienna, he is reported to have lodged in the houſe of the ambaſſador of the court of Naples, at the imperial, royal, and apoſtolic court.

'Providence has entruſted the king of Sweden with ſufficient power to maintain the glory and honour of his crown, and even to procure the juſt ſatisfaction which is due to him'; but notwithſtanding this, he wiſhes the king of the two Sicilies to adopt the neceſſary means to repair the affront; and reminds him, 'that whoever protects traitors, expoſes himſelf to fall a victim to their attempts.'

The 'riſpoſta,' or reply from the court of Naples, to the court of Sweden, is of a very extraordinary nature. In the firſt place, the attempt to arreſt the baron within the Sicilian territories is conſidered as a violation of the right of nations; and in the next, Piraneſi, the ſwediſh agent at Rome, is accuſed of having ſent three aſſaſſins, headed by a noted ruffian, from that capital, in order to make away with him.

By way of rejoinder to this, the ſwediſh declaration ſtates, that it was unneceſſary to ſend ſo far as Rome for aſſaſſins; as it is well known, that the ſervices of a ſufficient number may be readily purchaſed at Naples.

We think it extremely impolitic for theſe courts to expoſe each other's *nakedneſs*, at this very critical period. O.

BOOKS FOR CHILDREN AND SCHOOLS.

ART. LII. *Evenings at Home; or the Juvenile Budget opened. Conſiſting of a variety of Miſcellaneous Pieces, for the Inſtruction*

and Amuſement of Young Perſons. Vol. IV. 12mo. 156 pages. Price 1s. 6d. half bound. Johnſon. 1794.

In announcing a fourth volume of the Evenings at Home, we are very ſure, we ſhall communicate a welcome piece of intelligence to many parents, who have already experienced the utility of this publication; and to many young readers, to whom the former volumes have afforded a variety of rational entertainment. The authors go on, with that fertility of invention, correctneſs of taſte, and ſolidity of judgment, which have ſo often been diſplayed on former occaſions, to furniſh young people with new ſtores of valuable inſtruction, and to impreſs upon their minds uſeful maxims of conduct, by amuſing and intereſting ſtories.

The ſcientific part of this volume conſiſts of pleaſing leſſons in chemiſtry, natural hiſtory, and philoſophy. Theſe are two converſations on metals; a third on umbelliferous plants; and a fourth to explain, in a familiar way, why the earth moves round the ſun. The object of another admirable piece, entitled "Eyes and no Eyes, or the art of Seeing," is to illuſtrate the wiſdom of preſerving the attention always awake for new information or amuſement; and to ſhow, that the ſuperiority of knowledge, which one man acquires above another, depends chiefly upon the difference between the man who walks through the world with his eyes open, and him who walks with them ſhut. In another dialogue, on the queſtion, "what are animals made for?" young people are inſtructed to form a right eſtimate of the value of exiſtence in inferiour animals; and to underſtand the principle, on which the deſtruction of one order of animals by another is a part of the general economy of nature.

The moral and ſentimental pieces in this volume are, *Perſeverance againſt Fortune*, a ſtory admirably contrived to teach the value of patient fortitude in bearing up againſt misfortune, and of ſteady perſeverance in the midſt of difficulties and diſcouragements;—*The price of a Victory*, happily adapted to check the exultation, with which news of victory is commonly received;—*Good Company*, in which the different ideas, annexed to this term by different perſons, are well illuſtrated;—*The Kid*, a pretty tale, by which a mother inſtructs her daughter to take care how ſhe ſets her heart upon *rovers*;—*How to make the beſt of it*, in which this uſeful leſſon is pleaſantly taught;—*Difference and Agreement*, or *Sunday Morning*, exhibiting an inſtructive example of agreement in benevolence, in the midſt of difference in opinion. Beſide theſe proſe pieces, the young reader is treated with a humorous tale in verſe, entitled, "The Dog baulked of his dinner," the moral of which is, "think yourſelf ſure of nothing, till you have it."

The piece entitled "The price of a Victory" contains ſo ſeaſonable a leſſon to men and women, as well as to boys and girls, that we ſhall not be thought to treat our readers as children, if we copy it. P. 51.

'Good news! great news! glorious news! cried young *Oſwald*, as he entered his father's houſe. We have got a complete victory

victory, and have killed I don't know how many thousands of the enemy; and we are to have bonfires and illuminations!

'And so, said his father, you think that killing a great many thousands of human creatures is a thing to be very glad about.

'*Of.* No—I do not quite think so, neither; but surely it is right to be glad that our country has gained a great advantage.

'*F.* No doubt, it is right to wish well to our country, as far as its prosperity can be promoted, without injuring the rest of mankind. But wars are very seldom to the real advantage of any nation; and when they are ever so useful or necessary, so many dreadful evils attend them, that a humane man will scarcely rejoice in them, if he considers at all on the subject.

'*Of.* But if our enemies would do us a great deal of mischief, and we prevent it by beating them, have not we a right to be glad of it?

'*F.* Alas! we are in general little judges which of the parties has the most mischievous intentions. Commonly they are both in the wrong, and success will make both of them unjust and unreasonable. But putting that out of the question, he who rejoices in the event of a battle, rejoices in the misery of many thousands of his species, and the thought of that should make him pause a little. Suppose a surgeon were to come with a smiling countenance, and tell us triumphantly that he had cut off half a dozen legs to day—what would you think of him?

'*Of.* I should think him very hardhearted.

'*F.* And yet those operations are done for the benefit of the sufferers, and by their own desire. But in a battle, the probability is, that none of those engaged on either side have any interest at all in the cause they are fighting for, and most of them come there because they cannot help it. In this battle that you are so rejoiced about, there have been ten thousand men killed upon the spot, and nearly as many wounded.

'*Of.* On both sides?

'*F.* Yes—but they are *men* on both sides. Consider now, that the ten thousand sent out of the world in this morning's work, though they are past feeling themselves, have left probably two persons each, on an average, to lament their loss, either parents, wives, or children. Here are then twenty thousand people made unhappy at one stroke on their account. This, however, is hardly so dreadful to think of as the condition of the wounded. At the moment we are talking, eight or ten thousand more are lying in agony, torn with shot or gashed with cuts, their wounds all festering, some hourly to die a most excruciating death, others to linger in torture weeks and months, and many doomed to drag on a miserable existence for the rest of their lives, with diseased and mutilated bodies.

'*Of.* This is shocking to think of, indeed!

'*F.* When you light your candles, then, this evening, *think what they cost.*

'*Of.* But every body else is glad, and seem to think nothing of these things.

'*F.* True—

'*F.* True—they do *not* think of them. If they did, I cannot ſuppoſe they would be ſo void of feeling as to enjoy themſelves in merriment when ſo many of their fellow-creatures are made miſerable. Do you not remember when poor *Dickens* had his leg broken to pieces by a loaded waggon, how all the town pitied him?

'*Of.* Yes, very well. I could not ſleep the night after for thinking of him.

'*F.* But here are thouſands ſuffering as much as he, and we ſcarce beſtow a ſingle thought on them. If any one of theſe poor creatures were before our eyes, we ſhould probably feel much more than we now do for all together. Shall I tell you a ſtory of a ſoldier's fortune, that came to my own knowledge?

'*Of.* Yes—pray do!

'*F.* In the village where I went to ſchool, there was an honeſt induſtrious weaver and his wife, who had an only ſon, named *Walter*, juſt come to man's eſtate. *Walter* was a good and dutiful lad, and a clever workman, ſo that he was a great help to his parents. One unlucky day, having gone to the next market town with ſome work, he met with a companion, who took him to the alehouſe and treated him. As he was coming away, a recruiting ſerjeant entered the room, who ſeeing *Walter* to be a likely young fellow, had a great mind to entrap him. He perſuaded him to ſit down again and take a glaſs with him; and kept him in talk with fine ſtories about a ſoldier's life, till *Walter* got ſuddled before he was aware. The ſerjeant then clapt a ſhilling in his hand to drink his majeſty's health, and told him he was enliſted. He was kept there all night, and next morning was taken before a magiſtrate to be ſworn in. *Walter* had now become ſober, and was very ſorry for what he had done; but he was told that he could not get off without paying a guinea ſmart-money. This he knew not how to raiſe; and being likewiſe afraid and aſhamed to face his friends, he took the oath and bounty money, and marched away with the ſerjeant without ever returning home. His poor father and mother, when they heard of the affair, were almoſt heart-broken; and a young woman in the village who was his ſweet-heart, had like to have gone diſtracted. *Walter* ſent them a line from the firſt ſtage, to bid them farewell, and comfort them. He joined his regiment, which ſoon embarked for Germany, where it continued till the peace. *Walter* once or twice ſent word home of his welfare, but for the laſt year nothing was heard of him.

'*Of.* Where was he then?

'*F.* You ſhall hear. One ſummer's evening, a man in an old red coat, hobbling on crutches, was ſeen to enter the village. His countenance was pale and ſickly, his cheeks hollow, and his whole appearance beſpoke extreme wretchedneſs. Several people gathered round him, looking earneſtly in his face. Among theſe, a young woman, having gazed at him a while, cried out my *Walter!* and fainted away. *Walter* fell on the ground beſide her. His father and mother being fetched by ſome of the ſpectators, came and took him in their arms, weeping

ing bitterly. I saw the whole scene, and shall never forget it. At length the neighbours helped them into the house, where *Walter* told them the following story.

"At the last great battle that our troops gained in Germany, I was among the first engaged, and received a shot that broke my thigh. I fell, and presently after, our regiment was forced to retreat. A squadron of the enemy's horse came galloping down upon us. A trooper making a blow at me with his sabre as I lay, I lifted up my arm to save my head, and got a cut which divided all the sinews at the back of my wrist. Soon after, the enemy were driven back and came across us again. A horse set his foot on my side, and broke three of my ribs. The action was long and bloody, and the wounded on both sides were left on the field all night. A dreadful night it was to me, you may think! I had fainted through loss of blood, and when I recovered, I was tormented with thirst, and the cold air made my wounds smart intolerably. About noon next day, waggons came to carry away those who remained alive; and I, with a number of others, was put into one to be conveyed to the next town. The motion of the carriage was terrible for my broken bones—every jolt went to my heart. We were taken to an hospital, which was crammed as full as it could hold; and we should all have been suffocated with the heat and stench, had not a fever broke out, which soon thinned our numbers. I took it, and was twice given over; however, I struggled through. But my wounds proved so difficult to heal, that it was almost a twelvemonth before I could be discharged. A great deal of the bone of my thigh came away in splinters, and left the limb crooked and useless as you see. I entirely lost the use of three fingers of my right hand; and my broken ribs made me spit blood a long time, and have left a cough and difficulty of breathing, which I believe will bring me to my grave. I was sent home and discharged from the army, and I have begged my way hither as well as I could. I am told that the peace has left the affairs of my country just as they were before; but who will restore me my health and limbs? I am put on the list for a Chelsea pensioner, which will support me, if I live to receive it, without being a burden to my friends. That is all that remains for *Walter* now!"

'*Os.* Poor *Walter!* What became of him afterwards?

'*F.* The wound of his thigh broke out afresh, and discharged more splinters after a great deal of pain and fever. As winter came on, his cough increased. He wasted to a skeleton, and died the next spring. The young woman his sweetheart, set up with him every night to the last; and soon after his death she fell into a consumption, and followed him. The old people, deprived of the stay and comfort of their age, fell into despair and poverty, and were taken into the workouse, where they ended their days.

'This was the history of *Walter the Soldier*. It has been that of thousands more; and will be that of many a poor fellow over whose fate you are now rejoicing. Such is the *price of a Victory.*'

ART. LIII. *A Vocabulary of the German Tongue. With a Collection of familiar Phrases.* By E. Hesse. 12mo. 123 pages. Pr. 2s. bound. Boosey. 1794.

THIS vocabulary is drawn up judiciously, and will be found a very useful help to those who are learning the german language. A large list of nouns in common use is first given. These are arranged in alphabetical order, and the gender and declension of each are mentioned. The nouns are followed by a small number of primitive verbs, with their derivatives. To these are added, some familiar german phrases, as specimens of the proper application of each verb, to be translated into english. An explanation of the words of these phrases is given at the end. A list of prepositions is subjoined, with examples of the manner in which they are used. A few necessary grammatical rules are prefixed; and the volume concludes with some untranslated scenes from a tragedy, called Die Verschwörung des Fiesko.

ART. LIV. *Grammatical Tables of the Latin Language. Whereby a Scholar may be taught to apply an Example to every Rule in the Grammar every Month.* 4to. 29 pages. Pr. 1s. 6d. Johnson. 1794.

These tables consist of a series of columns, in long double pages, the first of which columns contains, in each line, the first word, or words, of a rule in the Eton edition of Lilly's Grammar; the second contains an example to each rule; and the remaining columns are left blank for the scholar, who is to be required to fill them up, as far as he is able, from his own reading. The advantage proposed by this method is, to render the rules of grammar familiar by frequent repetitions and exemplification. The plan seems to be ingeniously adapted to this purpose; and the author assures his reader, that it has been followed with success in a pretty numerous class of a public school.

MISCELLANEOUS.

ART. LVI. *A Letter to James White, Esq. of Exeter, on the late Correspondence between him and Mr. Toulmin, relative to the Society of Unitarian Christians, established in the West of England.* By John Kentish. 8vo. 58 pages. Price 1s. 6d. Johnson. 1794.

A LOCAL incident has given birth to this letter. The society of unitarian christians in the west of England, holding their annual meeting at Exeter, were refused by the trustees, among whom was Mr. White, the use of George's meeting for the anniversary sermon upon the occasion. Of this refusal Mr. Ke. complains, if not as a direct violation of the trust, certainly as an illiberal departure from the fundamental principles of dissenters. He calls upon Mr. White publicly to avow the grounds of the refusal. At the same time, he takes occasion to obviate the objections, which have been raised against the unitarian association, and enters pretty fully into the justification of it's principles.

The pamphlet is sensibly, candidly, and temperately written; and affords, in our opinion, a very satisfactory justification of the proceedings of the association for which Mr. K. is an advocate. D. M.

LITERARY

LITERARY INTELLIGENCE.

THEOLOGY.

ART. I. Halle. *Joh. Aug. Noesselti Disputatio, qua illustratur το Πνευμα αγιωσυνης, &c.* An Illustration of the Words το Πνευμα αγιωσυνης, Rom. I. 4: by J. A. Noesselt. 4to. 12 p. 1793.

Mr. N. thus translates the passage in which these words are found, Rom. I, 3—5: 'the son of god was born of the seed of David, if we consider his manhood (or humbler condition), but shown to be the son of god in divine power (εν δυναμει: compare 2 Cor. XIII, 4) by the resurrection from the dead, if we consider the spirit, which sanctified him, i. e. that divine power, by which he was made holy, h. e. the son of god.' The resurrection of Jesus was to his disciples the most striking proof, that his death was no sign of god's having abandoned him and his undertaking. It also gave the disciples that extraordinary confidence in Jesus and his doctrine, which was necessary to excite them to the propagation of christianity through all manner of perils and sufferings. It convinced them, that Jesus, notwithstanding his death, was a true guide to eternal salvation: was the Messiah, or son of god. By the expression son of god the office of Messiah is to be understood, not a divine nature: for it would be absurd to say, Jesus is restored to life, and therefore he must be in the true and proper sense god: besides, the descent from David is in this very passage predicted of him as the son of god. *Jen. Allg. Lit. Zeit.*

ART. II. Riga. *Von der Gabe der Sprachen, &c.* On the Gift of Tongues at the first christian Pentecost. J. G. Herder. 8vo. 150 p. 1794.

Mr. H. here endeavours to give a literal explanation of an obscure and important part of Scripture, and to deduce from it an instructive lesson. According to him, the suddenly imparting foreign languages, never before studied, would be a miracle above all miracles. The thoughts of people are couched in their own language; and a foreign language can only be acquired gradually, by the mind's learning to associate it's sounds with the ideas of the things they represent, or with sounds of similar signification in the language already understood. No miraculous exaltation of the mental faculties can supply the place of this learning. My memory cannot furnish objects of remembrance unknown to it; still less can my understanding invent them. Suddenly therefore to impart a language is totally repugnant to the nature of things, to the constitution of the mind and of the symbols of which a language consists, and therefore impossible even to omnipotence. It must be a foreign mind, that uses my organs, to express it's own thoughts in it's own manner. If we examine the writings of the apostles, we shall find them but moderately skilled in greek, the language of all others most necessary to them: can we then suppose this imparted to them by god? and if not this, surely not others. The question there-

fore is, what did the chriſtians receive at the firſt feaſt of pentecoſt? They were inſpired to ſpeak of the great acts of god, the workings of providence for the ſalvation of mankind, in exclamations of rapture, which ſome of the jews from all quarters of the world then dwelling at Jeruſalem felt in uniſon with the feelings of their own hearts, others ridiculed as extravagant, others attributed to the fumes of wine. It is to be obſerved, Luke characteriſes the jews who were auditors by the various and diſtant provinces from which they came, not by different languages: for were the parthian, median, and perſian languages different? and what were the languages of Meſopotamia, Cappadocia, Pontus, Aſia, Phrygia, and Pamphylia? They wondered not at hearing foreign languages, but at hearing untutored galileans, men from a country famous for it's ſimplicity, uttering the ſentiments and expreſſions of highly cultivated minds. And by what were theſe galileans thus inſpired? By the ſpirit of god, ſays the text; a term of extenſive ſignification amongſt the hebrews.

After thus explaining the gift of tongues, Mr. H. inculcates freedom of thinking and inquiry as indiſpenſable to chriſtianity. The reformation, imperfect as it was, was right in it's principle, proteſting againſt all ſubjection to ignorance and ſuperſtition. The *gift of* tongues is neceſſary, that we ſhould examine for ourſelves, and believe on our own conviction. The right which Luther had we all have. He freed us from the yoke of popery and the fathers to little purpoſe, if we be ſtill ſlaves to words and formularies. This could not be the deſign of Chriſt: for he, who ſet at liberty the *human* mind, could not have been it's enſlaver and tyrant.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. III. Jena. *De Morbo Gallico Scriptores medici & hiſtorici, &c.* Medical and hiſtorical Writers on the venereal Diſeaſe, ſome of them never before publiſhed, ſome rare; with Notes. To which is added an Eſſay on the Mooriſh Origin of the Venereal Diſeaſe. Collected and publiſhed, with a Gloſſary and Index, by C. Godfrey Gruner, M. D. 8vo. 678 p. 1793.

This collection affords a rich booty to thoſe who are inquiſitive after old documents reſpecting the venereal diſeaſe. The works and fragments amount to twenty-ſeven in number; ſome of which indeed are ſhort, though not unimportant, as for inſtance a law made at Nuremberg in 1496 reſpecting the french; others are of conſiderable extent, as the unpubliſhed tract of Julian Tanus de Saphati, written in the beginning of the ſixteenth century, and dedicated to pope Leo X.

In compiling this work, Dr. G. read through more than three hundred volumes, yet he has not been able to procure a ſight of nine tracts, written before 1540, the titles of which he mentions. Part of theſe, probably, with many other manuſcript or printed medical works of the middle ages, little if at all known, are to be found in the vatican library. *Jen. Allg. Leit. Zeit.*

ART. IV. Erlangen. *Beyträge zur Anwendung der Electricitat auf den menſchlichen Körper, &c.* Eſſays on the Application of Electricity

tricity to the human Body: by J. G. Böckh, M. D. 8vo. 187 p. 1791.

We have accidentally omitted to notice this publication as soon as it deserved, for it is one of those books which ought to be distinguished amongst the many written on the subject. The author has collected the most important circumstances relative to medical electricity, examined the facts adduced by others, and recited his own experiments and observations, with conciseness and perspicuity.

Jen. Allg. Lit. Zeit.

Art. v. Hanover. *H. M. Marcard über die Natur und den Gebrauch der Bäder.* H. M. Marcard on the Nature and Use of Baths. 8vo. 474 p. 1793.

Dr. M. is already well known for his excellent treatise on the Pyrmont waters, and the volume before us may justly be considered as a classical work on the subject of bathing in general. Of all the means to which physicians have had recourse for the restoration or preservation of health, there is no one perhaps on which more arbitrary opinions have been adopted and propagated without examination. From the empirical mode in which baths both warm and cold have been prescribed, we are little acquainted with their true value; some extolling their virtues beyond measure, whilst others totally neglect their use in cases where, if rightly understood, they would prove of inestimable value. It would seem to be the opinion of the generality of physicians, that the cold bath strengthens, and the warm bath relaxes, and that these are their sole effects; an opinion highly erroneous, which has occasioned of late years a general propensity to cold bathing, and an equally immoderate aversion to the warm bath. The greeks and romans, however, who from their common use of warm baths had at least sufficient experience of their effects, thought differently. They were fully convinced of their corroborant quality: Hercules, the god of strength, was considered as their tutelary deity: and if their satirists in later times branded them as luxuries, which rendered men feeble, or more properly speaking effeminate, it was rather of their moral than of their physical properties they spoke. From the pleasurable sensations they induce, they were immoderately used by those who were inclined to sacrifice nobler views to the present gratification of their senses; and whilst they thus like other enjoyments enfeebled the mind, their continual use rendered the body less capable of bearing the vicissitudes of the weather, especially as they had not recourse to the proper means of fortifying themselves against the variations of the atmosphere. It was the abuse of warm bathing, therefore, not it's use, that was an object of reprehension. Of many thousand instances in which Dr. M. has seen the warm bath used by different persons, amongst whom were delicate weak women, relaxed and cachectic people, and some whose legs were swelled but not dropsical, he never observed one in which it's effects were truly debilitating or relaxing: but were he to mention those whose strength was evidently augmented during the use of the warm bath, his list would be ample. Repeatedly has he heard from those who frequented the baths, that they felt themselves strongest on the days on which they bathed; and this most commonly from women or weak men. Sometimes indeed he

heard complaints of laſſitude after the warm bath: but this was always from the ſtrongeſt men, whoſe fibres we cannot ſuppoſe to be ſo ſpeedily relaxed. [A diſciple of Dr. Brown would readily account for this, allowing with Dr. M. the ſtrengthening property of the warm bath, by obſerving, that in men already ſtrong it carried the excitement too high, and thus induced indirect debility.] It is not with regard to bathing only that the influence of heat and cold on the human body is greatly miſunderſtood; but as they operate on it from the atmoſphere, from clothes, from bedding, and from food. The different degrees of heat and cold too are by no means ſufficiently diſcriminated, either in themſelves, or with reference to the temperature which circumſtances have rendered moſt natural to the individual. And whatever beneficial effects have been aſcribed to cold, either from experience or from theory, their oppoſites have been attributed to heat; without conſidering, that what is commonly called a warm bath ſeldom reaches the temperature of the human body. (Dr. M. calls all baths above 96° of Fahrenheit hot, from 96° to 85° warm, from 85° to 65° cool, and from 65° to 32° cold.)

Of the effects of bathing on the pulſe, Dr. M. obſerves: 1. all baths under 96° diminiſh the frequency of the pulſe, unleſs ſome particular cauſe of accelerating it be preſent: 2. the more the frequency of the pulſe exceeds the natural ſtate, the more it is commonly diminiſhed by bathing: 3. the temperature that appears to have the greateſt power of thus diminiſhing the frequency of the pulſe is between 96° and 85°: 4. the longer the bath is continued, the ſlower the pulſe beats; but the limits of this effect Dr. M. has not been able to aſcertain. The frequency of reſpiration alſo is commonly leſſened by the warm bath. There is no remedy, which ſo eaſily and ſpeedily diminiſhes the frequency of the pulſe, and in moſt caſes without any injurious conſequence. In many caſes of fever, therefore, this remedy cannot be too highly prized. Where the eruptive fever of ſmallpox runs high it is of infinite ſervice.

Pain of almoſt every kind and degree is more or leſs mitigated by the application of warm water to the part: and even in internal pains this effect is produced by ſympathy, when the warm bath is externally applied, even if it be merely to the feet.

The quantity of fluid abſorbed in a bath, as well as of what is perſpired, cannot eaſily be aſcertained; but Dr. M. thinks, that the lymphatics will take in about four pounds in an hour in a warm bath, when they are capable of executing their office with tolerable vigour; and that about one pound will be given out in the ſame time, without actually ſweating. A conſiderable evacuation from the ſkin muſt take place; for from a warm bath, containing two or three hundred quarts, in which the patient has diſcharged no urine, a ſtrong, unpleaſant, animal ſmell, ſomewhat urinous, will be perceived, after he has quitted it, and the water will become putrid much ſooner than other water ſo warmed. To uſe ſuch a water a ſecond time, therefore, as is ſometimes done, muſt be at beſt a very filthy practice.

As Dr. M. has never employed a bath beyond 100° of Fahrenheit, he cannot ſay much on hot baths from his own experience. On vapour baths, and their utility, he gives us many excellent obſervations. On cold baths, though his remarks have not equal novelty to recommend them, his inſtructions are full and preciſe. He firſt conſiders their

immediate

immediate perceptible effects, and next their remoter consequences: from these he proceeds to examine their medical properties; and their constant use, as preservatives of health, which he would lay under considerable restrictions: and lastly he gives rules for their practical application. 'In cold bathing the person should plunge in at once, if possible head foremost, and come out again immediately. This may be repeated once or twice. A bath for the whole body should never be colder than 45° of Fahrenheit. No one should go into a cold bath when hot: but it is equally wrong to go into it from a state of perfect rest. Some slight motion of the body, not sufficient to excite heat, is adviseable immediately preceding it's use. As the morning is the best time for bathing in general, it is particularly so for the cold bath. *Jen. Allg. Lit. Zeit.*

ART. VI. Haarlem. *Bedenkingen en Proefneemingen tot Verbetering der Middelen ter Redding van Drenkelingen, &c.* Observations and Experiments for Improving the Means of Recovering Drowned Persons, by M. van Marum. 8vo. 122 p. 1 plate. 1793.

The principal objects of Mr. van M. were to procure dephlogisticated air at a small expence, to keep it pure, and to administer it with convenience. Three quarters of a pound of saltpetre, distilled in one of Wedgwood's retorts with a red heat, afforded him three cubic feet of pure air; and this he found cheaper than employing either manganese or nitrated quicksilver. Both for keeping it a long time, as a twelvemonth, and conveying it to any place where it might be wanted, he used the receivers mentioned in his description of his gazometer, which are equally convenient for transferring it into a bladder, or any other instrument, proper for transmitting it into the lungs. To restore the warmth of the body Mr. van M. recommends a warm bath, or, where this cannot be gotten, warm ashes. He advises electricity also, to stimulate the heart to action, if necessary: but this must be applied with great caution, otherwise it would irrevocably destroy the irritability of the part it was intended to revive.

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. VII. Berlin. *Lehrbuch der Astronomie, &c.* Elements of Astronomy, by Abel Burja. Vol. I. 8vo. 388 p. with many wooden cuts among the letter-press. Price 1 r. 16 g. 1794.

We have already noticed some of Mr. B.'s elementary treatises on the mathematical sciences, of which he means to give us a complete set. On the subject of astronomy, though we are not in want of such books, we have no great superfluity; and Mr. B. has the talent of rendering his instructions clear to the learner, which is certainly of no small moment. A brief history of astronomy, or rather of celebrated astronomers deceased, is prefixed to this volume.

Jen. Allg. Lit. Zeit.

ART. VIII. Steyer. *Acta Astronomica Cremifanenfia, &c.* Cremsmunster Astronomical Transactions, in two Parts; the first containing Observations from 1776 to 1791, calculated and compared with the Tables; the second, Essays or Illustrations of various Astronomical

nomical Subjects; collected and revised by Fath. Placidus Fixlmillner, Benedictine and Astronomer at Cremsmunster. 4to. 556 p. with plates. 1791.

Mr. P. F., the successor of the worthy abbot Alexander F., has made himself known as one of our most skilful astronomers, by his *Meridianus Speculæ Astronomicæ Cremif.* 1765. his *Decennium Cremif.* 1776, and various observations published in the Ephemerides of Vienna and Berlin. The first part of this work is a continuation of the *Decennium*: the second contains 1. An inquiry into the parallax of the sun, from the transit of Venus in 1769. 2. On the occultation of Saturn by the moon, feb. 18, 1775. 3. More accurate calculation of the parallax of the moon by the method of the nonagesimal. 4. Aberration and nutation with respect to the heliocentric places of the planets, where they ought to be applied or not. 5. How to rectify the micrometer of a telescope. 6. On the aberrations of the fixed stars; their theory, and rules for shortening the calculation. 7. Method of calculating the orbit of Uranus. 8. On a new kind of astronomical micrometer in form of a circle. 9. How to determine with accuracy the situation of the spots in the sun, and on the enlargement of the shadow of the earth in eclipses of the moon. Mr. F. gives for the rotation of the sun on it's axis 25 days 12 hours; Boscovich assigns it 26 days 18 hours; De la Lande, 25 days 10 hours: but both the last gentleman and Mr. F. admit, that all their observations on this difficult point did not well agree. The ascending node of the sun's equator Mr. F. determines at 8 signs, 12°, 22', and the inclination at $7\frac{1}{4}$°. *Jen. Allg. Lit. Zeit.*

POLITICAL OECONOMY.

ART. IX. Wirtzburg. *J. M. Seuffert — von dem Verhaltniffe des Staats und der Diener des Staats, &c.* The reciprocal Relation between a State and it's Servants considered in a moral, political, and judicial View: by J. M. Seuffert, Ph. and L. L. D. &c. 8vo. 172 p. 1793.

In this tract prof. S. developes the principles of a great and good teacher, as he observes, whose name he with reverence conceals; and indeed it may be called a systematic commentary on edicts issued by the prince bishop of Wirtzburg. The subject is almost new to german literature, and therefore the work of prof. S. is the more valuable; but we hope, though in this performance the influence of the philosophy of Kant and the improved state of the *jus publicum* are evident, others will be excited by it to investigate the matter more fully; a task which the reviewer himself had already begun, and the result of which he will probably at some future period present to the public. *Jen. Allg. Lit. Zeit.*

ART. X. Stockholm. *Svenska Jordbrukets Hiftoria, &c.* A brief History of Agriculture in Sweden: by Magnus Blix. 8vo. 160 p. 1792.

It is somewhat remarkable, that when the government of Sweden was worst, when the feudal system prevailed in all it's rigour, and monasteries abounded throughout the land, agriculture was most flourishing in that country. Yet the causes of this are sufficiently obvious

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in repeated wars, impolitic endeavours to promote commerce and manufactures at the expence of husbandry, and that thirst for titles and offices which has long prevailed in Sweden, springing from an absurd ordinance that rendered the appellation of farmer contemptible, by ranking the independant cultivator of his paternal inheritance beneath the meanest of those who style themselves servants of the crown. Useful hints may be derived to other nations beside Sweden from this wellwritten tract. *Jen. Allg. Lit. Zeit.*

ANTIQUITIES.

ART. XI. Weimar. *Ueber den Raub der Cassandra, &c.* On the Rape of Cassandra, on an ancient earthen Vase. Two Essays by H. Meyer, and C. A. Böttiger. 4to. 90 p. 3 plates.

The vase, here described by an artist of taste and a skilful antiquary, was in the collection of the chev. Venuti of Naples, and now belongs to the duchess dowager of Saxe-Weimar. On one side is represented Ajax the locrian dragging Cassandra by the hair from the statue of Pallas: on the other are two youths, clad in the toga virilis, with which they are enveloped from head to foot. Mr. B. conjectures, that this vase was made as a memorial, on occasion of a father's presenting his two sons with the toga virilis on one day. These are figured on one side, and on the other is a lesson perfectly applicable to their age. Hanging on a nail against the wall is represented something of a circular shape, which Mr. B. imagines to be a vessel of sacrifice; but we conceive it to be the golden bulla, hung up when the prætexta was laid aside. The execution has great merit, though both Ajax and Pallas have left hands annexed to their right arms.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XII. Hamburg. *Des weiland Grafen Rochus Friedrich zu Lynar, — hinterlassene Staatsschriften, &c.* The posthumous Works, political and miscellaneous, of the late R. F. Count of Lynar, &c. Vol. I. 8vo. 653 p. with the count's portrait. 1793.

These works of an able statesman, intimate with the secrets of courts, and speaking with frankness, cannot be without their value. The count was born in december 1708, commenced his public career in 1734, and died in november 1781. The pieces in this volume are 1. Extracts from a tour in Sweden in 1731. In these are impartial characters of some of the persons present at the diet; with anecdotes of Charles XII, king Frederic of the house of Hesse, the queen Ulrica Eleonora, the tzar Peter I, and some others; all striking, and having internal evidence of authenticity. 2. True and impartial description of the state of Europe in 1737. It appears, that none of the parties concerned sincerely meant to preserve the peace concluded this year. 3. Reflections on the state of affairs in Sweden before the diet of 1738, written in january 1738. 4. Account of what passed in Sweden at the diet of 1738-9. 5. Reflections on the present state of affairs in Europe, in july 1741. In this tract are many remarkable political prophecies, amongst others of the possession of polish Prussia by the prussian king. 6. Ministerial papers (55 in number) relative to the negotiation between the courts of Denmark and Russia respecting the exchange

exchange of the territory of the duchy of Holstein, from feb. 6, 1750, to sept. 28, 1751. These are interspersed with interesting anecdotes of the empress Elisabeth, the tzar Peter III, then grand duke, the present empress of Russia, and various persons of the court. 7. Sketch of the public occurrences in Sweden, in a letter dated oct. 28, 1749. 8. Life of Eudoxia, first wife of the tzar Peter the Great. In the second volume will be given all the documents relative to the famous convention of Closter-Severn, which was effected by means of the count, then governor of Oldenburg. *Jen. Allg. Lit. Zeit.*

TRAVELS.

ART. XIII. Ratisbon. *Briefe auf einer Reise durch Frankreich, &c.* Letters on a Tour through France, England, Holland, and Italy, written in the Years 1787 and 1788, by Dr. Jas. Christian Theoph. Schæffer. 2 vols. 8vo. 676 p. 1794.

These letters are chiefly medical, in the most extensive sense of the word, and therefore not so well adapted to general readers, as many other books of travels: but they contain much information not to be found elsewhere, and are sufficiently entertaining to be read with pleasure by those who are not particularly interested in what constitutes their chief value. *Jen. Allg. Lit. Zeit.*

ROMANCE.

ART. XIV. Konigsberg. *Woldemar, &c.* Woldemar (by Privy-Counsellor Jacobi, of Dusseldorf). 2 vols. 8vo. 511 p. 1794.

With sufficient variety of incident to please the more reader of novels, and character to interest him who reads for amusement, these volumes well deserve the attention of the philosoper. The hero and heroine of the piece are exalted characters, yet perfectly natural; pursuing virtue to it's highest pitch with all the ardour of passion, not with the apathy of stoicism: for, as the author justly observes, 'feelings, desires, and passions must exist, where reason is. Clear ideas can never arise from blunted senses; and where motives and desires are weak, neither wisdom nor virtue can find place.'

Jen. Allg. Lit. Zeit.

POETRY.

ART. XV. *Paris.* The chev. de Florian, who died on the 12th of september last, in his 39th year, had ready for the press, we understand, an epic poem, the subject of which he took from the Bible. And

ART. XVI. Mr. Hardouin has ventured to clothe the Telemachus of Fenelon in Verse; an attempt still more arduous than that of Mr. Bagnall, who has lately shackled him in english rhyme [see our Rev. Vol. XIV, p. 427], or the anonymous gentleman, who put him on the somewhat looser fetters of blank verse [ib. Vol. XV, p. 169]. The version of Mr. H. is at least elegantly printed, in six volumes, by Didot; and we are told it has been very well received, on account of many excellent passages in it.

DRAMA.

ART. XVII. *Paris.* Mr. Chenier has lately brought on the stage a tragedy of considerable merit, adapted to the times. *Timoleon* is the hero of the piece; and the liberation of Corinth from the tyranny of Timophanes, the subject. It is on the model of the ancients; a chorus of corinthian citizens being on the stage as spectators, and sometimes [illegible]g a part in the business of the scene.

THE

ANALYTICAL REVIEW,

For DECEMBER, 1794.

HISTORY.

ART. I. *An Hiſtorical and Moral View of the Origin and Progreſs of the French Revolution; and the Effect it has produced in Europe.* By Mary Wollſtonecraft. Volume the firſt. 8vo. 538 pages. Price 7s. in boards. Johnſon. 1794.

IN contemplating the french revolution, it is not eaſy to dilate the mind to a full conception of the magnitude of the event. Narrow intellects, incapable of embracing the whole extent of the ſubject, are loſt amidſt a confuſed maſs of facts riſing in ſucceſſion with unexampled rapidity. Feeble minds, born away by the inſtinctive impreſſion of the moment, are overpowered with horrour at the barbarities which have blackened the ſcene; and while they ought to think deeply, can only ſigh and lament. The ſelfiſh, and the bigotted,—two pretty numerous claſſes,—can only fix their eyes upon thoſe points of the paſſing ſcene, which excite alarm for the ſafety of the ancient, ſplendid, and lucrative ſyſtems of ſuperſtition and tyranny.

It is not from ſuch ſpectators, that the world is to expect that comprehenſive ſurvey of the recent events of France, which can alone lead to a juſt eſtimate of the preſent intereſts of neighbouring nations, or to a judicious accommodation of their public meaſures to the circumſtances of the times. Such enlarged views and wiſe concluſions can only be the reſult of a diligent and accurate examination of facts, carried on under the direction of a ſound judgment, well exerciſed in the operation of tracing back effects to their cauſes, an enlightened underſtanding, amply ſupplied with correct ideas on the principles of policy and morals, and a liberal ſpirit, unconfined by national prejudices, and warmed by the ſteady flame of univerſal philanthropy.

Furniſhed with theſe qualifications for the undertaking, in a degree which in a woman may appear to male vanity highly aſtoniſhing, Mrs. Wollſtonecraft has begun an 'Hiſtorical and moral view of the French Revolution,' which, from the preſent ſpecimen of the work, will, we have no doubt, attract the admiration of the critic, and command the ſerious attention of the moraliſt and ſtateſman. As a production of genius, it has an energy of diction, and a richneſs of imagery, which, in a work on a leſs important ſubject, might be entitled to the firſt praiſe. But it's chief excellence, which will, doubtleſs, recommend it to the diligent peruſal of all who intereſt themſelves in public tranſactions, is, that it diſcuſſes the ſubject with a degree of impartiality ſcarcely at preſent to be expected, and with a ſolidity and depth of thought, which, notwithſtanding the odium that has of late fallen

upon philoſophy, we will venture to call truly philoſophical, and which will not fail to render the work highly uſeful in promoting the moſt important intereſts of human ſociety.

Not to detain our readers longer with preliminary remarks, we proceed to inform them, that this work opens with introductory obſervations on the progreſs of ſociety, and the neceſſity of political diſcuſſion to correct the errours of former times: on the cauſes which in France have lately concurred to awaken an attention to the philoſophy of government, and to diſpoſe the minds of frenchmen for throwing off the yoke of deſpotiſm. 'The civilization of the world,' our author remarks, 'has hitherto conſiſted rather in cultivating the taſte, than in exerciſing the underſtanding. While the arts flouriſhed, the ſacred rights of humanity were trampled upon with a ferocious affectation of patriotiſm. In modern times, political queſtions have been diſcuſſed with energy by many engliſh writers; but it was reſerved for the preſent time to diffuſe this kind of knowledge through the body of the people, and to ſimplify the principles of ſocial union, ſo as to render them eaſy to be comprehended by every ſane and thinking being. The patriotiſm of the ancients was a narrow, ſelfiſh principle.'

P. 16. 'It is time,' proceeds the author, 'that a more enlightened moral love of mankind ſhould ſupplant, or rather ſupport, phyſical affections. It is time, that the youth approaching manhood ſhould be led by principles, and not hurried along by ſenſations—and then we may expect, that the heroes of the preſent generation, ſtill having their monſters to cope with, will labour to eſtabliſh ſuch rational laws throughout the world, that men will not reſt in the dead letter, or become artificial beings as they become civilized.

'We muſt get entirely clear of all the notions drawn from the wild traditions of original ſin: the eating of the apple, the theft of Prometheus, the opening of Pandora's box, and the other fables, too tedious to enumerate, on which prieſts have erected their tremendous ſtructures of impoſition, to perſuade us that we are naturally inclined to evil: we ſhall then leave room for the expanſion of the human heart, and, I truſt, find that men will inſenſibly render each other happier as they grow wiſer. It is indeed the neceſſity of ſtifling many of it's moſt ſpontaneous deſires, to obtain the factitious virtues of ſociety, that makes man vicious, by depriving him of that dignity of character, which reſts only on truth. For it is not paradoxical to aſſert, that the ſocial virtues are nipt in the bud by the very laws of ſociety. One principal of action is ſufficient—Reſpect thyſelf—whether it be termed fear of God—religion; love of juſtice—morality; or ſelf-love—the deſire of happineſs. Yet, how can a man reſpect himſelf; and if not, how believe in the exiſtence of virtue, when he is practiſing the daily ſhifts, which do not come under the cogniſance of the law, in order to obtain a reſpectable ſituation in life? It ſeems, in fact, to be the buſineſs of a civilized man, to harden his heart, that on it he may ſharpen the wit; which, aſſuming the appellation of ſagacity, or cunning, in different characters, is only a proof, that the head is clear, becauſe the heart is cold.

'Beſides, one great cauſe of miſery in the preſent imperfect ſtate of ſociety is, that the imagination, continually tantalized, becomes the inflated wen of the mind, draining off the nouriſhment from the vital parts. Nor would it, I think, be ſtretching the inference too far, to

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inſiſt, that men become vicious in the ſame proportion as they are obliged, by the defects of ſociety, to ſubmit to a kind of ſelf-denial, which ignorance, not morals, preſcribes.

'But theſe evils are paſſing away; a new ſpirit has gone forth, to organize the body-politic; and where is the criterion to be found, to eſtimate the means, by which the influence of this ſpirit can be confined, now enthroned in the hearts of half the inhabitants of the globe? Reaſon has, at laſt, ſhown her captivating face, beaming with benevolence; and it will be impoſſible for the dark hand of deſpotiſm again to obſcure it's radiance, or the lurking dagger of ſubordinate tyrants to reach her boſom. The image of God implanted in our nature is now more rapidly expanding; and, as it opens, liberty with maternal wing ſeems to be ſoaring to regions far above vulgar annoyance, promiſing to ſhelter all mankind.

'It is a vulgar errour, built on a ſuperficial view of the ſubject, though it ſeems to have the ſanction of experience, that civilization can only go as far as it has hitherto gone, and then muſt neceſſarily fall back into barbariſm. Yet thus much appears certain, that a ſtate will infallibly grow old and feeble, if hereditary riches ſupport hereditary rank, under any deſcription. But when courts and primogeniture are done away, and ſimple equal laws are eſtabliſhed, what is to prevent each generation from retaining the vigour of youth?—What can weaken the body or mind, when the great majority of ſociety muſt exerciſe both, to earn a ſubſiſtence, and acquire reſpectability?'

After many other obſervations written with the ſame depth of judgment, and freedom of ſpirit, Mrs. W. enters upon the reign of Lewis XVI, and imputes the beginning of his misfortunes to the pride and licentiouſneſs of his queen. Her conduct, it is remarked, tended to inſpire men with contempt for royalty; and the ſovereign diſguſt, excited by her ruinous vices, completely deſtroying all reverence for that majeſty, to which power alone lends dignity, contempt ſoon produced hatred. The plauſible Necker, and the ſpecious Calonne, with their reſpective meaſures, next paſs in review before the reader. The convening of the notables in 1787, though the immediate effect of the apprehenſion of an approaching national bankruptcy, is ultimately referred to the effort of the people to ſhake off the fetters of a deteſtable tyranny. The folly of the court in attempting to ſilence the parliaments, in ſending the deputies from the province of Britanny to the Baſtille, and in letting looſe the ſoldiery upon the people, hereby exaſperating them, when beginning to open their eyes, is ſtrongly expoſed.—The recal of Necker, and the ſubſequent convention of the nobles a ſecond time, together with the provincial aſſemblies, Mrs. W. conſiders as the commencement of the revolution, when the people, inſtead of looking for gradual improvement, and letting one reform calmly produce another, ſeemed determined to ſtrike at the root of all their miſery at once.

At the beginning of the ſecond book, a very bold, and we believe a very juſt picture is given of the grievances which ſubſiſted in France prior to the revolution, ariſing from oppreſſions exerciſed by the nobles, the military, the clergy, and the farmers-general. The arts employed by the court to counteract the purpoſes for which the ſtates general were aſſembled, the conteſt which aroſe concerning the mode of aſſembling and of taking votes, and the termination of theſe conteſts, in the de-

Puties declaring themſelves a national aſſembly, are related. At this grand ſtation, the hiſtorian pauſes, and makes the following reflections:—v. 104.

'Enthuſiaſm fired every heart, and extended itſelf like thought from one end of the kingdom to the other. The very novelty of this meaſure was ſufficient to animate a people leſs volatile than the french; and perhaps it is impoſſible to form a juſt conception of the tranſports which this deciſion excited in every corner of the empire. Europe alſo heard with aſtoniſhment what reſounding through France excited the moſt lively emotions; and poſterity muſt read with wonder the recital of the follies and atrocities committed by the court and nobles at that important criſis.

'The Social Contract of Rouſſeau, and his admirable work on the origin of the inequalities amongſt mankind, had been in the hands of all France, and admired by many who could not enter into the depth of the reaſoning. In ſhort, they were learned by heart by thoſe whoſe heads could not comprehend the chain of argument, though they were ſufficiently clear to ſeize the prominent ideas, and act up to their conviction. Perhaps the great advantage of eloquence is, that impreſſing the reſults of thinking on minds alive only to emotion, it gives wings to the ſlow foot of reaſon, and fire to the cold labours of inveſtigation: yet it is obſervable, that, in proportion as the underſtanding is cultivated, the mind grows attached to the exerciſe of inveſtigation, and the combination of abſtract ideas. The nobles of France had alſo read theſe writings for amuſement; but they left not on their minds traces of conviction ſufficiently ſtrong to overcome thoſe prejudices ſelf-intereſt rendered ſo dear, that they eaſily perſuaded themſelves of their reaſonableneſs. The nobility and clergy, with all their dependents under the influence of the ſame ſentiments, formed a conſiderable proportion of the nation, on the reſt of which they looked down with contempt, conſidering them as merely the graſs of the land, neceſſary to clothe nature; yet only fit to be trodden under foot. But theſe deſpiſed people were beginning to feel their real conſequence, and repeated with emphaſis the happy compariſon of the abbé Seiyes, 'that the nobility are like vegetable tumours, which cannot exiſt without the ſap of the plants they exhauſt.' Nevertheleſs, in treating with the nobles, the angles of pride, which time alone could have ſmoothed ſilently away, were, perhaps, too rudely knocked off, for the folly of diſtinctions was rapidly wearing itſelf out, and would probably have melted gradually before the rational opinions, that were continually gaining ground, fructifying the ſoil as they diſſolved; inſtead of which it was drifted by a hurricane, to ſpread deſtruction around as it fell.

'Many of the officers, who had ſerved in America during the late war, had beheld the inhabitants of a whole empire living in a ſtate of perfect equality; and returned, charmed with their ſimplicity and integrity, the concomitants of a juſt government, erected on the ſolid foundation of equal liberty, to ſcan the rectitude or policy of a different ſyſtem. Convinced of their inutility as nobles, theſe, when fired with the love of freedom, ſeconded the views of the commons with heart and voice. But the ſycophants of the court, and the greater part of the nobility, who were groſsly ignorant of every thing that was not compriſed in the art of living in a continual round of pleaſure, inſenſible of the precipice on which they were ſtanding, would not,

not, at firſt, recede a ſingle ſtep to ſave themſelves; and this obſtinacy was the chief cauſe that led to the entire new organization of the conſtitution, framed by the national aſſembly. The french in reality were arrived, through the vices of their government, at that degree of falſe refinement, which makes every man, in his own eyes, the centre of the world; and when this groſs ſelfiſhneſs, this complete depravity, prevails in a nation, an abſolute change muſt take place; becauſe the members of it have loſt the cement of humanity, which kept them together. All other vices are, properly ſpeaking, ſuperfluous ſtrength, powers running to waſte; but this morbid ſpot ſhows, that there is death in the heart. Whatever, indeed, may be the wiſdom or folly of a mixed government of king, lords, and commons, is of no conſequence in the preſent hiſtory, becauſe it appears ſufficiently obvious, that the ariſtocracy of France deſtroyed itſelf through the ignorant arrogance of it's members; who, bewildered in a thick fog of prejudices, could diſcern neither the true dignity of man, nor the ſpirit of the times.

'It alſo deſerves to be noted, that the regeneration of the french government, at this criſis, depended on the fortitude of the national aſſembly at the outſet of the conteſt; for, if the court party had prevailed, the commons would have reſted in their uſual ſtate of inſignificancy, and their whole proceedings proved only a ſolemn farce. They would have wrapped themſelves up in their black mantles, like the herd of undertaker's men at a funeral, merely to follow with ſervile ſteps the idle cavalcade to it's reſting place; and the people would only have ſeen their ancient tyranny revive, tricked out in new habiliments.'

The well-known events, which occurred from the commencement of the national convention to the time when the king made his appearance in the aſſembly after the taking of the Baſtille, are conciſely related, and ably commented upon, through the remainder of this book. Of the queen, to whom our hiſtorian imputes a large portion of the miſeries of France, ſhe draws the following portrait:—P. 132.

'The unfortunate queen of France, beſide the advantages of birth and ſtation, poſſeſſed a very fine perſon; and her lovely face, ſparkling with vivacity, hid the want of intelligence. Her complexion was dazzlingly clear; and, when ſhe was pleaſed, her manners were bewitching; for ſhe happily mingled the moſt inſinuating voluptuous ſoftneſs and affability, with an air of grandeur bordering on pride, that rendered the contraſt more ſtriking. Independence alſo, of whatever kind, always gives a degree of dignity to the mien; ſo that monarchs and nobles, with moſt ignoble ſouls, from believing themſelves ſuperiour to others, have actually acquired a look of ſuperiority.

'But her opening faculties were poiſoned in the bud; for before ſhe came to Paris, ſhe had already been prepared, by a corrupt, ſupple abbé, for the part ſhe was to play; and, young as ſhe was, became ſo firmly attached to the aggrandizement of her houſe, that, though plunged deep in pleaſure, ſhe never omitted ſending immenſe ſums to her brother, on every occaſion. The perſon of the king, in itſelf very diſguſting, was rendered more ſo by gluttony, and a total diſregard of delicacy, and even decency in his apartments: and, when jealous of the queen, for whom he had a kind of devouring paſſion, he treated her with great brutality, till ſhe acquired ſufficient fineſſe to ſubjugate him. Is it then ſurprizing, that a very deſirable woman, with a ſanguine conſtitution, ſhould ſhrink abhorrent from his embraces; or that an

empty mind ſhould be employed only to vary the pleaſures, which emaſculated her circean court? And, added to this, the hiſtories of the Julias and Meſſalinas of antiquity convincingly prove, that there is no end to the vagaries of the imagination, when power is unlimited, and reputation ſet at defiance.

'Loſt, then, in the moſt luxurious pleaſures, or managing court intrigues, the queen became a profound diſſembler; and her heart hardened by ſenſual enjoyments to ſuch a degree, that when her family and favourites ſtood on the brink of ruin, her little portion of mind was employed only to preſerve herſelf from danger. As a proof of the juſtneſs of this aſſertion, it is only neceſſary to obſerve, that, in the general wreck, not a ſcrap of her writing has been found to criminate her; neither has ſhe ſuffered a word to eſcape her to exaſperate the people, even when burning with rage and contempt. The effect that adverſity may have on her choked underſtanding time will ſhow *; but during her proſperity, the moments of languor, that glide into the interſtices of enjoyment, were paſſed in the moſt childiſh manner, without the appearance of any vigour of mind, to palliate the wanderings of the imagination.—Still ſhe was a woman of uncommon addreſs; and though her converſation was inſipid, her compliments were ſo artfully adapted to flatter the perſon ſhe wiſhed to pleaſe or dupe, and ſo eloquent is the beauty of a queen, in the eyes even of ſuperiour men, that ſhe ſeldom failed to carry her point when ſhe endeavoured to gain an aſcendancy over the mind of an individual. Over that of the king ſhe acquired unbounded ſway, when, managing the diſguſt ſhe had for his perſon, ſhe made him pay a kingly price for her favours. A court is the beſt ſchool in the world for actors; it was very natural then for her to become a complete actreſs, and an adept in all the arts of coquetry that debauch the mind, whilſt they render the perſon alluring.'

The attempt to cruſh the riſing ſpirit of liberty by military force, which immediately preceded the memorable 14th of july, when the Baſtille was taken, which excited ſo much horrour in Paris, occaſioned temporary exultations at Verſailles; the courtiers imagining, that the whole miſchief was terminated, and that they had the aſſembly at their mercy. After giving a deſcription of theſe nocturnal orgies, the author, contraſting this ſcene with the ſtate of Verſailles at the time when ſhe is writing, burſts into the following poetical ſoliloquy;—P. 161.

'How ſilent is now Verſailles!—The ſolitary foot, that mounts the ſumptuous ſtair-caſe, reſts on each landing place, whilſt the eye traverſes the void, almoſt expecting to ſee the ſtrong images of fancy burſt into life.—The train of the Louiſes, like the poſterity of the Banquoes, paſs in ſolemn ſadneſs, pointing at the nothingneſs of grandeur, fading away on the cold canvaſs, which covers the nakedneſs of the ſpacious walls—whilſt the gloomineſs of the atmoſphere gives a deeper ſhade to the gigantic figures, that ſeem to be ſinking into the embraces of death.

'Warily entering the endleſs apartments, half ſhut up, the fleeting ſhadow of the penſive wanderer, reflected in long glaſſes, that vainly gleam in every direction, ſlacken the nerves, without appalling the heart; though laſcivious pictures, in which grace varniſhes voluptuouſneſs, no longer ſeductive, ſtrike continually home to the boſom the melancholy moral, that anticipates the frozen leſſon of experience. The

* This was written ſome months before the death of the queen.'

very

very air is chill, ſeeming to clog the breath; and the waſting dampneſs of deſtruction appears to be ſtealing into the vaſt pile, on every ſide.

'The oppreſſed heart ſeeks for relief in the garden; but even there the ſame images glide along the wide neglected walks—all is fearfully ſtill; and, if a little rill creeping through the gathering moſs down the cafcade, over which it uſed to ruſh, bring to mind the deſcription of the grand water-works, it is only to excite a languid ſmile at the futile attempt to equal nature.

'Lo! this was the palace of the great king!—the abode of magnificence! Who has broken the charm?—Why does it now inſpire only pity?—Why;—becauſe nature, ſmiling around, preſents to the imagination materials to build farms, and hoſpitable manſions, where, without raiſing idle admiration, that gladneſs will reign, which opens the heart to benevolence, and that induſtry, which renders innocent pleaſure ſweet.

'Weeping!—ſcarcely conſcious that I weep, O France! over the veſtiges of thy former oppreſſion; which, ſeparating man from man with a fence of iron, ſophiſticated all, and made many completely wretched; I tremble, leſt I ſhould meet ſome unfortunate being, fleeing from the deſpotiſm of licentious freedom, hearing the ſnap of the *guillotine* at his heels, merely becauſe he was once noble, or has afforded an aſylum to thoſe, whoſe only crime is their name—and, if my pen almoſt bound with eagerneſs to record the day, that levelled the Baſtille with the duſt, making the towers of deſpair tremble to their baſe; the recollection, that ſtill the abbey is appropriated to hold the victims of revenge and ſuſpicion, palſies the hand that would fain do juſtice to the aſſault, which tumbled into heaps of ruins walls that ſeemed to mock the reſiſtleſs force of time.—Down fell the temple of deſpotiſm; but—deſpotiſm has not been buried in its ruins!—Unhappy country! —when will thy children ceaſe to tear thy boſom?—When will a change of opinion, producing a change of morals, render thee truly free?—When will truth give life to real magnanimity, and juſtice place equality on a ſtable ſeat?—When will thy ſons truſt, becauſe they deſerve to be truſted; and private virtue become the guarantee of patriotiſm? Ah!—when will thy government become the moſt perfect, becauſe thy citizens are the moſt virtuous!'

It was in the union of the pariſians for their common defence againſt the hoſtile force prepared to cruſh them, that equality was firſt eſtabliſhed by an univerſal ſympathy; and the ſentiment expreſſed at this moment by the brave but ſince unfortunate Fayette will never be forgotten: 'For a nation to love liberty, it is ſufficient that ſhe knows it; and to be free, it is ſufficient that ſhe wills it.' The court ſtill perſiſting in the ſyſtem of tyranny, the people, threatened with aſſaſſination, were driven to the deſperation which always conquers. The people became their own defenders, and the Baſtille was taken. The deſtruction of the Baſtille was the ſentence of death to the old conſtitution. The people now felt, for the firſt time, that they were ſovereigns, and that their power was commenſurate to their will. They demanded a reſtitution of their long eſtranged rights, and the imperious demand was irreſiſtible.

Here the narrative part of the ſecond book cloſes, and our philoſophical hiſtorian, before ſhe proceeds, devotes a concluding chapter to ſeveral important reflections ſuggeſted by the events already related.

The continual diſſimulation of the king, and the ſtratagems of his adviſers, are aſſerted to have been the principal, though perhaps not the ſole cauſe of his ruin. Inſincerity in their governors diſguſted the people, and the conſequent degeneracy of morals is imputed to the want of ſimplicity in law, and plans of government. The ſimplification of theſe, it is ſaid, may be expected as the natural reſult of a civilization, which conſiſts, not like that of the ancient world, in the cultivation of the imagination and taſte, but in the exerciſe and improvement of reaſon. A maſterly view is here taken of the ſtate of liberty in Europe, before the french revolution, with which we ſhall preſent our readers.—P. 231.

'Whilſt all Europe was enſlaved, ſuffering under the caprice or tyranny of deſpots, whoſe pride and reſtleſs ambition continually diſturbed the tranquillity of their neighbours, the britons, in a great degree, preſerved the liberty that they firſt recovered. This ſingular felicity was not more owing to the inſular ſituation of their country, than to their ſpirited efforts; and national proſperity was the reward of their exertions. Whilſt, therefore, engliſhmen were the only free people in exiſtence, they appear to have been not only content, but charmed with their conſtitution; though perpetually complaining of the abuſes of their government. It was then very natural, in ſuch an elevated ſituation, for them to contemplate with graceful pride their comparative happineſs; and taking for granted, that it was the model of perfection, they never ſeem to have formed an idea of a ſyſtem more ſimple, or better calculated to promote and maintain the freedom of mankind.

'That ſyſtem, ſo ingenious in theory, they thought the moſt perfect the human mind was capable of conceiving; and their contentions for it's ſupport contributed more to perſuade them, that they actually poſſeſſed an extenſive liberty, and the beſt of all poſſible governments, than to ſecure the real poſſeſſion. However, if it had no ſpecific baſis beſide magna charta, till the habeas corpus act paſſed; or before the revolution of 1688, but the temper of men; it is a ſufficient demonſtration, that it was a government reſting on principles emanating from the conſent, if not from the ſenſe of the nation.

'Whilſt liberty had been conſumed by the laſcivious pleaſures of the citizens of Venice and Genoa;—corroded in Switzerland by a mercenary ariſtocracy;—entombed in the dykes of the covetous Hollanders;—driven out of Sweden by an aſſociation of the nobles;—and hunted down in Corſica by the ambition of her neighbours;—France was inſenſible to her value;—Italy, Spain, and Portugal, cowering under a contemptible bigotry, which ſapped the remains of the rude liberty they had enjoyed, formed no political plans;—and all Germany was not only enſlaved, and groaning beneath the weight of the moſt inſulting civil tyranny, but it's ſhackles were riveted by a redoubtable military phalanx.—Deſpotiſm, in fact, had exiſted in that vaſt empire for a greater length of time than in any other country;—whilſt Ruſſia ſtretched out her arms with mighty graſp, embracing Europe and Aſia. Sullen as the amphibious bear of the north, and ſo chilled by her icy regions, as to be inſenſible to the charms of ſocial life, ſhe threatened alternate deſtruction to every ſtate in her vicinity. Huge in her projects of ambition, as her empire is extenſive, the deſpotiſm of her court ſeems as inſatiable as the manners of her boors are barbarous.

barbarous.—Arrived at that ſtage of civilization, when the grandeur and parade of a palace are miſtaken for the improvement of manners, and the falſe glory of deſolating provinces for wiſdom and magnanimity, the tzarina would ſooner have abandoned her favourite plan of imitating the conduct of Peter the great, in labouring to civilize her kingdom, than have allowed freedom to find a firm ſeat in her dominions to aſſiſt her. She has vainly endeavoured, indeed, to make the ſweet flowers of liberty grow under the poiſonous ſhade of deſpotiſm; giving the ruſſians a falſe taſte for the luxuries of life before the attainment of it's conveniences. And this haſty attempt to alter the manners of a people has produced the worſt effect on their morals; mixing the barbariſm of one ſtate of ſociety, deprived of it's ſincerity and ſimplicity, with the voluptuouſneſs of the other, void of elegance and urbanity, the two extremes have prematurely met.

'Thus purſued and miſtaken, liberty, though ſtill exiſting in the ſmall iſland of England, yet continually wounded by the arbitrary proceedings of the britiſh miniſtry, began to flap her wings, as if preparing her flight to more auſpicious regions—And the anglo-americans having carried with them to their place of refuge the principles of their anceſtors, ſhe appeared in the new world with renovated charms, and ſober matron graces.

'Freedom is, indeed, the natural and impreſcriptible right of man; without the enjoyment of which, it is impoſſible for him to become either a reaſonable or dignified being. Freedom he enjoys in a natural ſtate, in it's full extent: but formed by nature for a more intimate ſociety, to unfold his intellectual powers, it becomes neceſſary for carrying into execution the main objects, which induce men to eſtabliſh communities, that they ſhould ſurrender a part of their natural privileges, more effectually to guard the moſt important. But from the ignorance of men during the infancy of ſociety, it was eaſy for their leaders, by frequent uſurpations, to create a deſpotiſm, which choking up the ſprings that would have invigorated their minds, they ſeem to have been inſenſible to the deprivations under which they lived; and exiſting like mere animals, the tyrants of the world have continued to treat them only as machines to promote their purpoſes.

'In the progreſs of knowledge, which however was very tardy in Europe, becauſe the men who ſtudied were content to ſee nature through the medium of books, without making any actual experiments themſelves, the benefits of civil liberty began to be better underſtood: and in the ſame proportion we find the chains of deſpotiſm becoming lighter. Still the ſyſtematizing of pedants, the ingenious fallacy of prieſts, and the ſupercilious meanneſs of the literary ſycophants of courts, who were the diſtinguiſhed authors of the day, continued to perplex and confound the underſtandings of unlettered men. And no ſooner had the republics of Italy riſen from the aſhes of the roman juriſprudence, than their principles were attacked by the apoſtles of Machiavel, and the efforts made for the revival of freedom were undermined by the inſidious tenets which he gave to his prince.

'The arts, it is true, were now recovering themſelves, patronized by the family of the Medicis: but the ſciences, that is, whatever claimed the appellation, had ſtill to ſtruggle with ariſtotelean prejudices; till Deſcartes ventured to think for himſelf; and Newton, following his example, explained the laws of motion and gravity, diſplaying

playing the mechaniſm of the univerſe with wonderful perſpicacity; for the analyſis of ideas, which has ſince diffuſed ſuch light through every branch of knowledge, was not before this period applied even to mathematics. The extenſion of analytical truths, including political, which at firſt were only viewed as ſplendid theories, now began to pervade every part of Europe; ſtealing into the very ſeminaries of learning in Germany, where formerly ſcholaſtic, dry theology, laborious compilations of the wanderings of the human underſtanding, and minute collations of the works of the ancients, had conſumed the fervour of youth, and waſted the patience of age. The college and the court are always connected:—and literature beginning to attract the attention of ſeveral of the petty ſovereigns of the empire, they were induced to patronize thoſe daring men who were perſecuted by the public for attacking religious or political prejudices; and allowing them an aſylum at their courts, they acquired a reliſh for their converſation. The amuſements of the chace then yielding to the pleaſures of colloquial diſquiſition on ſubjects of taſte and morals, the ferocity of northern deſpotiſm began imperceptibly to wear away, and the condition of it's ſlaves to become more tolerable.

'Education, in particular, has been ſtudied; and the rational modes of inſtruction in uſeful knowledge, which are taking place of the excluſive attention formerly paid to the dead languages, promiſe to render the germans, in the courſe of half a century, the moſt enlightened people in Europe. Whilſt their ſimplicity of manners, and honeſty of heart, are in a great degree preſerved, even as they grow more refined, by the ſituation of their country; which prevents that inundation of riches by commercial ſources, that deſtroys the morals of a nation before it's reaſon arrives at maturity.

'Frederic the IId of Pruſſia, with the moſt ardent ambition, was nevertheleſs as anxious to acquire celebrity as an author, as he was fame as a ſoldier. By writing an examination of Machiavel's Prince, and the encouragement he gave to literary talents and abilities, he contributed very much to promote the acquirement of knowledge in his dominions; whilſt, by granting his confidence to the philoſophical Hertzberg, the adminiſtration of his government grew conſiderably milder.

'His ſplendid reputation as a ſoldier continued to awe the reſtleſs ambition of the princes of the neighbouring ſtates, which afforded an opportunity to the inhabitants of the empire to follow, during the reign of tranquillity, thoſe literary purſuits, which became faſhionable even at the half civilized court of Peterſbourg. It now, indeed, appeared certain, that Germany would gain in future important political advantages; for men were beginning to preſume to think, and ſcanned the conduct of the ſupercilious Joſeph with freedom, treating his vanity with contempt.

'It is by thus teaching men from their youth to think, that they will be enabled to recover their liberty; and uſeful learning is already ſo far advanced, that nothing can ſtop it's progreſs:—I ſay peremptorily nothing; for this is not the era heſitatingly to add, ſhort of ſupernatural events. And though the unjuſtifiable proceeding of the engliſh courts of juſtice, or rather of the arbitrary chief judge Mansfield, who eſtabliſhed it as a law precedent, that the greater the truth the greater the libel, tended materially to prevent the authors of the american war from

from being attacked for thoſe tyrannical ſteps, that ultimately tended to ſtop the progreſs of knowledge, and the diſſemination of political truth; yet the clamour which was raiſed againſt that unpopular war is a proof, that, if juſtice ſlept, liberty of thought had not forſaken the iſland.

'The overweening preſumption, however, of men ignorant of true political ſcience, who beheld a nation proſperous beyond example, whilſt all the neighbouring ſtates were languiſhing, and knew not how to account for it; fooliſhly endeavouring to preſerve this proſperity, by mad attempts to throw impediments in the way of thoſe very principles, which had raiſed Great-Britain to the elevated rank ſhe has attained in Europe, ſerved only to accelerate their diffuſion. And France being the firſt among the nations on the continent, that had arrived at a civilization of manners, which they have termed the only art of living, we find was the firſt to throw off the yoke of her old prejudices.

'It was at this criſis of things, that the deſpotiſm of France was completely overturned, and twenty-five millions of human beings unlooſed from the odious bands, which had for centuries benumbed their faculties, and made them crouch under the moſt ignominious ſervitude.'

We ſhall make no apology for protracting our account of this intereſting publication to another article.

ART. 11 *La Revolution François à Genève; Tableau hiſtorique & politique, &c. The French Revolution at Geneva; or an hiſtorical and political Deſcription of the Conduct of France towards the Geneveſe, from the Month of October* 1792, *to the Month of October* 1794. 8vo. 75 pages. Elmſly. 1794.

THIS pamphlet conſiſts of three letters, addreſſed by a citizen of Geneva to a citizen of America. The firſt commences with a recapitulation of the long and ſevere ſtruggles, which the author's countrymen have experienced, in order to obtain and defend that liberty, which wrought ſuch miracles among them, and converted their little ſtate into the moſt democratic and flouriſhing commonwealth in Europe.

After a ſeries of diſſentions, the conſtitutional party was at length obliged, in 1792, to yield to the power of the count de Vergennes. The french miniſter was ſtill more eager to overturn democracy in Geneva, than to ſupport it on the continent of America. Failing in his intrigues, he at length took poſſeſſion of the city, by means of thoſe very ſoldiers, who had fought for freedom in another hemiſphere; drove the principal aſſertor of it's rights into exile; and eſtabliſhed a new government founded on foreign force, and in direct oppoſition to the wiſhes of the majority of the inhabitants.

'Such a revolution as this, could meaſure it's duration only by that of the miniſter, who had impoſed it on the people. Accordingly, the count de Vergennes had ſcarcely expired, when the very magiſtrates, whoſe paſſions he thought to have gratified, were deſirous of overturning that edifice, which he had been ſo eager to erect. In the midſt of great, and indeed univerſal joy, our conſtitution was re-eſtabliſhed on it's original republican baſis; it's

it's defenders were recalled, and reſtored; and by an agreement, almoſt unanimous, all the diſputes between the people and the adminiſtrative body were definitively decided in favour of the former. This auſpicious reſtoration of liberty, which commenced in 1789, and was conſolidated in 1791, preſents one of the moſt brilliant epochs of our hiſtory. The contending parties, now reconciled to each other, united in one common principle; commerce and manufactures once more flouriſhed; and our academy, the nurſe of all our proſperity, paſt and preſent, ſoared ſo high towards the region of arts and ſciences, that the ſmallneſs of Geneva was forgotten, and ſhe, in this point of view, became the rival of far greater ſtates. Such were the fruits of our attention, that our population had doubled; the fortunes and the mental attainments of individuals had augmented ten fold; and foreigners were eager to come among us, in order to admire the wonders achieved by liberty and education, in a little ſpot containing no more than 30,000 ſouls, but which has, however, produced in arts, letters, and the ſciences, as great a number of diſtinguiſhed men, as any of the kingdoms in the north of Europe.'

Such is the very flattering deſcription of Geneva, previous to the invaſion of Savoy, when the *briſſotine* party, having determined to ſurround France 'with a girdle of republics governed on exactly the ſame principles as their own,' conceived, as we are here told, the hope of rendering this city the capital of the territory, which they had determined to diſſever from the dominions of the king of Sardinia. The ſwiſs cantons, however, anticipated their deſign, and threw a large body of auxiliaries into Geneva, which were afterwards withdrawn, on the expreſs ſtipulation that general Monteſquieu's army ſhould retreat to a conſiderable diſtance.

Soon after this the ariſtocratic faction began to loſe it's credit with the people, and was forced not only to admit all the geneveſe into the legiſlative body, but alſo to call a national convention. Two new parties were alſo formed in the city, called the *Marſeillois* and the *Montagnards*, who are ſaid to have been openly protected by Soulavie, the french reſident, and whoſe object, we are here told, was 'to annihilate public worſhip, and to preach up the principles of the french *anarchiſts*.'

In addition to theſe, a third party now made it's appearance, at the head of which was the advocate Bouſquet, who had been ſent on a public miſſion to Paris, where he became intimate with the leading jacobins, and an adept in 'the theory of inſurrection.' His plan is ſaid to have been: 1. To bereave his colleagues in the government of the confidence of the populace, by accuſing them of a ſecret connexion with the rich citizens, or at leaſt of a baſe and mean partiality towards them; 2. To ſuſpend the conſtituted authorities, as well as the aſſembly of the people itſelf, in order to inveſt his own partiſans with unlimited power under the title of the *revolutionary government*; 3. To commence the intended operations with a general pillage, and to erect a tribunal, which ſhould cement this new revolution with the blood ſhed in the name of liberty, ſo as that the breach ſhould be irreparable, and that

his

his associates should not be able to draw back from the career which he was about to open to their view; 4. To make terrour the order of the day, throughout every class of the community, on purpose to damp the courage of all, and to enable the few to give the law to the many; and, 5. To bring religious worship into disgrace.

The night of the 18th of july having been at length pitched upon by the insurgents, they accordingly appeared in arms, took possession of the cannon, disarmed and secured such of the citizens as were disaffected to their cause, and arrested two of the syndics. The 'constitutional government' having been suspended, and replaced *provisionally* by a revolutionary tribunal, of which Bousquet was proclaimed president, the trial of the prisoners immediately commenced. The following exhibits a list of their numbers, and also of the sentences pronounced upon them:

37 were condemned to suffer death, and to have their goods confiscated; 26 of them, on account of contumacy;—94 to perpetual exile and confiscation of property;—4 to exile of different periods;—264 to domestic detention of different periods;—10 to perpetual confinement in the *maison la force*;—7 to confinement of different periods;—71 were incapacitated from exercising public functions, or dismissed with censure;—and 21 were declared innocent; of these, two received an indemnification.

It is to be observed, however, that seven citizens only were put to death on this occasion, and that the majority of the new criminal tribunal were averse to this measure, having yielded, after a long contest, to the threats of the populace; four more suffered soon after. All mourning was at the same time prohibited during the space of a year, the interest of money was lowered, claims for house-rent were annulled, in order to relieve the poor from the demands of their landlords; domiciliary visits were instituted, and twelve ounces of plate only were left in the possession of any individual.

These changes were followed up by others of a political nature: 'the temples were converted into club rooms, the ceremonies of religious worship were curtailed, and marriage, the sacrament, and baptism, were expressly authorised by means of the intervention of the civil magistrate.'

The execution of Robespierre, which has been productive of such wonderful events in France, occasioned the immediate disgrace of Soulavie, and was followed by an amazing change within the walls of Geneva. A revolutionary tribunal was again erected, but not as formerly to punish the 'aristocrats,' for the 'agitators were now destined to become the victims; but the members could only be prevailed upon to condemn four of the ringleaders to death.'

We have thus far implicitly followed our author; it is however but fair to observe, that the present account seems to have been written by an emigrant, or at least a violent enemy to the new system; it is indeed utterly impossible to form a fair and impartial opinion respecting the revolution of Geneva, until we shall

ſhall have peruſed the documents publiſhed by the victorious party. The dutch, who, on the firſt news of this event, had ſuſpended the payment of all demands in favour of the citizens of the republic, have thought proper to reſcind their former deciſion. O.

ART. III. *Memoirs of the Kings of Great-Britain of the Houſe of Brunſwic Lunenburg.* By W. Belſham. In two Volumes 8vo. 790 pa. Price 12s. in boards. Dilly. 1793.

As in optics there is a certain field of diſtinct viſion, on either ſide of which objects become obſcure, ſo in contemplating hiſtorical events there is a certain period of time, within which they are viewed with the greateſt advantage: and, as it is unqueſtionably true, that in proportion as events are placed beyond the remote limits of this period they become confuſed, diminiſh, and at laſt diſappear; it is alſo true, that thoſe events, which are too recent to lie within it's nearer limit, are always too much magnified, and too much blended with other objects, or too deeply tinged with the colouring of temporary intereſts, to be diſtinctly and accurately obſerved. The author of the Hiſtorical Memoirs here preſented to the public has made choice of a portion of the engliſh hiſtory, which is placed at a diſtance peculiarly advantageous for accurate and impartial examination. The events of the reigns of George I, and George II, have ſo lately occurred, that abundant ſources of information, oral as well as ſcriptural, ſtill remain; and at the ſame time, the affairs of Great Britain, and of Europe, have aſſumed ſo different an aſpect, and the train of political views and intereſts has been ſo materially changed, that the hiſtorian of theſe reigns may be fairly expected to record and ſpeculate upon the tranſactions of thoſe times, without any undue bias from the party prejudices which then prevailed. The diſloyal ſpirit of jacobitiſm is extinct, and the names of whig and tory are almoſt loſt in appellations of more general import.

Mr. Belſham, of whoſe talent for hiſtorical diſcuſſion the public has had a favourable ſpecimen in ſome of his *Eſſays Philoſophical, Hiſtorical* and *Literary*, (See Rev. Vol. VI, p. 169, and Vol. XI, p. 18.) is a zealous friend to the principles of the revolution. His view of that great event, and his deſign in this work, will be beſt expreſſed in his own words:—Introd. P. I.

'At the æra of the revolution, the grand fabric of liberty, which it had been the labour of ages to erect in this iſland, was at length completed; and in one of the principal nations of the earth, a ſyſtem of government was by general aſſent eſtabliſhed, which had for its baſis the unalienable rights of man, and profeſſing as its grand end and object, the happineſs of the people. The deſign of the following memoirs is to ſhow, by an impartial delineation of the intereſting events of the ſucceeding reigns, how far this end has been kept in view, how far it has been deviated from, and in what reſpects the general ſyſtem of freedom is ſtill ſuſceptible of enlargement and ſecurity.'

In addition to this account we muſt add, that the author has executed his deſign with a degree of ability, fidelity, and candour, which

which will render his work a very valuable addition to the public stock of english history.

The work opens with an introductory sketch of events during the reign of king William and queen Anne, transcribed from the second volume of the author's essays. From the variety of matter contained in the history of the reign of George I, we must content ourselves with two short extracts. We shall first give our author's account of the *last* meeting of the convocation, to censure bishop Hoadley. VOL. I. P. 174.

'In the course of this year (1718), the attention of the public was excited in a most uncommon degree, by a sermon preached before the king, at the chapel royal, and published at his express command, by Dr. Benjamin Hoadley, lord bishop of Bangor, "on the nature of the kingdom of CHRIST." As the foundation of this memorable discourse, the bishop selected the famous declaration of Christ to Pilate, the roman procurator; "MY KINGDOM IS NOT OF THIS WORLD." And the direct and undisguised object of it was, to prove "that the kingdom of Christ, and the sanctions by which it is supported, were of a nature wholly intellectual and spiritual—that the CHURCH, taking the term in its utmost latitude of signification, did not, and could not, possess the slightest degree of AUTHORITY under any commission, or pretended commission, derived from him: that the church of England, and all other national churches, were merely civil or human institutions, established for the purposes of diffusing and perpetuating the knowledge and belief of christianity; which contained a system of truths, not in their nature differing from other truths, excepting by their superior weight and importance; and which were to be inculcated in a manner analogous to other truths, demanding only, from their more interesting import, proportionably higher degrees of care, attention, and assiduity in the promulgation of them." It is scarcely to be imagined in these times, with what degree of furious and malignant rancour, these plain, simple, and rational principles, were attacked by the zealots and champions of the church. On the meeting of the convocation, a committee was appointed to examine this famous publication; and a representation was quickly drawn up, in which a most heavy censure was passed upon it, as tending to subvert all government and discipline in the church of Christ, to reduce his kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions. A sudden stop however was put to these disgraceful proceedings, by a royal prorogation; and from this period, the convocation has never been convened, but as a mere matter of form, and for the purpose of being again prorogued. Perhaps, however, in these more enlightened times, this assembly might be again permitted to resume its deliberative and legislative powers, with advantage to the community—and in no other assembly could propositions of ecclesiastical reform originate, with so much effect or propriety. The controversy which thus commenced, was carried on for several years with

great ability and animation on the part of the bishop, aided by various excellent pens, though opposed by men, whose learning and talents gave an artificial lustre to bigotry and absurdity. No controversy, however, upon the whole, ever more fully and completely answered the purpose intended by it. The obscurity in which this subject had been long involved, was dissipated. The public mind was enlightened and convinced. CHURCH AUTHORITY, *the chimæra vomiting flames*, was destroyed; and the name of HOADLEY will be transmitted from generation to generation, with increase of honour, of esteem, and grateful veneration. It would be injustice also to deny to the king himself, his share of praise for countenancing and supporting opinions so opposite to those which have usually constituted a part of the policy of princes; and which reflect equal credit upon his understanding and integrity.'

Mr B. concludes his memoirs of the reign of George I, with the following general sketch of his character: P. 263.

'If this prince was not distinguished for shining talents or heroic virtues, much less can we discern, on a general review of his character, any remarkable deficiency of understanding or propensity to vice. Acceding to the crown of Great-Britain when far advanced in life, he seemed ever to consider himself rather as elector than as king: and the influence and power of Great-Britain were of little estimation in his eyes, when directed to any other end than the aggrandizement of his native country. With respect to the internal government of his kingdoms, the rectitude and benevolence of his intentions were always apparent; but he was, from the nature of his situation, compelled to throw himself into the hands of a party, and from the easiness of his disposition he was often persuaded to acquiesce in measures, which a more perfect acquaintance with the real state of facts and opinions would have shewn to be as contrary to his interests, as there is reason to believe they frequently were to his inclination. In the view of Europe at large, he sustained the character of a prudent, an able, and a fortunate prince. And if, in contemplating the history of this reign, we have just cause to lament the weaknesses and defects of the external system of policy by which its counsels were influenced; we have ample reason, on the other hand, to express our ardent wishes, that the noble speculative principles of government, and of liberty civil and religious, which this monarch was not only ready, but anxious, on all occasions to avow, and by which the general tenor of his conduct was regulated, may never cease to be the distinguishing and favorite characteristics of the royal and electoral house of BRUNSWIC.'

The following account of the debates in the year 1732, upon the subject of a standing army, is concise, but interesting:

P. 317. 'The nation being at length allowed, and asserted on the highest authority, to be in a state of actual and perfect security, a grand effort was thought advisable by the patriots in opposition, or the *country-party*, as they were now generally styled, to effect a reduction of the standing army. This rooted and habitual grievance the courtiers endeavoured to disguise and soften,

soften, by bestowing upon it the appellation of a *parliamentary army*, as voted and maintained by parliamentary authority. They pleaded, that this force was necessary to secure the interior tranquillity of the kingdom, and to overawe malcontents, though too inconsiderable to excite the jealousy of the people even under an ambitious monarch, and much less under a prince who could not be accused, or even suspected, of entertaining the remotest wish of infringing upon the liberties of his subjects. In favour of the reduction it was argued, "that a standing military force in time of peace had, previous to the æra of the revolution, always been accounted not only superfluous, but unconstitutional and dangerous; that the internal tranquillity of the country might be secured, as heretofore it had been, by the civil power aided by the militia, which, under proper regulation, was as capable of discipline, and as active in exertion, as a standing army; that the number of malcontents was altogether contemptible; but that the most effectual means of increasing it was, the obstinate perseverance in measures odious and arbitrary; that though they had all imaginable confidence in his majesty's regard for the liberty of his subjects, should a standing army be ingrafted into the constitution, another prince might arise of more dangerous talents and of deeper designs, and employ it for the worst purposes of ambition: that other nations had been enslaved by standing armies; and though the officers were at present men of honour and probity, these might be easily discarded, and the army new-modelled, in order to effect the subversion of the constitution. The expence of this great military force was also insisted upon as extremely burdensome and oppressive to the nation; and it was asserted that the money raised for the subsistence of 18 or 20,000 men in England, would maintain 60,000 french or germans. Previous to the revolution it was well known that the people of England did not raise above two millions for the whole of the public charge; but now the current expence far exceeded that sum, and the civil list, the interest due to the public creditors and the sinking fund, added together, composed a burden of six millions yearly; and though at so recent a period as the accession of the late king, the army did not exceed 6000 men, it was now augmented, on various pretences, to more than three times that number. And farther pretences would never be wanting, were parliament willing to listen to them for farther augmentations." These arguments, however, proved wholly fruitless and unavailing *, and in proportion to the frequency of their repetition, the impression seems to have been impaired and weakened; for it is unhappily, though unquestionably, certain, that, for almost a century past, the *standing army* has been *a pro-*

* The numbers on the division were 241 against 171 voices. Lord Hervey urging the multiplicity of seditious writings, as an argument against any reduction of the military force; Mr. Plumer replied, "that if *scribblers* gave the government uneasiness, they ought to employ *scribblers*, and not soldiers, to defend them from the danger."

greſſive army, and that every effort for its reduction has terminated in its increaſe and enlargement. Such was the offence given by Mr. Pulteney to the court, by the zealous part he took in this and other political queſtions at this period, that the king, calling for the council-book, with his own hand ſtruck out his name from the liſt of privy counſellors, which, however, only ſerved to extend his fame, and eſtabliſh his popularity.'

As parliamentary hiſtory makes a principal part of theſe memoirs, and will perhaps gratify our readers more than detached paſſages from the narrative part of the work, we ſhall add our author's account of a ſpirited attempt made in 1745, for reſtoring annual parliaments; from which it will appear, that the neceſſity of a reform in parliament has long been ſeen, and that bold exertions for parliamentary reform were made fifty years ago, even within the walls of St. Stephen's, if not with all deſirable ſucceſs, however without provoking a proſecution for high treaſon. VOL. II. P. 142.

'As the laſt ſtruggle of expiring patriotiſm, however, the houſe was moved, January 1745, that an act made in the fourth year of Edward III, entitled—"a parliament ſhall be holden once every year," and alſo that an act made in the thirty-ſixth year of the reign of king Edward III, entitled—"a parliament ſhall be holden once every year," ſhall be read; and the acts being read accordingly, Mr. Carew aroſe, and declared his determination to bring to a DECISIVE TEST the ſincerity of thoſe profeſſions which the miniſters of the crown recently appointed to their offices had, for ſo many ſucceſſive years, accuſtomed themſelves to repeat within the walls of that houſe; and, from the fate of the queſtion he was about to propoſe, a judgment might be formed, whether the preſent miniſters themſelves merited thoſe ſevere appellations which they had ſo laviſhly beſtowed upon their predeceſſors. It was not enough, he ſaid, for the ſatisfaction of the impartial and intelligent public, that the new miniſters ſhould give a ſimple aſſent to the motion he had in contemplation; for, if they had coaleſced with perſons whoſe influence was, upon trial, found ſufficiently powerful to defeat all efforts of political reform, it was incumbent upon them immediately to relinquiſh thoſe offices which they had ſo precipitately accepted, without any ſtipulations in favour of the public; and unreſervedly to declare againſt thoſe with whom they had ſo raſhly united. Amongſt the topics moſt frequently inſiſted upon by the preſent miniſters, when in oppoſition to the court, was the neceſſity of counteracting the baleful effects of miniſterial corruption, which they then ſeemed to think, and he hoped they ſtill thought, could by no means ſo effectually be done as by a reſtoration of the ancient conſtitution of parliament, agreeably to which, the houſe would perceive, by the acts now read, that parliaments were to be holden once every year. And as long prorogations and adjournments were not then introduced or thought of, the meaning of this famous law muſt be, that a parliament ſhould be every year choſen as well as held. And this is a conſtitution not only ſanctioned by ancient practice, but by the unalterable dictates of reaſon.

reaſon. In order that the repreſentatives of a great nation may be perfectly acquainted with the ſtate of its wiſhes, wants, and grievances, it is neceſſary that there ſhould be an intimate and habitual communication between them and their conſtituents. But, when gentlemen are choſen for a term of years, they too frequently, on their election, appear at once to relinquiſh the character and feelings of delegates; they fix their abode in the metropolis, and viſit their conſtituents only when it becomes neceſſary to ſolicit their votes at the eve of a new election. Nay, ſuch was the degraded and corrupt ſtate into which the national repreſentation had fallen ſince the eſtabliſhment of ſeptennial parliaments, that there were gentlemen in that houſe who never ſaw the borough which ſent them thither; who, perhaps, would be at a loſs even to recollect its name; and who were obliged to have recourſe to the court calendar to inform them of whom they were repreſentatives. It was the peculiar and proper province of the houſe of commons, he ſaid, to convey to the ſovereign the ſentiments of the nation, both with reſpect to the meaſures he adopts, and the miniſters he employs. But could this duty be juſtly or faithfully executed, when there is no proper intercourſe eſtabliſhed between thoſe who repreſent and thoſe who are repreſented? The intereſts of the prince and the people cannot really and truly differ; he can only be great in their greatneſs, and proſperous in their proſperity. But the general intereſt of the people, and the perſonal intereſt of the miniſters, may very eſſentially differ; they may have no other ends in view than to impoveriſh and enſlave the people, in order to enrich and aggrandize themſelves; and, during a long term of delegation, how eaſy will it ever be for artful and deſigning men to miſrepreſent the ſentiments of the people to the ſovereign, and to pervert, by ſiniſter and corrupt practices, the integrity of thoſe perſons whoſe duty it is, and who are expreſsly appointed, to guard the liberties, and protect the rights of the community? Properly ſpeaking, Mr. Carew ſaid, the houſe of commons were no more than the attornies of the people: and is it reaſonable that any man ſhould be entruſted with a power of attorney irrevocable for a long term of years? Shall a whole people do that which would be the height of fooliſhneſs in every individual? Who can depend upon the continuance of any man's integrity? But the ſeptennial bill was paſſed for the purpoſe of compelling the people to give an irrevocable power of attorney for that term. The practice of long parliaments was firſt introduced in the reign of Richard II, when the intereſts of the country were ſacrificed by wicked miniſters, to gratify the violent paſſions of the monarch. But what was the reſult? The diſcontents and murmurs of the people, ſo carefully concealed from the knowlege of the king, at laſt produced an univerſal convulſion, which terminated in his ruin, and in the advancement of the duke of Lancaſter to the throne, without any other title than that of having reſcued the people from ſlavery. This was the fate of the prince who firſt introduced long parliaments; but ſo long as a corrupt majority may be more eaſily obtained in a long than a

short parliament, so long will it be the interest of ministers to oppose any limitation of the duration of parliaments, though the interests both of the monarch and the people ever so manifestly require it. If septennial parliaments be continued in this country, the minister's letters of recommendation may, in time, be as implicitly obeyed in our counties, cities, and boroughs, as the king's *congé d'elire* is now in the chapters of our episcopal cathedrals. But will any one assert, that we should then have the slightest pretence to the character of a free nation? No—we should be slaves; God knows to whom—not, it may be hoped, to a minister from HANOVER; though it is hard to say what a corrupt parliament may not attempt, or to what a corrupt nation may not submit. To prevent, however, as far as my exertions can contribute to the prevention of such a catastrophe, I shall conclude with moving for leave to bring in a bill to enforce the calling of a new parliament every year after the expiration of this present parliament."

'This motion was very ably seconded by Mr. Sydenham, in a very interesting speech, of which the concise epitome only must suffice. This gentleman began by observing, "that he must take it for granted that every member of that house must be conscious of the necessity of adopting measures of some kind for preventing, or, at least, diminishing the extent and effect of ministerial corruption. And, of all the measures that could be devised, none would be found so effectual as the restoration of annual parliaments. To the fatal introduction of long parliaments, and their concomitant evils, he ascribed, in a great measure, that remarkable change in the manners and morals of the people at large, which had of late years taken place in this country. Formerly, the higher classes among us were distinguished for generosity and hospitality, and those of inferior rank for honesty, frugality, and industry. But these virtues are in danger of being utterly extinguished by the prevalence of political corruption. No sooner did ministers begin to solicit the votes, instead of convincing the understandings of the members of parliament—no sooner were rewards lavished on those who complied with those solicitations, than the public order was disturbed by violent competitions at elections. Voters began to claim a merit with those to whom they gave their vote: the regular channel through which honours and preferments flowed was perverted, and the interest of the country was sacrificed, for the sake of promoting those who had the chief interests in elections. Even in our army and navy, of late years, this has appeared to be the best qualification for entitling a man to preferment. We must, therefore, demolish from the foundation this fabric of corruption; we must render it impossible for a minister to expect to gain a majority in parliament, or at elections, either by bribery, or by a partial distribution of places and preferments. I say, we must do this, if we intend to restore that spirit by which our ancestors preserved their liberties, and gained so much glory to their country. And, for this purpose, nothing can be so effectual as the restoration of annual parliaments. Then may we hope to see

that

that simplicity, generosity, and hospitality of manners revived, which is now no more. For I hope it will not be called generosity to give a voter, by express bargain, five or ten guineas for his vote; or hospitality, to make a county or a borough drunk once in seven years, by way of preparation for an ensuing election. When a gentleman perceives that the favour of his countrymen must be purchased, not won, he contracts his domestic to provide for his election expences; and, if he succeeds, he retires with his family to London, certain of his seat for seven years, and resolving so to regulate his conduct in parliament as may secure his future indemnification. This change of a country life into a town life has been attended with unspeakable inconveniencies. A man of fortune who resides in London may, in operas, routes, assemblies, french wines, and italian musicians, expend as much yearly as may suffice to maintain his rank in the most hospitable style of ancient liberality at his seat in the country. But will it be pretended, that the money so expended is of equal advantage to the community? that the same charity is extended to the indigent, the same employment to the industrious? Annual parliaments would undoubtedly produce a mighty alteration of national manners in this respect. They would make constant residence and a constant inter-communication of kind offices necessary; they would preserve the honesty of our people, by removing the means of temptation; for no candidate would then be at the expence of corrupting, especially as he could not expect to be repaid, by being himself corrupted by the minister after he is chosen. Annual parliaments will demolish the market of corruption. Ministers will not corrupt when corruption can be of no avail; and, though contests may occasionally take place, the magnitude of the object will not be such as to occasion either venality or violence. If, therefore, we cherish a laudable ambition to restore the practice of those virtues for which our ancestors were so conspicuous, and by which they handed down to us riches, renown, and liberty, we must restore the constitution of having parliaments not only annually held, but annually chosen. It was a regulation *restored* and established by one of the greatest and wisest princes that ever swayed the sceptre of this kingdom. The bill passed in the fourth year of the reign of this monarch (Edward III.) was indeed evaded by the *ingenuity* of the lawyers. The words of the act were these—"a parliament shall be holden once a year, and oftener if need be." The lawyers maintained that the words "if need be" related to the first part of the law as well as the second; *i. e.* that a parliament shall be held once a year if need be, or oftener if need be; a construction which rendered the act itself wholly nugatory. In the thirty-sixth year of the reign of the same monarch, therefore, a new law was passed, by which it was enacted, without any reserve or limitation, "that a parliament shall be holden every year." This set the invention of the lawyers again at work, in order to find a new evasion; and, in the next reign, the practice of prorogation was introduced. Every session of parliament was declared to be a parliament, and the liberties of the nation were

sacrificed by a parliament corruptly chosen and illegally continued. Should this now be attempted, it would be found very difficult, if not impossible, to rescue them by force of arms, as was done in the reign of Richard II.; for the crown has now a regular disciplined army to support its encroachments, and the people have neither arms nor discipline to oppose to such a king and such a parliament. This consideration alone would make me sanguine in the support of the measure now proposed; and for this reason, among many others, I conclude with seconding the motion." The speeches of these able and virtuous senators have been thus distinctly recited, because they discover just and noble sentiments of government, and disclose a glorious prospect of political reformation, which it is left to a happier and more enlightened age to realize *. The motion was feebly opposed in a diffusive and laboured speech by sir William Yonge, secretary at war, by arguments which, if they proved any thing, would prove that parliaments ought to be perpetual. But the principal ministers of the crown observed a profound silence, not being able to endure the *test* of this *experimentum crucis*. It is, however, extremely remarkable, that, on the division, the question was negatived by a majority of thirty-two voices only, in a house of two hundred and sixty-three members. No attempt at parliamentary reform, in any shape, after this, was made for thirteen years, when a motion for shortening the duration of parliaments was negatived almost without the formality of a debate. Very recently, indeed, the question has been revived with great lustre and advantage under the auspices of men of the highest talents, and bids fair to excite the serious and continued attention of the public, especially as it is at last combined, as it ever ought to have been, with the kindred question of an equalization of the representation †. So long as this grand reform of parliament itself remains unaccomplished, no essential reform in other respects is to be expected.'

Mr. B. takes his leave of his readers with an intimation, that these memoirs may possibly at some future time be resumed. We cannot close our account of this valuable work more properly, than with his concluding general remarks on history. P. 385.

'HISTORY, according to a very just and celebrated definition of it, *is* PHILOSOPHY *teaching by* EXAMPLE. And the great pur-

* In the writings of SWIFT, a man naturally of a sound and excellent judgment, though unhappily too much under the dominion of violent and malignant passions, is somewhere to be found this remarkable acknowlegement: "I adore the wisdom of that gothic constitution which made parliaments annual."

† It will easily be supposed, that an allusion is here intended to the association lately instituted in the metropolis, for obtaining a reform in parliament; which, exclusive of the avowed approbation of the great rival-statesmen, Mr. PITT and Mr. FOX, respecting its object, boasts the distinguished names of GREY, FRANCIS, LAMBTON, WHITBREAD, ERSKINE, SMITH, and many others, which would reflect honour on any cause; and this is certainly a cause which would reflect honour upon any names.'

pose

poſe to be anſwered, by a reſearch into the records of paſt ages, is to learn how to avoid thoſe errors which have been injurious to human happineſs, and by what means the general welfare may be moſt certainly and efficaciouſly promoted. If hiſtory be not written, and if it be not read likewiſe in this ſpirit, and with this view, the romantic tales of an Amadis or an Orlando, may be ſtudied with as much advantage as the memoirs of Great-Britain or of France. From increaſe of knowlege we have a right to expect increaſe of happineſs; and to whatever temporary obſtructions the progreſs of mankind to that perfection of which their nature and condition are ſuſceptible, may be liable, the grand aſſociation of knowlege, virtue, and happineſs remains, in the moral order of the univerſe, aſſuredly fixed and indiſſoluble. And, to conclude, in the words of an admirable foreign writer: "In vain ſhall ſophiſms be ſcattered, times confounded, or particular facts generalized, in order to ſhew that the progreſs of vices follows that of the arts. Whenever we view, with an impartial and attentive eye, the chain of events, and take a comprehenſive ſurvey of the whole, we ſhall invariably behold ignorance the concomitant of crimes, and virtues multiplied in proportion as the human mind is illuminated."

ART. IV. *An Epitome of Hiſtory; or, a conciſe View of the moſt important Revolutions, and Events, which are recorded in the Hiſtories of the principal Empires, Kingdoms, States, and Republics, now ſubſiſting in the World: alſo their Forms of Government. Accompanied with ſhort Accounts of the different Religions which prevail; their peculiar Doctrines, Ceremonies, Worſhip, Inſtitutions, and Eccleſiaſtical Government.* By John Payne, Author of the Syſtem of Geography, &c. Deſigned for the Youth of both Sexes. 8vo. 373 pages. Vol. I. Price 5s. in Boards. Johnſon. 1794.

THE author of this work modeſtly diſclaims all praiſe of deep reſearch, and new diſcovery. He reſts his title to public attention partly on the induſtry with which he has collected, and the fairneſs and impartiality with which he has ſtated the leading facts in the hiſtory of the ſeveral governments now ſubſiſting in the world, and partly on the extenſive utility of his deſign, which is to furniſh young perſons with a general outline of hiſtorical knowledge, and to deſcribe, in a compendious manner, the various forms of government, and the ceremonies and inſtitutions of religion now prevailing in the world.—He further adds, that he hopes to be found to have drawn up his work in a ſtyle free from harſhneſs, embarraſſment, and verboſity.

Difficult as the taſk is, for an author to appreciate his own merit, we think Mr. Payne has given his readers a very juſt idea of what may be expected from this performance, except that the hiſtorical part is too ſhort to be called a general outline. The work, though for the moſt part a compilation, is not a ſervile copy from former writers. The manner, in which the writer deſcribes the civil and eccleſiaſtical ſtate of the ſeveral kingdoms

in Europe, plainly shows, that he has not only read industriously, but thought freely.

The first chapter, on England, is short, but contains a tolerable sketch of the origin and gradual improvement of the english constitution, and a good account of the rise, progress, and present state of the national debt. In his account of the rest of the governments of Europe, his general plan, to which however he does not in every instance strictly adhere, is, to give an abstract of the history of the country, as far as concerns the original establishment and subsequent variations of it's government; to state, in a general view, it's constitution, it's laws, revenues, and military force; to describe the changes which it has undergone respecting religion, and to relate the most material particulars respecting it's ecclesiastical establishment, and church revenues. The authors, on whom Mr. P. has chiefly relied, are commonly mentioned. As a fair specimen, we shall transcribe the account of the constitution, and of the state of religion in Spain. P. 220.

'Spain, from the Gothic times to that of Pelagius (A. D. 718), was an elective kingdom; and for two centuries afterward the throne was filled by the suffrages of the states, who, however, in no instance departed from the royal family. At present the crown of course devolves, without any form or ceremony, to the nearest in blood, and females are capable of inheriting; but it is only on the failure of the male line.

'The ancient *Spanish cortes* resembled the english parliament, it consisting of the clergy, the ancient nobility, and the deputies of towns; and the legislative authority was so blended in that of the king and the states, that no laws could be made, repealed, or suspended, nor any money raised upon the subjects, but with their common consent. But now this cortes is laid aside, Spain is no longer a mixed monarchy, but entirely absolute; the whole government being in the hands of the king, his ministers, and the councils, which are always at his devotion.

'The kingdom of Spain is computed to contain about seven millions and a half of inhabitants; but it would support more than twice that number was it properly cultivated. In the time of the Goths and Moors, it is reported to have contained between twenty and thirty millions of people, and might yet be very powerful, if it had no possessions in America; but now it is thinly inhabited. The causes assigned for this are, first, the expulsion of the Moors; for when Ferdinand the Pious took Seville from them, in 1248, the several districts of this kingdom contained one hundred thousand populous towns and villages; and when Ferdinand the catholic reduced the kingdom of Granada, it consisted of fifty fortified towns, beside an infinite number of smaller places, the greater part of which were afterward demolished. Another grand cause of the want of inhabitants is the decay of arts and manufactures, which formerly flourished here, and the heavy taxes by which the people are oppressed. But perhaps the convents may be considered as the greatest enemies to the populousness of the country, for by those institutions no less than two hundred

hundred thousand persons are restrained from propagating their species: for if a titled family has more than one or two sons, the eldest must unquestionably be a gentleman, and all the rest monks. The way of living among the spaniards, particularly in their eating and drinking, also contributes to render them unfruitful; for in the use of spices, particularly of pepper, they know no bounds. Their wines are also strong and inflammatory; and yet, after a meal, they add to these a very fiery sort of brandy On the other hand, they are no less immoderate in the use of cooling foods and drinks, and the conflict between such discordant qualities must necessarily produce great disorders in the body. Leanness is here so general, that a corpulent, or even what is called a fleshy man is scarcely to be met with; and there are few or no countries where the loss of sight is so common.

"Spain," says Mr. Gibbon (I. 59.) "flourished as a province, but has declined as a kingdom. Small as the number of inhabitants are, yet their poverty is extreme, although they not only live in a country capable of supporting many additional millions in the greatest plenty, but have prodigious sums continually poured in from America. Savala computes that, from the year 1492, when America was discovered, to 1731, above six thousand millions of pieces of eight in registered gold and silver were imported into Spain, exclusive of far greater sums unregistered, beside those received by foreign merchants from the spanish dominions in America. It even appears, that one year with another, Spain receives from its American colonies above twenty-six millions of *pezos*, or pieces of eight; yet don Geronimo Ustariz computes, that all the coined and wrought gold and silver in Spain, including that belonging to churches and private persons, scarcely amounts to one hundred millions of piastres."

'Religion.] The religion of the church of Rome is practised in Spain with the greatest scrupulosity and pomp. In no country is there more praying and ceremony, and less real christianity. The virgin Mary is more respected and adored among the spaniards, than God himself, as appears even from their compliments: the expression of "God be with you," the usual compliment at parting, does not convey the same mark of affection as that of "the virgin be with you," which they imagine expresses a much greater cordiality. Thus swearing by the Supreme Being is esteemed a trifle, but by the virgin is considered as the height of impiety. The spaniards are indeed mere slaves to the clergy, who so artfully hoodwink them, that they do not perceive the chains they wear, or, if they perceive them, bear them willingly; and, when they gall them, dare not so much as vent a sigh after freedom. Under any disappointment, either in views of avarice or ambition, the clergy have their dreadful inquisition at hand, which seizes both on honour and life; so that persons of the most unspotted innocence esteem it a particular favour to come off only with the loss of their fortunes; but the power of this tribunal is now much reduced by the interposition of the late and present kings of Spain.

'We have already observed, that this court of inquisition was first introduced in 1478, by king Ferdinand the catholic. It owed

owed its origin to the ſuggeſtions of John de Torquemada, a dominican, who was the firſt inquiſitor. At Madrid it conſiſts of an inquiſitor-general and ſix counſellors, one of whom is always a dominican, two judges, one fiſcal, and ſeveral other officers and aſſiſtants. The number of the families who are diſperſed all over Spain, as ſpies and informers, are computed at about twenty thouſand. Under this ſupreme court are others in the principal cities in the kingdom, and even in the Canary iſlands, Mexico, Carthagena, and Lima. But Mr. Clarke obſerves, that the power of this tribunal is now declining very viſibly, and ſeems haſtening to its fall; for the late king of Spain took a bolder ſtep to humble the inquiſition, than any of the Philips or Charlſes who went before him. The inquiſitor-general having thought proper to publiſh a liturgy which he had licenced without conſulting his majeſty, the king, with a very proper ſpirit, put the inquiſitor under an arreſt, and immediately ſent him guarded with a file of grenadiers into exile, at a convent far diſtant from Madrid. So determined and reſolute a meaſure as this alarmed the whole body of the clergy; they moved heaven and earth to obtain the inquiſitor's recall; but for ſome time the king remained inexorable. The common people were now taught by the prieſts to ſay, that his catholic majeſty was no good catholic in his heart. At length, however, the king reſtored the inquiſitor to his liberty; but in ſuch a manner as gave that prelate no reaſon to triumph; for at the time of releaſing him, the king publiſhed a very ſpirited edict, which was dated on the twenty-ſeventh of november, 1761, by which he greatly limited his power.

'Amidſt the great decreaſe of the inhabitants in Spain, the body of the clergy have ſuffered no diminution; but has rather been gradually increaſing, inſomuch that don Geronimo Uſtariz computes the number of eccleſiaſtics and their ſervants at two hundred and fifty thouſand. The king nominates all biſhops and archbiſhops, who are afterwards confirmed by the pope. In 1753, an agreement was entered into between the king and the pope, wherein the latter ceded to the former the nomination to all ſmall benefices; which has not only conſiderably ſtrengthened the king's power over the clergy, but alſo retains thoſe vaſt ſums of money in the country, which uſed to be expended in journies to Rome for the purpoſe of ſoliciting benefices. The king can alſo tax the eccleſiaſtical poſſeſſions according to his pleaſure. However, the power of the pope and his nuncio is ſtill very extenſive here, though no bull can be publiſhed without a written permiſſion from the king.'

We can with pleaſure recommend this work as very well adapted to the uſe of thoſe, whoſe numerous avocations will not allow them leiſure for extenſive reading. The preſent volume is confined to Europe; in another, which we underſtand is to be publiſhed in the next month, the author propoſes to examine in the ſame way, the ſtate of the other parts of the world. o. s.

TOPOGRAPHY.

ART. V. *A geographical and hiſtorical Account of the Iſland of Bulama, with Obſervations on its Climate, Productions, &c. and a Narrative of the Formation and Progreſs of the Bulam Aſſociation, and of the Colony itſelf: to which are added, a Variety of authentic Documents, and a deſcriptive Map of the Iſlands and adjoining Continent.* By Andrew Johanſen. 8vo. 40 pages. Price 1s. 6d. Martin and Bain. 1794.

MR. Johanſen, in this little pamphlet, very juſtly compliments e preſent age as ſurpaſſing the ancients in point of humanity, r ſlavery was not only tolerated among them, but it's *legality* ver appears to have been once called in queſtion. After obſerv- g, that of late years 'the commerce in *human fleſh* has been ewed with an increaſing horrour,' that 'a ſpirit of univerſal ilanthropy has gone forth,' and it has been aſcertained "that e intercourſe of nations may be continued, and even increaſed, a mutual relief of each other's wants, without having recourſe a traffick at once odious and unjuſt," he enters into the hiſtory of e Bulam aſſociation.

This company, which has agriculture and commerce for it's bjects, was induced by the very flattering deſcription of Mr. rue, formerly director-general of the french african companies, fix on Bulam, as a ſtation admirably adapted for carrying their lan into execution. It forms, we are told, part of the Archi- lago, or cluſter of iſlands, lying on the weſtern, or windward aſt of Africa, known by the name of the Biſſaos, or Biſſagos, d ſuppoſed to have been celebrated by the ancients under the ppellation of the Heſperides. It is ſituated at the mouth of the io Grande, in 11° N. L. and 15° W. L. from the meridian of ondon; is between 17 and 18 leagues long, and from four to ve broad. The iſland is beautifully ſurrounded and interſperſed ith woods; lofty fruit and foreſt trees, for the moſt part free om underwood and brambles, 'form a verdant belt, in ſome laces two or three miles broad, which entirely encircles it in uch a manner as to repreſent a plantation artificially formed round a park.' It abounds with wolves, buffaloes, elephants, oves, guinea fowls, &c., and is ſaid to be capable of producing ndigo, cotton, and ſugar.

It is apparent from the ſtatement now before us, that ſome groſs miſmanagement took place, in the firſt attempt to ſettle this ſtill nfant colony; however, as it is the expreſs intention of the aſſoci- tion, 'to people thoſe fertile territories, deſpoiled of their inha- bitants by the ſlave trade, to rear the productions of the climes etween the tropics, by the aſſiſtance of freemen, and to extend he commerce, and manufactures of Great Britain,' we moſt earnſtly wiſh them all manner of ſucceſs in ſo laudable an un- ertaking. O.

ART.

ART. VI. *An Account of a rich illuminated Missal executed for John Duke of Bedford, Regent of France under Henry VI. and afterwards in the Possession of the late Duchess of Portland.* 4to. 8 pages and 4 plates. Price 7s. 6d. sewed. Payne. 1794.

THE subject of this publication is a beautiful and rich manuscript missal, or book of offices. It's first proprietor was John duke of Bedford, regent of France under Henry VI. By him it was presented to that king in the year 1430. It was probably left by Henry in the palace at Rouen, and fell into the hands of Charles VII. at the taking of that town. Henry II. of France afterwards possessed it, and affixed his arms to it. Through what hands it passed from this time does not appear, till it is found in the possession of lady Worsley, (a descendant of William Seymour second duke of Somerset, who was appointed governor to the prince of Wales, by Charles I., wife of sir Robert Worsley bart., of Appledurcombe, in the isle of Wight. From her it was purchased by Edward, second earl of Oxford, from whom it descended to his daughter the late duchess of Portland. At a sale of her effects, 1786, it was purchased by Mr. Edwards, bookseller, of Pall Mall, for the sum of 213l. 3s., in whose possession it now remains, and to whom this account is dedicated by Mr. Gough.

This curious missal, eleven inches long, seven and a half wide and two and a half thick, contains fifty nine large miniatures which nearly occupy the whole page: and above a thousand small ones in circles of about an inch and half diameter, displayed in brilliant borders of golden foliage, with variegated flowers, &c. At the bottom of every page are two lines in blue and gold letters, which explain the subject of each miniature. The miniatures are in a good state for the time, and appear to be the work of various artists, probably french or flemish. The contents of these miniatures are in this account particularly described. The subjects are symbols of the twelve months, historical paintings from the Scriptures, portraits of the duke and duchess of Bedford, with various paintings, designed as compliments to the noble owners of the book. Of these miniatures are given, in this work, copies accurately engraved, together with particular descriptions of the numerous figures which they contain. A *fac simile* is added of the attestation of the presenting of this manuscript to Henry VI. The subjects of all the smaller figures are distinctly examined; and it is amazing to observe, with what ingenuity topics for painting have been extorted from the books of the Old and New Testament. Among the most curious paintings which decorate the book are the following:

Judas hanging himself: he is in a blue coat, hanging on a tree, his hands sprawling, a devil coming to him, and two more pulling at his legs with hooks.

Christ breaking the gates of hell, and carrying away Adam and Eve and the other holy prophets.

Go

God and Christ seated under a triple throne, and *nimbus*, holding a chalice into which the dove descends.

Angels singing;—men and angels striking balls hung in air;—two apostles at the ascension—John baptizing Christ—two angels holding his garment—Cupids riding on sticks holding a cross—a greyhound tied to a tree, an owl above.

Christ between the virgin and the baptist, angels taking up souls, devils pulling them into the mouth of hell: angels with the instruments of the passion. A devil with a soul on his back; two others pounding and beating two men; another turning Ixion's wheel. A dead body saying, *O mort cruelle trop es dure et amere.*

Jesus Christ sending a letter to the bishop of Pergamos, signifying that sinful men and women, who dance, play, and kiss, shall be in danger of death.

The trinity; God crowning a crucifix; the dove issuing from the mouth of the Father.

This piece, at the same time that it exhibits a splendid monument of the arts in the fifteenth century, may furnish the philosopher with matter for reflection upon the ignorance and superstition of the age. D. M.

SCIENCE AND THE ARTS.

ART. VII. *Memoirs of Science and the Arts: Or, an Abridgment of the Transactions published by the principal learned and economical Societies established in Europe, Asia, and America. Vol. I. Parts I, II.* 4to. About 570 pages, with 19 plates. Price 1l. 1s. in boards. Faulder. 1793.

To enable our readers at once to form an idea of the design of the editors of this work, we shall transcribe the principal part of the preface. P. 1.

'No circumstance has more distinguished the modern attempts for the improvement of arts and sciences, from those of antiquity, than the institution of societies, for the purpose of pursuing enquiries in common, or of collecting the labours of individuals, and offering them conjunctly to the public. To Italy, the country in which literature first revived from the torpidity of the dark ages, was owing the first rise of these societies, which in a short time became exceedingly numerous in all its principal towns. Most of these, indeed, employed themselves in philosophical pursuits, or in the light productions of elegant literature; yet the academy of *Lyncæi*, instituted at Rome in 1603, had science for its object, and had served as a model for later societies of the kind; and the florentine academy *del Cimento*, as its name imports, brought physical opinions to the test of experiment. The same plan was followed with vigour by that association of ingenious men in this country, which finally issued in the establishment of the royal society. From that period, similar institutions were formed in most of the enlightened countries in Europe; kings and ministers thought their glory concerned in appearing as the patrons and founders of them; and men of science enrolled among their

their associates names the highest in rank and office. But those institutions which have had their origin in the commands of civil power, have been few in proportion to the spontaneous fraternities of persons attached by similarity of studies, which, especially of late years, have rapidly spread wherever knowledge has charmed the human mind: and the european spirit of improvement has now penetrated, with the colonies and arms of Europe, to distant quarters of the globe, and is throwing into a common fund, the knowledge and inventions of Asia and America, with those of the parent regions.

'The advantages which have been derived from learned societies have already been very great; for although few of them have done much in what seems originally to have been a leading object—the united pursuit of discoveries as a body (a mode more splendid in appearance than practically useful);—yet they have afforded great support and encouragement to individuals in their investigations; and have been the means of preserving, and offering to the world in a stable and respectable form, many most valuable papers, which without such aid would either have remained locked up in the cabinets of the writers, or have dropped from the press unnoticed and forgotten. It is an acknowledged fact, that many of the most useful discoveries and improvements in art and science have been ushered into the world through the medium of the periodical publications of societies: and no man can flatter himself with a complete acquaintance with what has been done and is doing in any one branch of knowledge, without having informed himself of the contents of these works.

'But such is now the number of them, and so various the places of publication, and the languages in which they are written, that a private scholar, especially in this detached part of Europe, finds it an extremely difficult matter to obtain and peruse them. On this account, many persons have expressed a wish that they might be enabled in less compass, and with less trouble and expence, to obtain an adequate acquaintance with these sources of knowledge. This want it is the object of the conductors of the present publication to supply. By confining their attention solely to works of this class—the memoirs and transactions of learned and œconomical societies—they will have it in their power to afford more complete information concerning them, than can be done in journals which embrace the whole of literature. Indeed they shall not satisfy themselves without giving such a full view of these collections, as may assure every enquirer after knowledge who shall read their publication, that nothing of importance has been withheld from his view. It is their plan to notice every article in all the principal publications of the kind throughout the learned world; to give analyses of them proportioned to their consequence; and to print at large such as are at the same time interesting and incapable of abridgment. Where plates and tables are necessary to convey clear ideas, they will be copied. They do not pretend to render the original works useless—that would be equally unfair in the attempt, and presumptuous in the idea—but they will acknowledge their work defective, if it fail of supplying

supplying every material link in the chain of useful and curious knowledge. With respect to the arrangement of their materials, it is impossible to lay down any precise plan. They must take works in the order they come to hand. As numerous difficulties occur in procuring foreign books in this country, it may happen, notwithstanding their best diligence, that they for some time fall in arrear with respect to them, and that in some of their earlier numbers, domestic publications occupy more than their proportional share.'

It must unquestionably be admitted, that the design of collecting into one focus all the rays of knowledge scattered throughout three quarters of the globe, and rendering every useful discovery, wherever made, easy of access to our countrymen, without the drudgery of studying various languages, and wading through numerous volumes, not to mention the extreme difficulty of obtaining these, is in itself grand and highly laudable: at the same time it appears to have fallen into hands well qualified for the task they have undertaken. As the originals here abridged have already come before us, it will not be expected that we should enter into a minute detail of the contents of this volume: we shall only mention, therefore, the works from which it is compiled. These are the Asiatic Researches, Vol. I and II; Transactions of the Linnean Society, Vol. I; Transactions of the Society of Antiquaries of Scotland; Proceedings of the African Association; Transactions of the Society for the Encouragement of Arts, &c., Vol. X; Philosophical Transactions for 1792, Parts I and II, and for 1793, Part I; Memoirs of the Brussels Academy of Sciences, &c. Vol. I, Parts I and II; Transactions of the Royal Society of Edinburgh, Vol. I and II; Letters, &c. of the Bath Society of Agriculture; Transactions of the Royal Irish Academy, Vol. I—IV; Transactions of the Society of Natural History in Paris; and Memoirs of the Literary and Philosophical Society of Manchester.

The editors give us a pretty copious list of the transactions of societies which they mean to abridge, and wish to be informed of any omission in it. We shall mention therefore the following, all of which have been noticed in our review. History of the royal Academy of Belles Lettres, &c. at Stockholm: Transf. of the royal Ac. of Sciences, at Naples: Mem. of the royal Norwegian Ac. of Sciences: Hist. and Mem. of the electoral Ac. of Sciences, &c., at Manheim: Transf. of the royal Soc. of Medicine, and Mem. of the Society of Natural History, at Copenhagen: Mem. of the royal Society, at Montpelier: Mem. of the Economical Society at Spalato: Mem. of the free Economical Society at Petersburg: Transf. of the Soc. of Natural History, at Paris: and a Collection of physical Essays by a Society of Bohemian Naturalists.

We cannot but express our wish, that an undertaking of such extensive utility may meet with liberal encouragement; and surely there are few men to whom science is dear, who will not be desirous of making themselves acquainted with every new fact, every discovery, tending to promote knowledge, which the ingenuity

many of others may effect or explore; and which, were it not for some such medium as the present, would probably remain for ever unknown to them.

Since the above was written, the first part of the second volume of this work has made it's appearance, containing abridgments of the following memoirs. Commentaries of the Royal Society at Goettingen, Vol. xi. Philosophical Transactions of the Royal Society of London for 1793, Part ii. Trans. of the Society for the Encouragement of Arts, &c. Vol. xi. Observations of a Society of Natural Philosophy at Berlin. Asiatic Researches, Vol. iii. Trans. of the American Philosophical Society, Vol. iii. Memoirs of the Academy of Sciences and Belles Letters at Berlin. These are executed with the same ability, that characterises the first volume. U. U.

GARDENING.

Art. viii. *A Treatise on the Culture of the Cucumber: Shewing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather and Temperature of the Climate in Lat. 51° 20′ North, Long. 0° 1′ East of London. To which are added, Hints and Observations on the Improvement of Agriculture.* By James M'Phail, Gardener to the Right Hon. Lord Hawkesbury. 8vo. 550 pages. 1 Plate. Price 8s. in boards. Cadell. 1794.

Mr. M'P. justly observes, that warm wholesome air is a grand object in the cultivation of cucumbers. In the common mode, where heat is supplied principally by a bed of dung, placed underneath the mould in which the plants grow, the bed itself is frequently so hot as to injure the roots, without imparting sufficient warmth to the air, and the air is depraved by the exhalations from the dung. Both these defects are remedied by Mr. M'P. in a simple and apparently efficacious method. The bed of mould is surrounded by a wall of brick, in which are flues passing round the bed near the surface of the mould; and these flues are heated by dung laid round the brick wall in the same manner as it usually is round a common dung bed, and renewed as often as may be necessary. Glass frames of the usual shape and make cover the bed. Thus a due degree of heat is constantly kept up; the air is sufficiently warmed, without being contaminated by the effluvia of the dung; and the roots are not in danger of being scorched.

After having given us a description of the mode of constructing this bed, an account of the circumstances which led him to the invention, and some general observations on cucumbers, and their cultivation, the author presents us with a diary of his management of a bed for upwards of a twelvemonth, including an account of the weather, which occupies 222 pages. But this is not all: 212 pages more are taken up by an essay on agriculture, the author's reason for tacking which to his treatise on cucumbers, is a curious one: he had bought more paper, by the advice

advice of his printer, than he found he ſhould want, and he had nothing elſe ready to fill it up. Not that we are diſpoſed to quarrel with the eſſay itſelf, for the general obſervations, on the cauſes that prevent agriculture in this kingdom from being in ſo high a ſtate of improvement as it might, diſcloſe many ſound and juſt views of general polity, though occaſionally tinctured with a little prejudice. Z.

MORALS.

ART. IX. *An Enquiry into the Duties of Men in the higher and middle Claſſes of Society in Great Britain, reſulting from their reſpective Stations, Profeſſions, and Employments.* By Thomas Gisborne, M. A. 4to. 648 pages. Price 1l. 1s. in boards. Whites. 1794.

PHILOSOPHY derives it's value chiefly from it's connexion with human happineſs. Speculations which admit of no uſeful application, however ingenious or profound, excite a tranſient admiration, and are forgotten: but thoſe ſciences, which furniſh the principles of practical arts, conducive to ſocial order and perſonal enjoyment, are inexhauſtible mines of wealth, which mankind can never eſtimate at too high a rate. Among all the branches of philoſophy, none is more excellent than the philoſophy of manners; becauſe none is more intimately connected with all the important intereſts of human nature. The ſuperiority of ethics above other ſciences doth not conſiſt in the ſuperiour ſubtlety of it's ſpeculations, but in the immediate and powerful influence of it's principles on the conduct of life. Abſtract reſearches into the origin of moral ideas would be of little benefit to mankind, if they were not brought home to mens' buſineſs and boſoms in the details of moral precept. If the firſt honours muſt be beſtowed upon the philoſopher, who clears the theory of morals from confuſion and obſcurity, and eſtabliſhes it upon intelligible and ſimple principles, a liberal tribute of commendation ought not to be withheld from the moraliſt, who, by deducing from the general truths of this ſcience practical rules of action, inſtructs men in the moſt important of all arts, that of living well.

The ingenious author of the work now before us has given the public a pleaſing ſpecimen of his talents for moral ſpeculation, in his work entitled, 'The principles of moral philoſophy inveſtigated, and briefly applied in the conſtitution of civil ſociety.' See our Rev. Vol. iv, p. 313. He now purſues his theory into it's practical conſequences, in a diſtinct and minute deſcription of the reſpective obligations of thoſe, who form the higher and middle claſſes of life. His work is more particularly adapted to the circumſtances of theſe claſſes of men in this country; and his object is, to furniſh them with rules of conduct, by which each individual may be aided in acquiring the knowledge, and encouraged in the performance, of his proper duty. It is the writer's laudable deſign, not to furniſh a lax ſyſtem of morals, which would eaſily admit of convenient accommodations to preſent intereſt, but to engage men of all ranks to a ſtrict and undeviating adherence to thoſe laws of moral conduct, which enlightened reaſon and divine revelation unite to preſcribe. On

the several topics, upon which Mr. G. treats, he does not content himself with general declamation, but enters into so great a variety of minute particulars, as plainly show him to have been an attentive observer of mankind, and to have been at great pains to furnish himself with a knowledge of the habits, pursuits, and occupations of the different ranks and professions, into which society is in this country distributed. In this extensive undertaking, he has not relied upon his own observations alone, but, as the preface informs the reader, has ~~sought and obtained~~ intelligence from various quarters. 'In executing,' says he, 'most of the chapters appropriated to particular descriptions of men, and especially some of those chapters with the subject of which I was the least acquainted, I received the unreserved suggestions, advice, and animadversions of persons severally occupying the station, or belonging to the profession in question, and accustomed strictly to consider its duties in a conscientious light.'

The work being particularly intended for the use of englishmen, Mr. G., in the outset of his undertaking, investigates the conformity between the acknowledged principles of the british constitution, and those fundamental rules of political wisdom, which ought to be carefully regarded in every civil society. In these remarks, he chiefly insists upon the theoretical excellence of the british constitution, perhaps with too little attention to the disorders, by which it's vigour has been impaired. It can hardly, for instance, be admitted as a sufficient proof of the justice of the present inadequate plan of representation, to say, that the right of voting for members of parliament is a *public trust*, unless it could be shown, that the general body of the people, in whom it must be allowed to be ultimately vested, have reposed this trust in the present electors. These introductory remarks, however, are on the whole liberal; as the reader will find from the concluding observations on the freedom of the press, and the method of obtaining redress of grievances.

P. 31. 'The freedom of the press should be checked by no laws which are not indispensably necessary for the restraint of malevolence and vice, seeking to subvert the public tranquillity, or the happiness of private life.

'That government which dares not allow its own laws and proceedings, and the conduct of the courts of justice, to be fairly discussed by the public, betrays its weakness or its guilt. In Great Britain the freedom of the press is become as it were a part of the constitution. And with respect to the precautions indicated by the rule as expedient for the purpose of curbing its licentiousness, englishmen have reason to rejoice that the case of every person charged with a libel, whether of a public or of a private nature, is submitted to the decision of a jury, fully empowered to take into the account, in this as in any other criminal charge, the intention of the party accused.

'Finally, every constitution of government is radically and dangerously defective, which does not contain within itself the means of remedying without tumult and national disorder the imperfections in its frame which experience may bring to light; and of correcting the abuses which time and accidents may introduce into the administration of public affairs.

'Whoever considers the power, which every member of either house of parliament possesses, of proposing in his place such measures

as he deems advisable, and the power of the legislature as to adopting the measures proposed, will not impute this defect to the british constitution. And the imputation, were it brought forward, would be repelled by a reference to the many great improvements which have been peaceably * made in the constitution at different periods reaching even to the present times. No human work can attain perfection; nor is any human work carried to that degree of excellence which it is capable of attaining, but by the exertions of growing wisdom continued through the lapse of ages. In proportion as we survey the governments and the internal condition of the greater part of the civilized world, we shall see additional reason to be thankful to providence for having cast our lot under the british constitution. And we have cause still further to rejoice that a regular method of removing any remaining defects in the constitution and the laws (and every good man should be anxious for the quiet removal of all of which he is conscious) is provided and indicated by the constitution itself. The humblest and the poorest subject may carry his complaints to the british parliament. And if once the sense of the nation be decidedly formed, and permanently expressed, concerning the injustice or impolicy of any particular law; the public voice will reach every branch of the legislature, and obtain that change in the system which moral duty and the general welfare demand. It is thus that improvements have been made in the constitution for centuries past; and it is thus, we trust, that they will continue to be made for centuries to come.'

The author first treats of the duty of the sovereign; and after stating the principal advantages resulting to Great Britain from the monarchical branch of it's government, enumerates his official functions, and describes, with perfect decorum, but without servility, his personal duties. The general duties of englishmen as subjects and fellow-citizens furnish the next subject of discussion. Civil obedience is placed upon it's only rational ground, the existing government possess-

* The improvements made in the british constitution by Magna Charta and Charta de Foresta (Blackstone, vol. iv. p. 423), and by several other charters and public acts, in the earlier period of our history, do not fall within this description, having been obtained, principally or entirely, by means of successful insurrections. But among the happy changes quietly effected in the manner pointed out by the constitution itself, we may particularly mention the enacting of the petition of right in the reign of Charles I. " by which," sir William Blackstone observes (vol. iv. p. 437), " the english constitution received great alteration and improvement;" the habeas corpus act, and the abolition of military tenures, in the reign of Charles II.; the bill of rights and the toleration act about the time of the revolution. And to speak of the reign of his present majesty, the completion of the independency of the judges, the extension of the rights of citizens to roman catholics, the recent bill respecting libels, and the decision of parliament that its dissolution does not abate a pending impeachment, may be regarded as acquisitions of the most salutary nature, and highly beneficial to the constitution of the realm.

ing the delegated authority of the ſtate; and, while the ſeveral branches of this obedience are diſtinctly delineated, an explicit exception is made in favour of two fundamental rights, which the people of Great Britain have retained; the right of reſuming the delegated authority of the ſtate from the hands of governors, who deliberately and flagrantly violate the conditions on which it was committed to them; and the right of making any alterations in the conſtitution, if extreme emergencies ſhould ever occur, which they ſhall be firmly convinced that the public welfare and ſafety require, although the legiſlature ſhould refuſe it's conſent. On the latter of theſe ſubjects the author writes thus.

P. 72. 'It has been aſſerted by writers, whoſe earneſtneſs to avoid one extreme has carried them to another, that the nation has no ſuch right; that the conſtitution was ſettled at the revolution for ever; and that all rights ſimilar to that under conſideration, if engliſhmen poſſeſſed them before, were at that period ſolemnly renounced and abdicated by our anceſtors, not only for themſelves, but for all their poſterity to the end of time. This opinion is built upon certain expreſſions to be found in the acts of parliament paſſed in the reign of William and Mary reſpecting the ſucceſſion to the crown, and already noticed in a former chapter. To ſuppoſe however that our anceſtors were competent to abdicate the rights of their poſterity, in this or in any reſpect, "to the end of time," is to ſuppoſe that they were competent to interfere between their deſcendants and the omnipotent; and to preclude them from receiving at his hand the common rights of the human ſpecies. It is to ſuppoſe that one generation may be competent to bequeath its remoteſt poſterity as vaſſals to the great mogul, or as ſlaves to the emperor of Morocco. For if that generation has power to abdicate one right for its deſcendants, it has power to abdicate all; if it has power to conſign them for ever to one potentate, it has power to conſign them to any.

'The main concern of every engliſhman is not with the conduct of his anceſtors, but with his own; not to diſcover whether his forefathers, in framing the acts of parliament alluded to, meant to arrogate to themſelves a power, which it was impoſſible for them to poſſeſs, of renouncing for their poſterity the right in queſtion; but whether their poſterity now exiſting have expreſsly or virtually renounced it for themſelves.

'Now it ſeems altogether improbable that any nation, in delegating the exerciſe of authority to governors under certain conditions, ſhould deſign to contract, that provided thoſe conditions ſhould be obſerved on their part, no circumſtance, no criſis whatever, no conceivable viciſſitude or emergency of human affairs, ſhould induce it to interfere, and alter the conſtitution without their conſent. Nothing but evidence too authentic to be denied, too preciſe to be miſunderſtood, nothing ſhort of moral demonſtration, would be ſufficient to prove, that if a fundamental change in the ſyſtem were requiſite in the opinion of the nation for the public ſafety and happineſs, the legiſlature would have a right, according to the terms on which it holds its authority, for ever to interpoſe its veto; and to obſtruct the general ſecurity and welfare, the avowed objects of all civil government, on the plea of the inviolability of its particular privileges.

'In

'In the present case, the demonstrative evidence appears on the other side of the question.' See Blackstone's Commentaries, vol. i, p. 245, and vol. iv, p. 436.

P. 76. 'Few national proceedings, however, could at any period be more criminal than a needless and improvident exercise of the right in question. On the presiding energy of government depend all the advantages which polished and enlightened society possesses over the insecure and rude life of savage tribes. And all government owes a large share, perhaps the largest share, of its energy to the opinion which is entertained of its stability. Hence frequent and striking changes in a constitution, whatever benefits they may promise or introduce, will certainly contribute in one most important point to endanger the public happiness. It is also to be remembered, that no great change in a government is ever adopted with unanimity: that those who are attached to the ancient form are soured and rendered dissatisfied by the alteration: that there is always a hazard of civil convulsions, always a risk of final disappointment, attending the new experiment: and that an ample allowance is in prudence to be made for unforeseen dangers and unexpected consequences. These remarks apply in some degree to all fundamental changes in forms of government, even when wrought by the regular means provided by the laws of the country. But they apply with double force to revolutions effected by a nation itself superseding the functions of its existing magistrates by an exercise of its dormant rights. No nation therefore which is possessed of any tolerable constitution ought to exert its right of changing it by its own actual interposition; unless there should be the most convincing reasons to believe that the revolution will be attended with an accession of general good very far exceeding any temporary or permanent evils which may be likely to ensue. For otherwise, all who would endeavour to accomplish it, though not chargeable with injustice towards the ancient governors, would be most criminal in the sight of God; they would prove themselves inconstant and rash where inconstancy and rashness would be least excusable; risking not only their own happiness, but that of multitudes of their cotemporaries, eventually perhaps that of remote generations of their posterity.'

After some preliminary observations, in each chapter, on the constitutional purposes, which the houses of lords and commons are intended to answer, Mr. G. treats, in detail, on the duties, both official and personal, of peers, and members of the house of commons. Among the useful purposes answered by the lower house of parliament it is mentioned as one of the principal, that it furnishes the means of patient and safe discussion of political grievances and popular discontent, before they are grown to such a magnitude as neither to be tolerated with safety to the state, nor removed without the risk of dangerous convulsion.

The extracts we have already given will be sufficient, to make the reader acquainted with the well tempered liberality of this writer's political principles. The chief object of the work, however, is by no means that of enforcing a system of policy, but the still more important object of inculcating right moral conduct upon men in all the higher classes of life. With this view the author passes on from

members of parliament to the executive officers of government, naval and military officers, lawyers, juſtices of the peace and municipal magiſtrates, the clergy, phyſicians, perſons engaged in trade and buſineſs, and private gentlemen. The reſpective duties of each of theſe claſſes are delineated with great diſtinctneſs and accuracy, and with ſuch a continual reference to the conduct of men in real life, as tends to render the picture peculiarly impreſſive and uſeful. The nature of the work does not admit of analyſis; but the author's method of treating his ſubjects will be ſufficiently ſeen in a ſpecimen. In treating on the duties of perſons in buſineſs, Mr. G. firſt ſtates and enforces thoſe general principles of moral obligation, which may be applied to this claſs of men, and then conſiders ſeparately the four employments of bankers, merchants, factors or agents, and manufacturers, illuſtrating the bearing of the general principles of morals on the conduct of each claſs. Many excellent obſervations are made on the nature of banking, and the variety of duties and temptations attending the profeſſion of a banker, particularly the genuine foundations and juſt means of ſupporting credit; the impropriety of employing money in any kind of gambling, or involving in trading adventures property received in truſt for other purpoſes; and the obligations of accuracy, punctuality, and generoſity. Having treated this ſubject at large, the author, proceeding to the duties of merchants, writes as follows.

P. 527. 'The merchant, when he ſubjects himſelf to riſks againſt which he might eaſily guard, acts an unjuſt part towards all who may be injured by his misfortunes. He acts unjuſtly, for example, if he forbears to inſure his warehouſe from fire, or any large adventure from the dangers of the ſea; thus expoſing his creditors to the hazard of ruin by his temerity, that he may himſelf ſave the five or ten pounds, or perhaps that number of ſhillings, per cent. by the payment of which he would have purchaſed an indemnification againſt the loſſes to which his goods are daily liable. In theſe raſh practices young traders are the moſt apt to indulge themſelves; and ſometimes gain by them. But traders of every deſcription ſhould remember, that all bold adventuring in thoſe who traffic chiefly on credit, or with the money of others, is not rendered leſs criminal by the ſucceſs of the experiment *.

'Neither is the merchant to be vindicated if he raiſes his general profits to a rate higher than is equitable, when compared with the general circumſtances and hazards of his dealings. This rule does not prohibit him from taking a profit too great, if individually conſidered, on ſome of the articles in which he deals, when he finds himſelf unable to obtain an adequate advantage on others; ſo long as his gains on the whole are not more than a fair compenſation for the capital which he employs, the ſkill and induſtry which he exerts, and the riſks and fluctuations which he encounters. But let not the difficulty of fixing the preciſe ſtandard of individual profits, and the impoſſibility

* The general principles ſtated under the head of bankers on the ſubject of capital and of riſks, are equally applicable to the merchant. See p. 514.

of

of that ſtandard being known, or, if known, fitly eſtimated, by his cuſtomers, betray him into extortion. Neither let profit be purſued by means tinctured with immorality. Who could aſſert the integrity of a merchant who, in order to determine whether he ſhould ſend his goods to a particular market, ſhould bribe or ſeduce a perſon in a public office to violate his duty, and betray to him the probability of peace or war? Could a man be pronounced honeſt and ingenious who ſhould attempt by giving money, by conferring favours, or even by flattering attention, to lead an agent, who comes to purchaſe an article, to connive at impoſitions on his unſuſpecting principal? Could he be vindicated if he ſhould ſend to his foreign correſpondent goods from one manufactory; and at the ſame time take meaſures, directly or indirectly, by himſelf or in concurrence with others, to induce him to believe that they were fabricated at another: or if, on finding the market unfavourable for the ſale of goods which he had ordered from abroad, he ſhould falſly pretend that they were damaged, or not exactly according to his order, and ſell them on account of the factor? Such practices muſt be condemned by every upright man to whom they are ſtated. There are others at leaſt as common, and not leſs reprehenſible, which may require to be noticed. A few inſtances will be ſhortly commented upon; and the mercantile reader will then be left to apply ſimilar reaſoning to any other cuſtoms of his trade, to which he may deem it applicable.

In ſome foreign ports a duty *ad valorem* is paid on the importation of britiſh goods. The merchant is ſaid ſome times to value them in his entry at the cuſtom-houſe at a rate far too low, though he is expected to appreciate them according to their real worth. Or perhaps he has them entered in a foreign name; and thus by a fraud contrives to eſcape a part of the duties. Sometimes too, to facilitate a low valuation, or for other cauſes, after ſending to his foreign correſpondent previouſly to the arrival of the goods an invoice containing their real value, according to which he is to be paid for them; he forwards with the goods themſelves a falſe invoice, in which they are rated at one third or one half leſs than they were in the other: that it may be inſtrumental in obtaining their admiſſion on eaſy terms. He is not always without a plea on which he endeavours to vindicate the latter proceeding. He ſtates that the laws of the foreign country entitle any perſon to purchaſe the goods, to whomſoever they are conſigned, who ſhall go down to the ſhip, and offer for them a certain advance per cent. on his valuation. And he contends that this fact is a proof that the government does not require the valuation to be accurate; but regards it merely as a ſtatement on his part of the terms at which, when augmented by the addition preſcribed, he is willing to let the goods be taken. The laws however which he quotes prove only that the enactors of them do not place unlimited dependence on the veracity of merchants. And his ingenious contrivances to counteract them, ſhew that no great ſtreſs is to be laid on the ſincerity of the foregoing plea. He frequently divides his goods into different packages, ſo that each package ſhall be imperfect without the others, and ſends them at different periods, or in different ſhips: thus render-

ering it morally certain that no interloping purchaſer will chooſe to have any concern with them when they arrive in the harbour *.

'That the merchant acts in a manner altogether unjuſtifiable if he is concerned in ſmuggling adventures, or knowingly ſells † articles which have been ſmuggled, is evident on this principle; that men in every ſituation are highly criminal, who themſelves break, or who tempt others to tranſgreſs, the laws of their reſpective countries. But it is not always conſidered that this principle bears in a certain degree on the conduct of a merchant, if he furniſhes goods to a third perſon who plainly intends to introduce them clandeſtinely into a foreign country where they are prohibited. If, for example, Holland ſhould forbid the admiſſion of european woollens into her aſiatic dominions; would not a britiſh trader who ſhould furniſh his cuſtomer at Amſterdam with a quantity of blankets, knowing that the latter purpoſed to ſmuggle them into Batavia, be an accomplice in the guilt of tempting the inhabitants of that colony to violate the laws which they would be bound to obey?

'Another practice may be mentioned which muſt always be condemned on the general principle, that it is criminal knowingly to lead another perſon to be guilty of deceit. The practice in queſtion is that of having ſhips covered, as the term is, in time of war; in other words, of having them made over by a fictitious ‡ transfer to the ſubject of ſome neutral power, that by means of the papers procured through this pretended ſale they may appear to be neutral § property, and

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'* With this view, as I underſtand, in the caſe of a piece of machinery, half of it has been ſent at one time, and the remaining half reſerved for a ſubſequent conveyance. And I have heard of an inſtance in which a britiſh merchant, having purchaſed a large quantity of gloves by the direction of his foreign correſpondent, had the addreſs to diſpatch the gloves for the right hand by one veſſel, and thoſe for the left ſome time afterwards by a ſecond.

'† Shopkeepers to whom in this inſtance, as in many others, the moral rules addreſſed to merchants may be applied, ought never to trade in a ſingle article which they know or believe to be ſmuggled. Their duty with reſpect to goods known or believed to be ſtolen need not be ſuggeſted.

'‡ Sometimes however the merchant actually becomes a burgher of the neutral town, in order to ſecure his property from danger. Thus alſo in times of peace britiſh factors in Ruſſia have become burghers in that country, to render themſelves entitled to ſome exemptions from duties. It has been held by engliſh lawyers, that this proceeding is no breach of allegiance to the king of Great Britain.

'§ In the late war it was very common for britiſh merchants to procure auſtrian papers for their veſſels, eſpecially for thoſe deſtined for the Mediterranean. And during the ſame period many britiſh ſhips were nominally rendered ruſſian property in a ſimilar way.

'A ſimilar mode of proceeding, though directly contrary to the laws of Great Britain as well as to thoſe of morality, prevailed to a great extent during the exiſtence of the late charter of the Eaſt India company,

and consequently be released, if taken by the enemy. It may be urged perhaps in behalf of this proceeding, that it is confessedly allowable to impose on an adversary; that the art of war consists of stratagems and feints; that no moralist was ever rigid enough to condemn the admiral or the merchantman for hanging out false colours; and that it is absurd to maintain that it is lawful to deceive an antagonist by fictitious flags, yet unlawful to delude him by fictitious papers. This is not the place for examining how far and on what grounds it may be justifiable for open enemies to impose on each other. Nor is the proceeding under consideration to be tried or vindicated by those rules. For here is a third party introduced, the inhabitant of the neutral state, a state in profound peace with both the contending nations; who deliberately suffers himself to be bribed by a subject of the one to practise an artifice on those of the other, which no plea, but that of being himself engaged in avowed hostilities with the latter, could possibly have justified. And if it be thus criminal in the austrian to become an accomplice in the plot, it is at least as criminal in the british merchant to tempt him to accede to it, or to avail himself of his concurrence *.

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company, which prohibited the sending of any commodities from England to the british dominions in the East except through the medium of the company. But the english merchant often saw great advantages to be derived from transmitting them through another channel, against the company's consent. He therefore loaded his ship, and ordered it to Ostend to be covered. Being thus made in appearance austrian property, it was enabled to land its cargo in Hindostan. The changes made in the charter on its late renewal have taken away the temptation to such frauds. But the remembrance of them may be useful. And as the recital of a distressing event resulting from an immoral practice proves sometimes an effectual method of deterring men from proceedings of the same nature, I am induced to relate, though without naming the parties concerned, a circumstance which lately took place. The laws designing to throw obstructions in the way of those who might endeavour thus fraudulently to send goods to the East Indies, had disqualified every tradesman who sold any articles to a merchant, and knew that they were to be smuggled thither, from recovering the price by a legal process. A London dealer furnished a merchant with a large quantity of goods, being conscious that they were to be sent to the East Indies by means of Ostend papers. Soon afterwards, distrusting the responsibility of the purchaser, he thought it prudent to sue out a commission of bankruptcy against him; and in the capacity of petitioning creditor took an oath of the reality of the debt. The other party retorted his attack by threatening to prosecute him for perjury. The tradesman, finding that the law would not recognize such a debt, and that he should certainly be convicted, shrunk from the impending disgrace, and shot himself.

* Probably too, in case of capture, an oath would be necessary to authenticate what the papers falsely averred; and there is must danger that it would not be scrupled to procure the release of the ship. The merchant's criminality is increased by his being aware that he is the cause of such a temptation.

Another

'Another mode of gaining profit, which ought universally to be reprobated, is that of creating artificial prices. There have been instances of merchants, when they meant immediately to dispose of a large quantity of a particular article, buying in the open market a little of the same article on very high terms; thus pretending to be purchasers, when in fact they were sellers, and endeavouring to create by their conduct in the former capacity, an unnatural and extravagant price, by which they might far overpay themselves in the latter. Similar frauds may be used in managing the rate of exchange with foreign countries. A merchant for instance, by purposely remitting a sum on losing terms, may cause a variation in the rate, of which he stands ready to avail himself by instantly drawing back much larger sums. And there may be various other means of reaping very unwarrantable advantages by managing the price of exchange, and affecting by artful contrivances the daily printed statement of rates, according to which accounts with foreign correspondents are to be settled.

'As merchants are the persons into whose hands * loans and public contracts naturally fall, it is peculiarly incumbent on them to recollect the obligation under which they lie in point of conscience to trade with government on the same principles as they trade with an individual; to observe the same rules of probity, ingenuousness, and fair dealing; to be equally contented with moderate profits, and equally to abhor taking unfair advantages, or entering into monopolizing leagues and combinations, in the one case as in the other. Let them never suffer a public officer to hold a secret share in their contracts, that they may avail themselves of his influence in obtaining them on advantageous terms. Let them not forget that every penny which they receive from government must be raised in taxes from their fellow-citizens; and consequently that every penny which they gain in these transactions by unfairness or extortion, is in other words gained by public robbery. There are few cases perhaps in which the rules of equity are so frequently violated as in public contracts; and few, if any, in which underhand combinations are carried to so scandalous a length †. There is reason to conclude that it is not uncommon for a few merchants, who deal in the particular article for which government offers a contract by auction to such an extent as to be able to depress their competitors, privately to agree to share the bargain among them; and to settle certain terms disadvantageous to the public, beyond which they are not to bid. This fraud is re-

* "In England, the seat of government being in the greatest mercantile city in the world, the merchants are generally the people who advance money to government." Smith on the Wealth of Nations, vol. iii. p. 415.'

† The system of competition for public loans, which has of late been very properly introduced, is liable to various frauds of this kind, which all the parties concerned in the loan ought actively to discountenance. Thus it is not only the duty of the principal bidders to abstain from all private confederations; but it is likewise the duty of all individuals who wish to partake of the loan, to use no secret means to prevent or check competition.'

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peated as often as a new contract is proposed. Government in the mean time is lulled into unsuspecting confidence, and conceives itself to be reaping the benefit of a sale by auction; as the confederates are artful enough to fix sometimes on one of their number, and sometimes on another, to appear to be the successful bidder. If some interloping competitor bids largely against them †, they will not hesitate to take that particular contract on very low or even on losing terms, in order to discourage him from further attempts. And if by pertinaciously opposing them time after time, he should interfere materially with their profits, and endanger the discovery of their secret; they will buy off his troublesome resistance by admitting him as a partner into their association.

'We may conclude these observations with remarking, that as the promoting of any laudable design is in an especial manner required of those who have extraordinary opportunities of forwarding it; the correction of the profaneness and profligacy of our sailors ought to lie near the hearts of merchants. By attention, as far as it is practicable, to the religious and moral character of the captains and officers employed in their vessels, by a regular distribution of proper books among the crews, and by the appointment of liberal premiums for virtuous behaviour, it seems probable that much good might gradually be effected.'

If our limits would permit us to extend our quotations, our readers would have further proof of the useful design and tendency of this work: but what we have quoted will be sufficient to show, that the work is written with good sense, with an excellent spirit, and in a clear and unaffected style; and that it well deserves the attentive perusal of all persons in the higher and middle classes of society. E. S.

MEDICINE.

ART. X. *A Dissertation on simple Fever, or on Fever consisting of one Paroxysm only.* By G. Fordyce, M. D. &c. 8vo. 238 pages. Price 3s. 6d. sewed. Johnson. 1794.

WHILE the practice in fever remains vague and undetermined, it must undoubtedly be of importance to inquire into it's nature, and to examine the causes that act in it's production. A very slight ac-

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† This proceeding is often managed in the following manner. On the morning when the sealed proposals are to be delivered in at the public office, one of the confederates delivers in his and retires. If an intruder afterwards presents an offer, another of the fraternity who is on the watch for the purpose delivers in a second set of proposals (for he is prepared with several sets in his pocket on various terms), more advantageous to the public than those first given in by his comrade.

'This step is repeated as often as it appears necessary, until it is morally certain that they have under-bid their rivals. In other collateral contrivances which might be named, peculiar adroitness is exhibited.'

quaintance

quaintance with the history of this disease indeed will be sufficient to convince us, that much information respecting it is still wanting, and that though it has been an object of frequent investigation, the subject has by no means been exhausted. 'Physicians,' says the learned and ingenious author, 'have laboured in the geography and culture of this country. But the geography is far from being delineated, the culture is far from being brought to perfection.'

P. 1.—'Fever is a disease, the existence of which no man could have the least suspicion of, supposing him acquainted with the structure of the body, the properties of the solids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as these are known at this day to physiologists, anatomists, or those who have studied medicine itself, or any of the branches of knowledge conducive, or which have been thought conducive to it. It is therefore only to be known by observing it in the diseased bodies of men afflicted with this distemper. Many are the authors who have described it, both ancient and modern. It may therefore be supposed that the history of fever should have been rendered very perfect by this time, since it is one of the most frequent diseases, and has been in all ages, and in all countries, more especially as it is likewise one of the most fatal; and as it so occupies the whole system, as to absorb during its continuance all the faculties, both of the body and the mind, in a greater or less degree.

'Every man, however, who has read the various descriptions of fever which have been given by authors ancient or modern, of one country or of another, becomes immediately sensible, that neither in causes, rise, progress, or termination, are thoroughly known, or perfectly described, and of this he will be more fully persuaded, if he has frequently had occasion to see the disease.'

The experience of the author in this disease is unquestionably great, consequently his endeavours to enlarge our knowledge of the subject ought to be received with more than common attention. This is indeed particularly necessary, as his conclusions are the result of actual observation, made on the diseased appearances taking place in persons afflicted with fever. With respect to what have been called the pathognomonic symptoms of fever, Dr. F. employs much reasoning. He contends, that none of the symptoms, that have been generally considered as such, are in reality pathognomonic, and in fact that no such symptoms have been remarked in simple fever.

On the definition of fever, the author is more diffuse and copious. Under the term fever, many diseases have been considered, which do not deserve the name in the opinion of Dr. F. According to his arrangement, the various affections of the system, which depend upon any other disease, are excluded. His remarks on this subject are extremely pertinent and judicious.

P. 27.—'Fever is a disease which affects the whole system; it affects the head, the trunk of the body, the extremities; it affects the circulation, the absorption, and nervous system; it affects the skin, muscular fibres, the membranes; it affects the body and affects likewise the mind. It is therefore a disease of the whole system, in every kind of sense, but it does not affect the various parts of the system uniformly and equally; but on the contrary, sometimes one part is much

much more affected in proportion to the affection of another part; ſometimes thoſe parts which were moſt affected at one time, are leaſt affected at other times, ſo that the appearances which are the principal ones in one fever, are by much the ſlighteſt in another fever, or ſometimes are totally abſent. This has given great ambiguity to this diſeaſe. To deſcribe it, it is neceſſary to ſuppoſe a caſe, in which all the appearances which ever take place as eſſential to the diſeaſe ſhould be preſent, and in an equal degree, though no ſuch caſe ever happened, eſpecially as the preſence of one appearance does not, in any degree, neceſſarily imply the abſence of another. For inſtance, in moſt fevers there is pain in the forehead, in ſome there is no pain in the forehead; in moſt fevers there is foulneſs of the tongue, in ſome the tongue is of its natural appearance; but the preſence or abſence of head-ach has no influence on the foulneſs of the tongue, and the preſence or abſence of the foulneſs of the tongue has no influence on the head-ach; ſo that there may be great head-ach, and great foulneſs of the tongue, both together in the ſame patient; or there may be no great head-ach, and great foulneſs of the tongue in one patient; or there may be little foulneſs of the tongue, and great head-ach in another patient; or there may be but little foulneſs of the tongue, and little head-ach in another patient; or there may be head-ach with no foulneſs of the tongue in one patient; or there may be foulneſs of the tongue, and no head-ach in another patient; or there may be neither head-ach nor foulneſs of the tongue in another patient; and ſo it may be of any other two ſymptoms whatever, which occur in this diſeaſe.'

The patient afflicted with fever generally at firſt has great uneaſineſs and reſtleſſneſs, 'feeling himſelf ill but incapable of fixing upon any particular pain in any part of the body.' This uneaſineſs, the doctor alſo thinks, affects the mind at the ſame time; nay perhaps in this caſe the mind is primarily affected. This opinion is however riſked with ſome doubt and heſitation.

On the debility, which occurs in fever, the author makes the following diſcriminating remarks.

P. 35.—'This inability, which is common both to the body and mind, has been called weakneſs or debility. It appears to the author, that it ought rather to be called depreſſion of ſtrength, as he believes it has been by ſome authors. That is, it is not that the powers of the body are loſt, but they are prevented from acting by the diſeaſe. If the powers of the body were really taken away, then this inability of exerting the powers of the body and the mind would remain after the diſeaſe was removed; but it does not remain, for if the diſeaſe ceaſes in eight, ten, or twelve hours in any of the ways hereafter deſcribed, the inability ceaſes likewiſe, and both the body and mind can exert themſelves with a vigour nearly equal to what they could have done juſt before the diſeaſe began, or in perfect health. If ſuch a weight were laid upon a ſpring moving a machine as to overcome it without deſtroying its elaſticity, that ſpring would be prevented, either altogether, or in a certain degree, from keeping up the motions of the machine; but that unuſual weight being removed, the ſpring would immediately be enabled to perform all its former functions with the ſame force and regularity as before ſuch weight was laid on; whereas when application had been made which diminiſhed the elaſticity

city of the ſpring, then it could not produce its former effects until means had been taken to reſtore its temper and force.'

Before the doctor enters upon the inveſtigation of what is by far the moſt difficult part of his inquiry, the cauſes of the diſeaſe, he prepares the reader, by obſerving, that 'the mind can form an idea, that an effect can take place without *any* cauſe;' and that 'it is from experience alone the doctrine ſprings that effects have cauſes.' In treating of fever he therefore admits nothing as a cauſe, 'the knowledge of the action of which does not depend upon experiment.' This reaſoning, by many, will hardly be conſidered as logically juſt. The nature of cauſe and effect is, we apprehend, both pretty well defined and underſtood; we cannot therefore ſee the neceſſity for ſuch an inquiry in the preſent work; and in marking the operation of cauſes in the production of diſeaſe, it has long been extremely well known, that various circumſtances demand attention.

The cauſes of fever, which the doctor particularly notices, are infection, ſudden expoſure to cold, moiſture, eating certain kinds of food. On each of theſe heads we have many obſervations, which mark the attentive practitioner.

The properties of the fluids in the human body are next conſidered; and here our author, with much ſkill and ingenuity, combats the abettors of the humoral pathology. His obſervations on this part of his ſubject evidently tend to ſhow, that 'there is very little ground for reſting the cauſes of diſeaſe, whether it be fever or any other, on what has been affirmed of the properties of the fluids by many, even practical authors, for they knew them not, and did not examine them.' From experiments made by himſelf on thoſe fluids he ventures to affirm, that 'their being in any ſtate of all thoſe varieties which are known, the other circumſtances being the ſame, fever will equally take place.'

Of the other ſuppoſed cauſes of fever, our author is equally full in his examination, and judicious in his concluſions.

P. 170.—'The next conſideration with regard to the cauſes of this diſeaſe, although the author has treated it in a paper already publiſhed, yet it would not be proper to omit it here. If a body be put in motion by an impulſe, and no reſiſtance be made to that motion, it will continue to move on, in the ſame manner, and in the ſame direction with the ſame velocity, although no new impulſe be made. In like manner, if a fever be produced by any cauſe, it will continue, although that cauſe is no longer applied.' This propoſition, as far as the author knows, has not been given by any writer on this diſeaſe; it is, therefore, brought forward with great diffidence. On the contrary, it has been laid down by Sydenham, very diſtinctly, as well as by almoſt all the authors who have treated this ſubject, both ancient and modern, that the original cauſe of the diſeaſe was conſtantly acting to keep it up. Sydenham, as well as various others, has ſaid that ſome noxious matter had got into the body, exciting certain movements, which they call concoctive, by which it was deſtroyed, and thrown out of the ſyſtem. It is true, indeed, Van Helmont ſuppoſes that there is a kind of ſpirit, which, however, was to be overcome, and expelled; and Dr. Cullen, that a ſpaſm was induced, without entering into any conſideration that the ſpaſm, whatever it might be, required its cauſe to be conſtantly kept up or no.'

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Upon this reasoning of the doctor's, we have already had occasion to remark, that it did not appear to us to be either satisfactory, or philosophically just.

After noticing the appearances of the different stages of fever, and pointing out many circumstances with respect to them, the doctor comes to their probable causes, which he thus explains:

P. 212.—'There are two apparent causes of restlessness and anxiety in the system. One, an accumulation of blood in the lungs, in the auricles of the heart, and in the veins leading to them. The ventricles of the heart can never be said to be oppressed with blood, since there is a period in each of their contractions in which the valve, which is situated between the ventricle and auricle, is shut, no blood can be thrown into the ventricles during the time of their contraction, while they are clearing themselves by propelling the blood into the aorta, or pulmonary artery. In the auricles, there is no such provision, but the blood is pressing into them, even during the time of their contraction, and gives resistance to it. The veins near the heart, if the blood be thrown upon them by the contraction of the veins in the other parts of the body, and the auricles are not capable of conveying it away, must be distended. This produces evidently anxiety and restlessness. Or restlessness may arise in the first stage from universal contraction of the small vessels, and may continue in the second from the contraction remaining. In the second stage, the encrease of circulation, from the stronger action of the heart through such vessels as become of larger diameter, may add to the distension of the larger veins near the heart. The ventricles, being more dilated in the time of the dilatation, more contracted in the time of their contraction, as appears from the pulsation of the arteries being much greater, and fuller, may, on the contrary, take off the additional quantity of blood, so that, perhaps, the whole anxiety remaining from this cause may not be greater in the hot fit than it was in the first stage.

'Another cause of restlessness and uneasiness may arise from distension of the small vessels throughout the system. This produces uneasiness over the whole body, accompanied with anxiety, restlessness, and the same idea of the prolongation of time. The author, however, would not be confident that this was entirely the cause of restlessness in the hot fit of simple fevers; especially at its commencement. There are various causes which may produce it; as many affections of the mind independent of the diseased state of the body; therefore, foreign to the present subject. Not but that the mind is affected in fever as well as the body, but this has been considered as part of the first stage.'

On a work written with so much ability and clearness, it is only necessary to observe further, that it will probably be found more useful in directing the proper track of investigating the nature of the disease, than in furnishing the instruments with which it is to be repelled.

ART. XI. *An Inquiry into the Medical Efficacy of a New Species of Peruvian Bark, lately imported into this Country under the Name of Yellow Bark: including Practical Observations respecting the Choice of Bark in general.* By J. Relph, M. D. Physician to Guy's Hospital. 8vo. 177 pages. Price 3s. in boards. Johnson. 1794.

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In the ſcience of medicine, it is equally important to aſcertain facts and increaſe the number of uſeful remedies. By the former, our knowledge of diſeaſe is enlarged, while the latter affords us a readier and more ample means of it's removal. New remedies are not, however, to be introduced into practice, without an accurate inveſtigation of their qualities, and a juſt appreciation of the effects they have produced. In this cautious and deliberate manner, the author of the preſent work ſeems to have proceeded.

P. vii. 'The inquiry here inſtituted,' ſays he, 'though capable of being much farther extended, will, I truſt, be deemed ſufficiently circumſtantial, to ſhow, that the yellow bark, whether conſidered with a view to its natural hiſtory, its chemical analyſis, or its practical utility, promiſes to become a more valuable acquiſition to the materia medica, than any other ſpecies of peruvian bark which can now be obtained.'

Though we agree with Dr. R. in opinion reſpecting the utility and even neceſſity for the bark in many caſes, we cannot help thinking, that it is frequently employed in a very injudicious and improper way. The obſervations on the general method of determining the goodneſs of bark are highly important, and deſerve the ſerious attention of every one engaged in the practice of medicine. From theſe remarks the author proceeds to a botanical deſcription of the quinquina; and from monſ. de la Condamine, he obſerves that,

P. 19. "The beſt quinquina, or at leaſt that which is moſt eſteemed, grows on the mountain of Cajanuma, ſituated about two leagues and a half to the ſouth of Loxa; and that it was from thence the firſt peruvian bark brought to Europe was obtained. And that it is no longer than fifteen years ſince the dealers in bark, in order to ſell it to the beſt advantage, produced certificates in teſtification of its having been bought at Cajanuma." Condamine therefore viſited this mountain, and paſſed a night upon its ſummit, in the houſe of a man whoſe ſole buſineſs was confined to gathering the quinquina. In aſcending and deſcending this mountain, Condamine availed himſelf of the opportunity of examining the trees moſt eſteemed for the goodneſs of their bark, and from which he took the botanical ſpecimens afterwards delineated and publiſhed by the royal academy. He ſays, "they commonly diſtinguiſh the quinquina into three ſorts, though ſome reckon four; the white, the yellow, and the red; at Loxa they told me, that the difference of theſe three kinds is confined to the virtue of the bark, the white having ſcarcely any, and the red being ſuperior to the yellow. With reſpect to the trees furniſhing theſe three kinds of bark there is no eſſential difference: but my hoſt at Cajanuma, who conſtantly reſides on that mountain to bark the trees, aſſured me, (and of which I have been ſince confirmed by thoſe beſt informed) that the yellow and the red neither manifeſt any difference in the flower, the leaf, the fruit, nor even in the outer ſurface of the bark; in ſhort, that the one is not to be diſtinguiſhed from the other by external appearance, and that the knife only determines this; for on cutting the yellow, its bark appears of a leſs deep colour, and more tender. In regard to the red and the yellow, they grow cloſe to each other, and their barks are collected indiſcriminately, although the red is thought to be the better: on drying, their difference of colour becomes leſs diſcernible, and both barks are equally brown on the upper ſide, which

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is considered as the most certain criterion of the goodness of the quinquina, and is what the spanish express by *cuero prieto*. The bark which is rough on the outside, cracked, and brittle, is sold at the highest price.'

We are afterwards favoured with the opinion of the ingenious Dr. Joseph de Jussieu on the subject. From these and a few other writers, Dr. R. draws his history of this drug. The particular species of bark, which the author is here endeavouring to introduce into the practice of medicine, and which he concludes as different from the yellow bark described by Arrot and Condamine, is characterized in the following manner.

P. 64. ' This bark, though denominated yellow, is only to be understood, as approaching nearer to that colour, than any other species of peruvian bark, imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having in certain directions of the light, a peculiar sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, dry and rigid to the feel, and easily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour corresponding unequivocally to those of the cinchona officinalis. The external surface of this bark, is of a somewhat deeper colour than that of the internal, and in some specimens it is as deep as that of the red bark. The pieces vary much in size; some are about two inches and a half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller, and some are to be found from twelve to eighteen inches in length, with the breadth and thickness in proportion. I have also seen whole chests of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the most perfect specimens of common bark. The epidermis of the large pieces of the yellow bark, is of a reddish brown colour, rough, and of a somewhat spongy texture; but that of the smaller pieces is of a grey colour, harder and much more compact.'

This description of the yellow bark agrees pretty well with that given by professor Murray of *the cortex chinæ flavus*, in the sixth volume of his Apparatus Medicaminum, and which our author thinks the same species. Dr. R. has not been able to determine in what part of spanish America the species of cinchona producing the yellow bark grows. He informs us however, on the authority of a letter which he received from a person of respectability, it is highly probable that, ' the yellow peruvian back grows in the interiour parts of Spanish America, in a mountainous country, and at such a great distance from Lima, that the expence of conveying it thither must be very considerable; consequently the merchant cannot obtain it, but at a higher price than that of the other species of cinchona, which are found much nearer the capital of Peru.' After several judicious observations on the colour, odour, and size of peruvian bark, Dr. R. comes to the experimental part of his inquiry, from which the experienced practitioner will undoubtedly expect more important and satisfactory information. And he will not be disappointed, as the pharmaceutic treatment of the drug, which was under the direction of Mr. Babington, is detailed with

uncommon clearneſs, and the different trials were conducted in the moſt ſatisfactory and uſeful manner.

P. 121. 'From what has been advanced in this inquiry, reſpecting both the natural and chemical properties of the yellow peruvian bark, I truſt every impartial reader muſt be convinced, that it promiſes to be of important uſe to the medical practitioner. For, by examination and compariſon of the barks of the various ſpecies of cinchons with each other, we learn, that the ſenſible qualities of this bark are perfectly reconcileable with thoſe of the beſt kind; while a chemical inveſtigation of it, on which moſt reliance is to be placed, has proved it to contain a greater proportion of efficient and ſoluble matter, than the beſt pale, or even red bark now in uſe.

'Though this might be conſidered by many as a ſufficient proof of the ſuperior efficacy of the yellow bark, yet it was ſolely from actual trials of its effects in diſeaſe, producing the moſt ſucceſsful reſults, that determined me to recommend the drug to public notice. I ſhould however have had leſs confidence in my own obſervations and experience, had not all the chemical teſts to which the yellow bark has been ſubjected, afforded a very ſatisfactory collateral evidence of its active powers.'

Dr. R. declines entering into any arguing reſpecting the manner in which this ſubſtance operates; for which we can by no means blame him, ſince inveſtigations of this nature have tended rather to diſplay ingenuity than contribute to any practical utility. He does not however conſider the yellow bark as ſuſtaining any new character, but as merely poſſeſſing the medicinal properties of the common bark in a much higher degree. Reſpecting the exhibition of this remedy, we have the following obſervations and directions.

P. 131. 'But while we admit that the bark may be adminiſtered moſt efficaciouſly in ſubſtance, yet in ſome conditions of the ſtomach, the powder of none of the ſpecies of this drug can be taken in ſuch large and repeated doſes, as many intermittents require; beſides, a conſiderable degree of nauſea and ſickneſs often accompanies theſe diſorders through all their ſtages. It therefore becomes neceſſary to employ ſome other preparation of this medicine, more likely to agree with the ſtomach, and in which the doſe of the bark is not unneceſſarily enlarged by any of its effete and inſoluble matter; for I conceive that in moſt inſtances, it is owing rather to the quantity than to the quality of this ſubſtance that it offends the ſtomach.

'This leads me to ſpeak of the decoction of the yellow bark, which though ſtrongly impregnated with the ſapid principles of the drug, has not been found more diſagreeable to the organs of digeſtion, than that prepared from the common bark.

'This obſervation to many may appear ſomewhat paradoxical, but when we conſider that the naufeouſneſs of medicines, is far from being proportioned to the intenſity of their bitterneſs, a principle of analogy ariſes perfectly reconcileable with the fact here ſtated. Indeed I have never obſerved, that the decoction of yellow bark was by thoſe who took it, complained of as unpleaſant, though I have known a quart of it to have been drunk, between the hours of breakfaſt and dinner.

'The experiments of my friend Mr. Babington clearly ſhow, that the decoction of the yellow bark reſiſts the putrefactive tendency a much

much longer time, or is more antiseptic than that prepared from the common or red bark, and this is certainly to be regarded as one of the many proofs of its superior efficacy.'

In concluding his account of the virtues of this species of the peruvian bark, Dr. R. has recourse to the testimony of different medical practitioners, in confirmation of the opinion he has given of it's efficacy as a medicine, though the facts and observations brought forward in this publication are insufficient to establish fully the superior utility of the yellow bark, yet they are such as ought to induce physicians to give it a fair and complete trial.

ART. XII. *A Treatise on the Errors and Defects of Medical Education: in which are contained Observations on the Means of correcting them.* By T. Withers, M. D. M. M. S. L. Physician to the York County-Hospital, &c. 8vo. 134 pages. Price 2s. Dilly. 1794.

In scientific pursuits, it is of the utmost importance, to have the aid and assistance of an experienced guide; without this advantage, the mind is too liable to take an improper direction, and become embarrassed in it's attempts at the acquirement of knowledge. The want of such assistance has not been more strongly exemplified in any department of science than in that of medicine. In it the student has been left almost entirely to himself, and under the necessity of feeling his way with but very feeble lights to direct his steps. So material a defect in the education of the medical practitioner is of serious consequence, and deserves to be fully examined; we are therefore glad to find, that Dr. W. has undertaken so useful a task, and that he has considered it with a comprehensiveness of mind and soundness of judgment, which must command attention.

The author sets out with

P. 5. 'A few remarks on the NEGLECT of that METHOD of STUDY, which is best adapted for obviating the defects, correcting the errors, and forwarding the improvements of medicine. For it generally happens, that if arts and sciences be at first cultivated on a narrow contracted plan, the mind is so prone to fall under the influence of indolence or prejudice, as to feel itself afterwards either unwilling or unable to cultivate them in a liberal and extensive manner.'

In this part of his work the Dr. considers the question between the empirics and dogmatists, in which he seems to incline to the latter; his reasoning however displays much candour and impartiality.

His observations on the defects of medical education are introduced in the following manner. P. 19.

'The errors and abuses of medical education are a very important subject, and deserve a serious consideration. Many of the abuses of medicine, which take place to the great detriment of society, originate from the want of proper instruction. Several medical practitioners engage in their profession, with little or no education; and some indeed without having attended even a single course of anatomical lectures. Age, good connexions, industry,

regular conduct, a ſociable diſpoſition, and a mild pliant temper, together with ſome confuſed ſcattered ideas of a few common diſeaſes, collected chiefly from caſual obſervations on the practice of others, conſtitute the means by which many acquire a conſiderable reputation in the healing art. Such practitioners can have but little knowledge of the rudiments of their profeſſion; their reaſonings muſt be weak and ſuperficial; and their judgment concerning the ſeat, nature, cauſes and cure of diſeaſes, ill founded and not to be depended upon.—But where life and health are the ſtake, who can riſk a greater? And when a man has really loſt his health, and finds himſelf labouring under a complaint, become incurable by ill treatment, what is there then that he would not do to regain it?

'Now if in the common routine of buſineſs, ſo much danger and ſo many difficulties occur to practitioners who have had little or no inſtruction, what muſt be the conſequence where caſes are obſcure and of difficult inveſtigation? Will not one diſorder be continually miſtaken for another? Will not a practice totally oppoſite to the real nature of the diſeaſe be continually adopted; and medicines exhibited, which tend to increaſe and even fix the complaint, rather than to remove it?—But to paſs from theſe melancholy reflections, (which experience but too much juſtifies) I ſhall proceed to make *ſome obſervations* on the *errors* and *abuſes* of *medical education*, which, though they can have but little effect on the preſent, may add ſomewhat to the improvement of the riſing generation.'

Dr. Withers preſents us with ſome judicious hints and uſeful cautions reſpecting 'the *natural capacity* and *general health*' of thoſe deſigned for the practice of the healing art.

Preliminary and ornamental learning are the ſubjects into which the doctor next examines, and in which he evinces a perfect knowledge of what is required to form the reſpectable medical character. P. 45.

'From a defect of preliminary and ornamental learning, an evident diſadvantage will be experienced by the young practitioner, however ſkilful he may be in his profeſſion—and particularly at his firſt appearance in life. As few gentlemen are judges of medical attainments, recourſe therefore is often had to the more general topics of polite literature, in order to convince the world of ſenſe and abilities. If any one, although he be deficient in medical knowledge, can but artfully ſucceed in this point, (I ſpeak it not without regret) mankind will generouſly give him almoſt unlimited credit for the reſt. And if the gentlemen of the faculty ſhould diſcover his ignorance in his profeſſion and publiſh it abroad, their report probably will not avail much, becauſe they are generally looked upon as an intereſted party. Such artifice, allow me to add, never ſucceeded better than in the preſent times, eſpecially when conjoined to the powerful influence of rich friends, to the alluring ſway of good breeding, and a knowledge of the world; for thus ornamented, polite literature ſhines with its fulleſt luſtre.'

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We now come to what the doctor calls medical learning; the want of which he properly conſiders as of the moſt ſerious import. The branches of knowledge, which he allots more particularly to the ſtudy of the phyſician, are *botany*, *chemiſtry*, *anatomy*, the *materia medica*, the *inſtitutions*, and the *practice* of *medicine*. To each of theſe he aſſigns it's proper place, and gives ſuch general directions for their acquiſition as appear neceſſary to guide the ſtudent. This important view of the method of obtaining proper medical information is thus concluded. P. 88.

'To complete the education of a phyſician, *time* alſo muſt be added to induſtry. Without the advantages of opportunity, but ſmall progreſs will be made in any art like that of medicine, which is as extenſive as it is uſeful. A proper allowance of time therefore is indiſpenſably requiſite for the ſtudent of phyſic, be his abilities ever ſo promiſing. Yet how often do we ſee young men, after having reſided eight or ten months at an univerſity, hurried immediately into life on their own accord, or by the ſhallow advice of impatient friends. In many caſes, imprudent ſteps of this kind can never be retrieved. In ſo ſhort a ſpace of time, they can only have had a very confuſed and ſuperficial ſurvey of the ſcience of medicine. On the contrary, if a young man who is both ſenſible and induſtrious have had proper opportunities of improvement, one cannot refrain from giving him the credit of knowledge in his profeſſion in proportion to his years. From the negligence of youth and from defect of education, we too often meet, among the practitioners of phyſic, with the unhappy combination of ignorance and old age. Before any one attempt to follow this profeſſion, he ought to be deeply inſtructed in it, and correctly acquainted with all the uſeful diſcoveries and improvements in medicine.

'A young phyſician of good natural abilities and of extenſive medical erudition, is well qualified to enter on the public diſcharge of his duty. He ſhould conſider himſelf as a member in the ſociety of the world; purſue with the ſtricteſt integrity the general good of mankind; and then he may juſtly expect to reap the deſerved fruits of his labors. Experience to him will be a real ſource of improvement. As he advances in years, he will advance in knowledge. But when a man firſt engages in practice, a novice in the profeſſion, and, unfortunately for the public, gains a reputation which he never deſerved, his experience will only convince him of his ignorance. The errors of his early practice, it is true, may in ſome caſes have warned him of the fatal conſequences of the want of medical knowledge. Happy indeed if alarmed from this cauſe, he abandon the important office of a practitioner of medicine, and content himſelf with the diſcharge of the kind duties of a nurſe. But what is very dangerous as well as too common, if, contrary to all juſt opinion of his worth, he find himſelf purſued by fame, he is naturally inclined to credit her flattering reports, to forget what he ſtill really is, and to conceit himſelf wiſe. Then he is apt to practiſe with a myſterious pomp, with a cunning cenſorious artifice, but with pitiful medical indiſcretion.'

From these, the author turns to other defects and abuses in the education of the medical character, but which are of a less serious nature; much advantage, however, may be derived from the remarks of the author, even upon these topics.—It is therefore with much pleasure, that we can recommend this tract to the student, who is designed for the medical profession.

To the experienced physician many of the remarks may appear trifling and unnecessary, but it ought to be remembered, that it is perhaps more important to give the student a proper direction in his pursuits, than to attempt the instruction of the practitioner, and that the former was the author's object. In this point of view doctor W. has evidently considered his subject; and his observations and directions are judiciously calculated for the attainment of so desirable a purpose.

CHEMISTRY.

ART. XIII. *Chemical Essays; being a Continuation of my Reflections on fixed Fire, with Observations and Strictures upon Drs. Priestley's, Fordyce's, Pearson's, and Beddoes's late Papers in the Philosophical Transactions; and an Answer to the Reviewers.* By R. Harrington, M. D. 8vo. 92 pages. Faulder. 1793.

THE chemical hypotheses of Dr. H. have been so frequently before us, that the task of examining them was become irksome; we are therefore not displeased to find, that he has removed his case to the tribunal 'of foreign philosophical chemists.' It is singular, says he, that in a country so distinguished for liberality as britain, 'a briton should have to seek patronage and protection from foreigners; but such is the case.' If such, in truth, have been the situation of the doctor, we cannot help thinking, that it must have arisen from a want of conviction in his countrymen of the *soundness* of his *theory*, and not from other motives, which he wishes to insinuate. With this impression upon our minds, we can apply his own motto,

'*Magna vis est veritatis, & prævalebit.*' A. R.

THEOLOGY.

ART. XIV. *Sermons.* By Hugh Blair, D. D. F. R. S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Volume the Fourth. 8vo. 446 pages. Price 6*s.* in boards. Strahan and Cadell. 1794.

THIS fourth volume of Dr. Blair's sermons is so similar in all respects to the third, that, after the full examination which we bestowed upon that volume *, a cursory account of the present is all that appears to us necessary, and perhaps as much as our readers, who have doubtless already fixed their opinion on Dr. B.'s merit as a writer of sermons, will expect.

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* See Analyt. Rev. Vol. VIII. p. 317, 440.

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In this, as in all the former volumes, the author has very judiciously confined himself to practical subjects. The topics of these sermons, which are twenty in number, may be classed under *three* general heads; the *first* respecting the sentiments and duties of piety; the *second*, the moral conduct of life; the *third*, the condition of man, present and future.

The sermons belonging to the first of these classes are as follows: 'On our lives being in the hand of God,' preached at the beginning of a new year, and containing a very serious and interesting representation of the duties and consolations resulting from the doctrine;—'On the importance of public worship,' setting the obligation to this practice on the most rational grounds, and well describing it's numerous advantages;—'On submission to the divine will,' assigning the reasons why those, who receive good from the hand of God, should endure with patience the evils, which he is pleased to inflict;—'On the wisdom of God,' in which the moral evidence of this perfection of the divine nature is stated, in a manner at once adapted to convince the understanding and impress the heart.

The class of sermons *on the moral conduct of life* is more numerous. Respecting virtue and vice *in general*, we meet with a discourse, 'On the slavery of vice,' in which a lively picture is drawn of the fatal effects of vicious passions in enslaving the mind, in rendering a man servilely dependent on external circumstances, and in producing pusillanimity;—another, 'On integrity as the guide of life,' shewing that integrity is the safest, most honourable, and most comfortable guide;—and a third, 'On following the multitude to do evil,' in which is represented, with a particular view to the present times, the danger attending an indiscriminate conformity to general practice.

To the head of *particular virtues and vices*, may be referred a discourse, 'On charity as the end of the commandment,' in which the superiour place of this virtue in the system of religion is asserted, and some of it's distinguishing characters are described;—an excellent 'Dissuasion from luxury and licentiousness,' chiefly drawn from religious considerations;—a very useful sermon, 'On curiosity concerning the affairs of others,' reprehending this fault in a manner, which shows the preacher to have been an attentive observer of the world;—and another, addressed to young persons, 'On friendship,' containing excellent advice concerning the manner in which friendships should be formed, and the means by which they may be preserved.

Under the head of *the condition of man present and future*, are included the following sermons;—'On the causes of men's being weary of life,' teaching forcibly the important lesson, that dissatisfaction with life is most commonly the effect of idleness, luxury, and vice;—'On the mixture of bad men with the good in human society,' vindicating the wisdom of divine providence in this particular;—'On the relief which the gospel affords to the distressed,' whether the distress arise from moral or natural causes;—'On the presence of God in a future state,' as the chief source of happiness;—'On our present ignorance of the ways of God,' designed to reconcile the human mind to the vicissitudes of life;—'On the fashion of this world passing away,' describing the changes which take place in men's opinions, in their external condition, and in human life itself; and pointing out virtue,

God, and heaven, as the only ſtable objects of confidence;—'On tranquillity of mind,' ſuggeſting uſeful directions for acquiring it;—'On the misfortunes of men being chargeable upon themſelves,' intended, and well adapted, to ſilence ſcepticiſm, and to check diſcontent;—laſtly, 'On the conduct to be held with regard to future events;' in which the hearer is cautioned againſt preſumption, deſpair, and delay, and exhorted to build his hopes of happineſs upon ſomething more permanent than any of the poſſeſſions of this life.

From the preceding enumeration it will be ſeen, that the ſubjects diſcuſſed in this volume are moſtly of a kind which does not admit of much originality: and indeed, through all the volumes of Dr. B.'s ſermons, it appears to have been his deſign, rather to place the common truths and duties of religion in an intereſting light, than to amuſe his readers with novelty. If ſome of the diſcourſes in this volume ſhould be thought to have been written with leſs labour than ſome of the former, eſpecially in the firſt volume, they retain thoſe leading characters, which have rendered the preceding ones ſo acceptable to the public; a ſelection of ſubjects which rather intereſt the heart, than exerciſe the head; perſpicuity, without formality of arrangement; happy illuſtration, without tedious amplification; an uniform dignity and ſeriouſneſs, ſuited to the office of religious inſtruction; and a ſtyle always clear, commonly correct, and often eloquent. Theſe are excellencies, which will long attach to the name of Dr. B. the reputation he has ſo juſtly acquired: and, though a critical eye might occaſionally detect, through all the volumes, ſmall defects in language, ſuch as we formerly pointed out in our review of the third; or might remark ſome inequalities in the numerous ſermons, which have been in theſe volumes ſucceſſively preſented to the public; it would be the height of faſtidiouſneſs, to dwell upon theſe trivial imperfections, in depreciation of that merit, which has ſecured to the author the general approbation of an enlightened public.

The numerous extracts we made from the third volume render it the leſs neceſſary to protract this article, further than to add a ſingle extract, which we ſhall take from the ſermon on idle curioſity. Of this inquiſitive and meddling ſpirit, Dr. B. writes as follows:

P. 161.—'Though perſons of this deſcription ſhould be prompted by nothing but vain curioſity, they are, nevertheleſs, dangerous troublers of the world. While they conceive themſelves to be inoffenſive, they are ſowing diſſenſion and feuds. Croſſing the lines in which others move, they create confuſion, and awaken reſentment. For every man conceives himſelf to be injured, when he finds another intruding into his affairs, and, without any title, taking upon him to examine his conduct. Being improperly and unneceſſarily diſturbed, he claims the right of diſturbing in his turn thoſe who wantonly have troubled him. Hence, many a friendſhip has been broken; the peace of many a family has been overthrown; and much bitter and laſting diſcord has been propagated through ſociety.

'While this ſpirit of meddling curioſity injures ſo conſiderably the peace and good order of the world, it alſo nouriſhes, among individuals who are addicted to it, a multitude of bad paſſions. Its moſt frequent ſource is mere idleneſs, which, in itſelf a vice, never fails to engender many vices more. The mind of man cannot be long without ſome food to nouriſh the activity of its thoughts. The idle, who

who have no nourishment of this sort within themselves, feed their thoughts with inquiries into the conduct of their neighbours. The inquisitive and curious are always talkative. What they learn, or fancy themselves to have learned, concerning others, they are generally in haste to divulge. A tale which the malicious have invented, and the credulous have propagated; a rumour which, arising among the multitude, and transmitted by one to another, has, in every step of its progress, gained fresh additions, becomes in the end the foundation of confident assertion, and of rash and severe judgement.

'It is often by a spirit of jealousy and rivalry, that the researches of such persons are prompted. They wish to discover something that will bring down their neighbour's character, circumstances, or reputation, to the level of their own; or that will flatter them with an opinion of their own superiority. A secret malignity lies at the bottom of their inquiries. It may be concealed by an affected show of candour and impartiality. It may even be veiled with the appearance of a friendly concern for the interests of others, and with affected apologies for their failings. But the hidden rancour is easily discovered.—While, therefore, persons of this description trouble the peace of society, they at the same time poison their own minds with malignant passions. Their disposition is entirely the reverse of that amiable spirit of charity, on which our religion lays so great a stress. Charity *covereth the multitude of sins*; but this prying and meddling spirit seeks to discover and divulge them. Charity *thinketh no evil*; but this temper inclines us always to suspect the worst. Charity *rejoiceth not in iniquity*; this temper triumphs in the discovery of errors and failings. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear.

'It is to be farther observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation; as it draws men's thoughts aside from what ought to be the chief object of attention, the improvement of their own heart and life. They who are so officiously occupied about their neighbours, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings: and the favourite result of their inquiries generally is, to rest satisfied with themselves. They are at least as good, they think, as others around them. The condemnation which they pass on the vices of their neighbours, they interpret to be a sentiment of virtue in themselves. They become those hypocrites described by our Lord, who see clearly *the mote that is in their neighbour's eye, while they discern not the beam that is in their own.*

'In opposition to such a character as this, the doctrine plainly inculcated by the text is, that to every man a particular charge is given by his Lord and Master, a part is assigned him by Providence to act; that to this he ought to bend his chief attention; and, instead of scrutinising the character or state of others, ought to think of himself, and leave them to stand or fall by their own master. *What shall this man do?* said Peter. *What*, replies our Lord, *is that to thee? Follow thou me.*

'When

'Where persons possess any important station, or distinguished rank in the world, the application of this doctrine to them is manifest. If they have any candour, they cannot refuse to acknowledge that God and the world have a title to expect from them a diligent attention to their proper part in life; and that to waste their time in idle inquiries about others, with whom they have nothing to do, is reprehensible and sinful. But there are multitudes of mankind, to whom this appears in a very different light. They are humble and private men, who are willing to conceive themselves as of little importance in the world. Having no extensive influence, and no call, as they think, to distinguish themselves by active exertions in any sphere, they imagine that they may innocently lead an idle life, and indulge their curiosity, by canvassing at pleasure the character and the behaviour of those around them. With persons of this description every society too much abounds.—My brethren, no one ought to consider himself as insignificant in the sight of God. In our several stations we are all sent forth to be labourers in God's vineyard. Every man has his work allotted, his talent committed to him; by the due improvement of which he might, in one way or other, serve God, promote virtue, and be useful in the world. *Occupy till I come*, is the charge given to all christians without exception. To be entirely unemployed and idle is the prerogative of no one, in any rank of life.

'Even that sex, whose task is not to mingle in the labours of public and active business, have their own part assigned them to act. In the quiet of domestic shade, there are a variety of virtues to be exercised, and of important duties to be discharged. Much depends on them for the maintenance of private oeconomy and order, for the education of the young, and for the relief and comfort of those whose functions engage them in the toils of the world. Even where no such female duties occur to be performed, the care of preparing for future usefulness, and of attaining such accomplishments as procure just esteem, is laudable. In such duties and cares, how far better is time employed, than in that search into private concerns, that circulation of rumours, those discussions of the conduct, and descants on the character of others, which engross conversation so much, and which end, for the most part, in severity of censure!'

ART. XV. *Six Sermons preached before the Right Hon. Paul le Mesurier, Lord Mayor of the City of London.* By George Stepney Townley, M. A. Chaplain to his Lordship; Rector of the united Parishes of St. Stephen, Walbrook, and St. Bennet Sherehog, and Lecturer of St. Dunstan's in the East. Octavo. 110 pages. Price 3s. Rivingtons. 1794.

THESE sermons, with only one exception, are political. The principal design of the preacher appears to have been, to counteract the propagation of the principles of republicanism and infidelity, by contrasting the happy fruits of the british constitution in church and state, with the disorders and wretchedness which have attended the french revolution. The preacher is master of a considerable share of eloquence, and, though not always very conclusive in his reasoning, or accurate in his statement

ſtatement of facts; treats his ſubjects in a manner well adapted to make a forcible impreſſion upon a popular audience.

The firſt ſermon on the holy communion, after refuting the objection of thoſe, who, from a diſapprobation of all religious ceremonies, refuſe any participation of the Lord's ſupper, and vindicating the mode of communion employed in the eſtabliſhed church, enters into a pretty large diſcuſſion of the political queſtion, concerning the reaſonableneſs of making an attendance upon this ordinance a neceſſary qualification for holding offices of power and truſt under government. It is ſtrenuouſly maintained, that ſuch a teſt is neceſſary for the ſecurity of the exiſting form of government and religion, but nothing new is offered on this beaten topic.

The ſecond is a good practical diſcourſe on ſetting God before us.

The third is a ſermon on the laſt faſt-day, in which a dreadful picture is exhibited of French principles and manners, as a warning to britons not to deſpiſe government, or triſle with lawful authority. The preacher appears to have been ſtrongly impreſſed with the prevailing idea of the exiſtence of a powerful combination to introduce that ſyſtem of liberty, which conſiſts in an exemption from all reſtraint, either from the laws of God or man.

The ſubject of the fourth ſermon is equality; by which term the preacher, with many others who have wiſhed to throw an odium upon reformers, underſtands ſuch a levelling ſyſtem, as would deſtroy all diſtinction between rich and poor, high and low; a ſyſtem which exiſts only in the heads of viſionaries or alarmiſts, and which could never be reduced to practice, without the entire annihilation of property. How long will men continue to combat with phantoms of their own raiſing, and to "beat the air?"

In the fifth ſermon on liberty, the point attempted to be eſtabliſhed is, that the liberty, promiſed by the ſervants of corruption in theſe days, is incompatible with nature, ſociety, and religion. Here, too, the preacher imagines a kind of liberty, which is ſo evidently incompatible with all ſocial exiſtence, that it is impoſſible it ſhould ever have entered into the plan of reformers. A ſyſtem of policy, which promiſes exemption from all preſcription and authority, and allows the indulgence of the paſſions without reſtraint, is a project too abſurd to be attempted by any but madmen.

The laſt ſermon, on the ſeeking the peace of the city, preached on the election of a lord mayor, on the 29th of ſeptember, 1794, contains many handſome compliments to the late lord mayor, and an earneſt exhortation to the corporation of London, to continue true to their political and religious principles, and to exerciſe their authority with vigilance, at a time when the peace of the whole kingdom may depend upon their preſerving the peace of the city.

ART. XVI. *Civil Liberty guarded againſt Abuſe: a Sermon, preached September the 1ſt, 1794, in St. Mary's Chapel, Brecon; before the Hon. George Hardinge, and Abel Moyſey, Eſqrs. his Majeſty's Juſtices upon the Brecon Circuit*; By E. Edwards, Archdeacon of Brecon. Quarto. 4 pages. Price 1s. Brecon, North; London, Wilkies. 1794.

of the preſent agitation of the public mind on the ſubject of govern-

ment, the author of this sermon thinks it his duty, to contribute his part towards guarding his countrymen against a rage for innovation, and the headlong pursuits of chimerical liberty. The general principles of liberty he admits in their full extent. Abandoning, as wholly unfounded, the notion of the divine right of kings, he acknowledges the natural rights of man to be the sole basis of every legitimate government.

P. 10. 'Political despotism,' says he, 'although it may be enforced by power, made supportable by custom, and upon the whole be preferable to licentiousness and anarchy, never can be justified by reason.—It never can be *reasonable*, that millions with equal, and oftentimes superior talents, should be born to serve the purposes of one. This is, and I trust will continue, the *language* of this country, and the sentiment of every other. As the frequent revolutions, which happen in the most despotic states, clearly demonstrate, that, whatever may be the pretensions to absolute power, they are not acquiesced in; and that, as nothing can give a right, so likewise nothing can give stability, to government, but a persuasion that it is founded upon, and operates to, the general good.'

These principles, however, the preacher seems to think it extremely hazardous to follow up in practice, by attempts to correct those abuses in government, which have in any measure defeated it's end. Such attempts he somewhat too generally and confidently imputes to conceit and vanity: and he appears inclined rather to discourage, than promote, the diffusion of knowledge among the common people, and to bring all their possible attainments in this way under the character of that "little learning which is a dangerous thing;"—a plea which tyrants and priests have in all ages urged, for keeping the mass of the people in ignorance. We perfectly assent, indeed, to this writer's *truism*, that danger is to be apprehended from every *injudicious* attempt at reform: but we can neither agree with him in thinking, that a moral reform is all that is necessary; nor can we apprehend, that any hazard can ever attend judicious reforms, which will be of any weight, in the scale of sound policy, against the benefit of improvement.

ART. XVII. *A Sermon preached at Knaresborough, before the Royal Knaresborough Volunteer Company, on Sunday, October* 12th, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 21 p. Pr. 1s. Leeds, Binns; London, Johnson.

THIS sermon, introduced by a highly complimentary dedication to lord Loughborough, sounds aloud the trumpet of war. The preacher, strongly impressed with the general alarm which has spread through the country, somewhat prematurely takes it for granted, (as others, it must be allowed, have done, who have better opportunities of being informed than a country vicar can be supposed to possess) that the subversion of the constitution has been *beyond all contradiction*, not the concealed object, but the avowed design of many associations holden throughout this kingdom. Nay, so dreadful are his apprehensions on this subject, that he believes there are in this country men, 'who not only approve, but warmly applaud; who not only warmly applaud, but are emulous to imitate, and if it were possible, to surpass [observe, reader, the beautiful climax!] those monsters of the human race, [the French,]

French,] in acts of cruelty, and in scenes of blood.' No wonder that, with this charitable belief, the author thinks himself meritoriously employed in stimulating his audience to resentment against his fellow citizens, as well as to zeal in support of a war, which is to prevent the actual execution of such savage projects: only he should have been a little more consistent, than to choose for his text the divine doctrine of christianity, 'peace on earth, and good will towards men.' The sermon contains many good exhortations to christian and military obedience.

ART. XVIII. *A Sermon preached at Harewood, on Sunday, October 26, 1794; on which Day, the Troop of Yeomanry Cavalry, for the Wapentake of Skirack, appeared at Church for the first time in full Uniform.* By the Rev. Joseph Whitely, M. A. Head Master of the Free Grammar School in Leeds, and Vicar of Lastingham. 4to. 17 p. Pr. 1s. Leeds, Binns; London, Johnson. 1794.

WE are happy to learn from this discourse, that this nation not only enjoys as much liberty as is consistent with the welfare of society, but is rising to a height of prosperity and power, altogether unexampled in history; and that it's inhabitants have all equal reason to be satisfied and contented, except that the poor have the advantage over the rich, 'possessing the most perfect and complete enjoyment of the good things of life.' From these premises, the author's conclusion is, that the present war is just and necessary, and that every briton ought to be ready to arm for it's continuance. Of the validity of the conclusion every reader will judge according to his own observations concerning the truth of the premises.

ART. XIX. *Religious Fear of God, and faithful Allegiance to our King, recommended and enforced, from the Precepts and Example of our Saviour and his Apostles. A Sermon, preached at several Places, in July, 1794, and published at the particular Request of some who heard it.* By the Rev. Richard Weaver, Master of Chippenham Academy; Author of an Exposition of the Church Catechism, &c. &c. 8vo. 23 p. Pr. 1s. Chippenham, Coombs; London, Brooke, and Co. 1794.

WE meet with nothing, either in the style or sentiments of this sermon, deserving of particular notice. It is a loose and inelegant piece of declamation, in praise of piety and loyalty, which says over again what has already been a thousand times much better said.—It must surely have required some confidence in this preacher, even under the privilege of the pulpit, to assert, in july 1794, that the present war is to us, independant of our allies, a *most victorious war*.

ART. XX. *The gracious Errand of Christ; or, the Christian Religion unspeakably beneficial to Men; wisely adapted, and ultimately designed, to be an universal Blessing to the World: a Sermon, delivered at an Association of Ministers, held at Coggeshall, Essex, September 9, 1794, and published, with some Additions, at their Request.* By Richard Fry, Teacher of Languages, &c. at Billericay. 8vo. 40 p. Pr. 6d. Sudbury, Burkitt; London, Johnson.

THE general topic of the beneficial tendency of the christian religion is here illustrated, from the consideration of the doctrines and precepts

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of the gospel; from a view of the life and character of Christ; and from the prospect of the glorious consummation of Christ's kingdom, predicted in the scripture. There is little novelty in the sentiments of this discourse, and much diffuse amplification in the manner of unfolding them. The author discovers, however, no zealous pertinacity in favour of ancient systems; but exults in the prospect of the speedy downfall of those anti-christian hierarchies, which have supported their spiritual tyranny by prohibiting or discouraging free inquiry. He speaks of christian truth, as still mingled with errours, 'some of which remain perhaps unsuspected with many excellent characters;' and predicts, that it will soon 'gain the ascendancy over superstitious folly.' With the progress of religious knowledge he looks forward to the full establishment of civil liberty. Warmed with this animating expectation, he exclaims: P. 35.

'O liberty! fair offspring of heaven! men whom thou camest to bless have oft abused and dishonoured thee; but still thou retainest the lovely charms of thy native beauty and vigour, amidst the numberless scars of ungrateful malice. Thy day to flourish is not far distant, when all the nations shall greet and cherish thee, and rejoice in the rich confluence of blessings which invariably attends thy state, to compose thy happy train.'

Every friend of human nature must unite in ardent wishes for the speedy accomplishment of this prediction.

ART. XXI. *Hints on Religious Education; Being Two Sermons in favour of Sunday Schools.* By Daniel Turner, D. D. The second Edition. 8vo. 50 pages. Price 1s. 6d. Cadell. 1794.

THESE sermons, evidently dictated by a strong sense of religion, and a deep persuasion of the importance of instilling pious sentiments into the minds of young people, are well adapted to stimulate parents to the diligent discharge of the duties of religious education. The general subject is treated with a considerable portion of popular eloquence: and in the conclusion, the useful charity of Sunday schools finds, in this preacher, an able and zealous advocate.

ART. XXII. *A Discourse on the Wisdom and Goodness of God in the formation of Man.* Preached in a Country Parish. 12mo. 37 pages. Price 6d. Sherborne, Goadby and Co. London, Dilly. 1794.

TRULY laudable is the design of this writer, to adapt the knowledge of nature to the capacities of common readers, in order to impress upon their minds a rational conviction of the principles of religion. And the manner, in which the particular subject of this discourse is treated, proves him well qualified for the task he has undertaken. The several parts of the human body, as far as could be done with propriety in a popular discourse of this kind, are described in language, which is plain without meanness, and familiar without the smallest departure from the gravity and dignity of the pulpit. Such sermons as these are much more likely to be useful, than discourses on sublime mysteries, which, instead of enlightening the understanding, only excite ignorant astonishment.

ART.

ART. XXIII. *Essays on the most essential Theological Subjects, particularly the Divine Humanity of the Lord—Man's self-derived Intelligence—The importance of Divine Things—and the spiritual Liberty of Man, &c. &c. Together with an Introductory Preface. Designed for the promoting of the New Jerusalem Church, announced by Emanuel Swedenborg, Messenger of the Second Advent of our only Lord and Saviour Jesus Christ.* By George Nicholson. 8vo. 148 pages. Price 2s. or twelve Copies for 1l. 1s. Hindmarsh. 1794=38.

WHEN a new religious sect rises up, the world naturally inquires what are it's tenets, and whence it's credentials: and it may seem not unreasonable to expect a satisfactory answer to this inquiry. Nevertheless, in the case of the new sect called Swedenborgians, or the New Jerusalem Church, though these queries have often been put, the public is still left very much in the dark. Whence is this? Is it because there is something at the bottom of this mystery, which the leaders are ashamed to avow? or is it, that their ideas, being of a nature wholly different from those, which common mortals derive from sensation and reflection, cannot be conveyed to others by any of the ordinary means of communication? If the professors of this new system would save themselves from the discredit, which, upon either of these suppositions must fall upon them, as impostors, or fanatics, it behoves them explicitly to meet the public curiosity, and declare in terms adapted to common apprehension, wherein their doctrine and profession differ from that of former religious sects, and why they think themselves obliged to follow this new leader.

An explanation of this kind we were encouraged to hope from the present work, in the preface to which the author offers his essays to the public, under the approbation of the most judicious friends to the principles of the new church, and for the purpose of removing some *unaccountable* prejudices which have been entertained against the *truly rational* and illuminated Swedenborg and his doctrines. And this expectation was strengthened, by the handsome manner in which the writer expresses himself, when he chooses to be intelligible; and still more, by the candour, which he expresses towards all denominations of christians. Yet, after perusing these essays, we find ourselves as incapable as ever of forming any clear notions concerning the nature and grounds of the swedenborgian faith.

With respect to the deity, particularly, we easily admit the reasonableness of maintaining the unity of his nature; and perceive the incompatibility of this unity with the notion of three distinct beings or objects of worship. We understand the author's meaning when he says, it is very plain, that there can be no such thing as a trinity of persons, each whereof is a God by himself, because there can be but one God, in one divine person. But when he talks of the incomprehensible Deity, who came down from heaven and lived upon earth in the person of Jesus Christ; and that Jesus Christ is the one only God of heaven and earth, who alone is to be worshipped; we own ourselves not only in want of proof, but at a loss for ideas. *Divine humanity* appears, in the eye of common reason, as incongruous and contradictory an expression, as *light darkness*. We are equally incapable of comprehending what this writer and his sect mean by the internal and spiritual sense of Scripture, according to which meanings are annexed

annexed to words and expreſſions, which have no apparent relation to the ſenſe in which they are commonly underſtood: we can ſee no reaſon, for example, why the word *blood* ſhould ſignify *divine truth*. In like manner with reſpect to every other dogma of this new ſect, as delivered by this writer from the writings of Emanuel Swedenborg, revered by his followers as the works of an inſpired man of God, we profeſs want of illumination. We ſhall not therefore attempt to convey to our readers an idea of the contents of this volume, further than may be done merely by tranſcribing a ſhort extract, and the titles of the eſſays.

On the ſubject of a trinity in the perſon of Chriſt, Mr. N. writes thus:

P. 56. 'A trinity in the perſon of Jeſus Chriſt is thus eaſily underſtood and explained. His nature is poſſeſſed of divinity, divine humanity, and holy proceeding. It is his eſſential divine, which is called the Father, his divine human which is called the Son, and it is his divine operation, or that ſphere by which he works all things, according to his good pleaſure, which is the holy ſpirit: or the trinity may be deſcribed in another way: the Lord as to his ſupreme divinity, is creator; as to his humanity, he is the redeemer and ſaviour; and as to the operation of his divine ſpirit, he is our great regenerator for evermore. In a more particular view of the trinity, the Lord's nature conſiſts of divine love, or divine good, correſponding with the Father; divine wiſdom or divine truth, which is the Son: and from whom there proceeds a conſequent ſphere of celeſtial, ſpritual, and natural uſes, which is the proceeding divine, more commonly called the Holy Spirit: or in other words, love is the Lord's eſſence or internal man, wiſdom is his form or external man, and uſe is the ultimate manifeſtation of both. Thus alſo the three degrees of celeſtial, ſpiritual, and natural, are united in the perſon of the Lord Jeſus Chriſt, and are ſuperlatively applicable and correſpondent to the divine trinity in him.

'By way of confirmation and illuſtration of this trinity, it may be further obſerved, that as man was created in the image and likeneſs of God, therefore there is plainly diſcernible an human trinity in him, of ſoul, body, and operation; and yet that one man, in whom this trinity exiſts, is nevertheleſs but one perſon, is a fact which nobody can deny. The ſoul of man correſponds to the Lord's divine eſſence, the body of man to his human eſſence, and the ultimate actions of the life of man correſpond to the holy ſpirit of the Lord. But in the Lord the trinity is infinite, as well as divine; whereas in man it is finite, as well as human. There are alſo three general and particular eſſentials of every ſimple thing throughout the univerſe, without which conſtituent parts it could not exiſt, namely, eſſence, form, and an outward ſphere of exhalation thence derived. Scripture, reaſon, experience, the created univerſe, the ſpiritual and the natural worlds, all therefore combine to proclaim the ſupreme and everlaſting Godhead of Jeſus Chriſt, and that in his ſacred perſon alone dwells the infinitely divine trinity of Father, Son, and Holy Spirit. This then is the one God whom the new church adores for his own divine name and mercy's ſake, becauſe his name is exalted above every name, and he fills all the offices of mercy, grace, and truth.'

The

The subjects of the essays are: I. On the true acknowledgment of the divine unity, which, agreeably to the scripture prophecies and promises, is now given in the church: II. On the divine trinity: III. On man's self-deserved intelligence: IV. On the true perception of the glorified person of the Lord: V. On not being offended in Jesus Christ: VI. Divine things the principal objects of concern: VII. On the spiritual liberty of man, and the all-sufficiency of the Lord.

ART. XXIV. *Dogmatism exposed, and Sophistry detected: or, a Confutation of Paine's "Age of Reason." To which is prefixed, a Brief Account of the Replies already published.* By Daniel M'Neille, A.M. 8vo. 70 pages. Price 1s. 6d. Chapman. 1794.

THE author of this pamphlet is dissatisfied with the replies, which have already appeared to Mr. Paine's "Age of Reason." One comes from a gentleman *backneyed* in the tenets of Priestley, and contains sentiments as derogatory to christianity as *Paine*, or any other deist, has written: another has not met Mr. Paine on his own grounds: a third confounds christianity with popery. The present reply will not, we apprehend, be generally thought to supply the defects of the preceding. It contains indeed a summary of the positive evidence of christianity; but the materials of this summary are too imperfectly collected and confusedly stated, and the author has taken too little pains to support his assertions by authorities, to afford full satisfaction to the accurate inquirer after truth. If this summary were much more complete than it is, it would be wholly unnecessary for us to trouble our readers with the particulars, after having so lately given them a full analysis of Mr. Paley's excellent view of the Evidence of Christianity. The more direct replies, which this writer offers, chiefly turn upon incidental mistakes or errours, into which Mr. Paine's negligence, or want of erudition, has led him, and which have little connexion with the main argument: such, for example, are, the erroneous account which Mr. Paine gives of the heathen mythology; his reference to the quakers as furnishing an example of pure morality, independent of the gospel; the inaccuracy of his definition of revelation; his denying that Moses was an israelite; his proofs, from the prosaic english translation of the prophets, that these writings are composed in poetical numbers; and his cavils, at the distinction of greater and less prophets, and against the terms Old and New Testament. We cannot give a more favourable specimen of this superficial reply to Mr. Paine, than the following passage, in answer to what he advances to prove, that the mosaic account of the creation has all the appearance of being a tradition, which the israelites had among them before they came into Egypt.

P. 57. 'I am truly disgusted with such puerility. The history of the creation is written in the third person, as almost every history is; and the objections here urged against Moses being the writer, will go to almost every history being written by the person whose name it bears. For instance, Cæsar begins his history of

the gallic war with these words in the *third person*: Gallia est omnis divisa in partes tres *. "*It begins abruptly. It is nobody that speaks. It is nobody that hears. It is addressed to nobody,*" any more than the history of the creation, which begins with these words: *In the beginning* God *created the heaven and the earth*; and yet it has never been contested, that on this account the commentaries were not really written by Cæsar.

'But Mr. Paine's discoveries are wonderful. "He is at a loss to conceive why it has been called the mosaic account of the creation. He believes that Moses was too good a judge of such subjects, to put his name to that account." But before Mr. Paine makes any proselytes to his belief, he must adduce better reasons for it than his mere *ipse dixit*.

'For my part I am fully persuaded that Longinus is much better authority, that he was a better scholar, and was better acquainted with the sentiments of antiquity on this subject than Mr. Paine; and he, in his admirable treatise on the sublime, makes mention of Moses as the author of the History of the Creation, which he quotes as an example of sublime composition.'

To refute what he calls Mr. Paine's *prate* about the learning of the egyptians, Mr. M'N. refers him to the fifteenth satire of Juvenal; as if a poetical description of the popular superstitions of that nation, written a considerable time after the commencement of the christian era, were any proof that the ancient egyptians were destitute of learning. Afterwards the author, censuring Mr. Paine for calling the book of Revelations a book of enigmas, says, that this book is now well understood; and finds, in the present state of France, an accomplishment of the prophecy concerning the vial poured out by the fifth angel on the seat of the beast.

Such flimsy remarks as these will have but little effect in counteracting the impression of Mr. Paine's publication. We should wish to see the task of his refutation taken up by some abler hand; if this could be at all necessary, after the late excellent defence of christianity referred to above.

ART. XXV. *Deism disarmed; or a Short Answer to Paine's "Age of Reason," on Principles self-evident, but seldom produced.* 8vo. 40 pages. Price 1s. Cadell. 1794.

THE manner in which this writer defends christianity is somewhat singular. He does not attempt to encounter his antagonist, but to *disarm* him. His object is, not to establish christianity, but silence it's enemies. Accordingly, the only instrument he makes use of is the *argumentum ad hominem*. A zealous advocate for what he calls the mysteries of revelation, he maintains, that the christian's belief is truly rational, as his *mysteries* are less *mysterious* than those of the atheist or deist. The doctrine of original sin, he maintains, affords a more satisfactory solution of the difficulty respecting the origin of evil, than any reasoning drawn from

* All Gaul is divided into three parts.'

the

the ſyſtem of optimiſm. A long quotation from Paſcal is introduced to demonſtrate, that it is every one's intereſt to believe the doctrines of religion. In the reſult, the deiſt is driven to this dilemma, either to have recourſe to optimiſm, which is abſurdity, or to myſtery, which gives up the cauſe to chriſtianity. Having thus triumphantly diſarmed the deiſt, the author pronounces it unneceſſary, till the difficulties and ſeeming contradictions in nature are gotten over, to enter into any examination of the difficulties and ſeeming contradictions in Scripture pointed out by Mr. Paine.

Non tali auxilio, nec defenſoribus iſtis Tempus eget. M. D.

ANTIQUITIES.

ART. XXVI. *The Hiſtory and Antiquities of the Abbey and Borough of Eveſham; compiled chiefly from MSS, in the Britiſh Muſeum.* By William Tindal, M. A. late Fellow of Trinity-College, Oxon. 4to. 363 pages. Price 1l. 1s. Eveſham, Agg; London, Longman. 1794.

IT has of late become cuſtomary, we may even add *faſhionable*, to compoſe provincial hiſtories; and we have good reaſon to congratulate the public on this circumſtance. Local uſages are beſt collected, antiquities are beſt inveſtigated, and even buildings are in general beſt deſcribed, by thoſe who reſide in or near to the ſcene which is the ſubject of their labours: it is to this indeed that we are indebted for a more correct idea of the ancient and modern hiſtory of moſt parts of Great Britain, than we could otherwiſe have poſſibly obtained.

The abbey and borough of Eveſham lay claim, both on account of their antiquity, and the veſtiges of their former grandeur, to the notice of every traveller. In chap. 1, we are aſſured, that the name has varied at different periods, having been ſpelt *Homme*, *Hatholm*, *Ethomme*, &c.: all of which are here ſtated 'to be corrupted from, or compounds of the word *holm*, which, in the ſaxon language, ſignifies a *river iſland*, and ſometimes a *hill* or *riſing ground*.' According to Leland, the town was originally termed Hethbo, which ſeems to be a britiſh appellation. When the vicinity began to be inhabited, it was called *Eveſholme*, from the name of a herdſman, who pretended to have had a miraculous intercourſe with the Virgin Mary in the immediate neighbourhood. In proceſs of time, an eliſion of two of the letters took place, and it began to be written and pronounced Eveſham. Egwin, third biſhop of wiccians, called St. Egwin, by the courteſy of the monks, laid the foundation of the abbey, in the year 709, in conſequence of a miraculous viſion, firſt ſeen by his herdſman, as ſtated above, and afterwards by the good prelate himſelf; who was commanded, it ſeems, by the Virgin Mary, to build, on that very ſpot, a monaſtery for monks of the order of St. Benedict! Mr. Tindal, perhaps unadviſedly, endeavours to reſcue this ſtory from the ſcoffs of the philoſophers, by obſerving, that ſuch ſupernatural interference may, 'in that early period of chriſtianity, have been deemed neceſſary for it's farther propagation:' but is not this taking refuge in ſuperſtition, in order to ſhun impiety?

King Ethelred, and his brother Oſwald, contributed largely towards

the ſupport of this inſtitution; the latter beſtowed thirty, and on Kenred's coming to the throne, he gave no leſs than 'one hundred and twenty mauſes for the aforeſaid church of Chriſt'.

Concerning the preciſe form of the buildings erected by Egwin, we are totally in the dark. In the time of Oſwald, the twentieth abbot, the original church fell down, and was rebuilt either by him or ſome of his immediate ſucceſſors. The ſecond church was pulled down by Walter, a norman monk, created abbot by William I. He erected another, in the ſtyle of architecture which then prevailed on the continent.

Chap. II. *Some Account of the Abbots of Eveſham.* The founder himſelf was the firſt of theſe abbots, and of him the following anecdote is related by John of Tinemouth, which may be fairly ſaid to rival the wonderful legend of St. Patrick.

'Egwin, though he felt himſelf innocent of all theſe imputed offences [he had been driven from his biſhopric by his own flock, who complained againſt him to the king, and accuſed him to the pope], yet reſolved, as an atonement at once for the ſins of the people and his own youthful follies, to bind his legs with iron chains, which he faſtened with a lock, and, throwing the key into the river Avon, reſolved, thus fettered, to perform a pilgrimage to Rome:—ſaying publicly, that when his fetters ſhould be looſed by divine interpoſition, or by the key he had thrown away, then, and not till then, he ſhould be ſecure that his offences were forgiven. It is reported that, on his arrival at Rome, all the bells of that city rang of themſelves. He immediately proſtrated himſelf in humble adoration at St. Peter's church; and afterwards attended the celebration of the maſs with the moſt zealous fervour. In the meantime, his ſervant going into the market for proviſion, bought a fiſh, and opening it, found in it's belly the identical key that had been thrown into the Avon. He carried it to the biſhop, and he unlocked his fetters before them all; the *roman Tyber* having thus reſtored what the *engliſh Avon* had ſwallowed up.'

Egelwynus, or Egelwin, the twenty-eighth abbot, was nominated in the year 1058. He increaſed the number of monks from twelve to thirty-ſix, and left behind him five cheſts full of money, for the purpoſe of building a new church. He appears however to have been a wily and deceitful man, and to have increaſed the revenues of his monaſtery by the baſeſt means. Walter, the twenty-ninth abbot, being in want of money to rebuild the church, had recourſe to St. Egwin's ſhrine, in order to excite the zeal of the ignorant, by means of what has been perhaps too mildly termed a *pious fraud.* Reginald, the thirty-ſecond abbot, obtained the uſe of the mitre, and other pontifical ornaments from Rome.

Eveſham is ſuppoſed by our author to have become a mitred and parliamentary abbey, in the time of Adam, a monk of Cluny, the thirty-fifth abbot. His ſucceſſor, Roger Noricus, was depoſed on account of his luxury, drunkenneſs, tyranny, and other enormities. Roger Zatton, the forty-ſeventh abbot, ſeems, like many of his ſucceſſors, to have been fond of good cheer; for, in addition to the other feſtivals, he appointed that of the holy trinity to be obſerved as one, and ordered, that on this occaſion each monk ſhould receive one capon and one quart of wine; the prior, two capons, with a half flagon of wine; and the abbot, three capons, and a whole flagon.

Clement Lichfield, the fifty-fifth abbot, was appointed on the 28th of december, 1513. 'Both the learning and virtues of this man were admirable. He was a munificent patron to his convent, and laid out much money in repairing old buildings and erecting new ones. He adorned the chair with much elegance and ſplendour: built a very handſome tower in the cemetery, (which ſtill remains entire), and added two chapels of extraordinary beauty, one to St. Lawrence's church, and the other to the church of All-Saints. Many heavy pecuniary burdens were laid on him by Henry and his miniſters; in purſuance probably of the plan about this time adopted, of oppreſſing theſe foundations in every poſſible manner. He paid one hundred and ſixty pounds to the king, as uſual, for a free election; one hundred pounds to Wolſey, who demanded this ſum without aſſigning any reaſon. He lent 500 marks to the king, which not being repaid to him, he wiſely converted into a gift. He paid fifty marks to the king for fifths; the ſame ſum for a premunire; fifty pounds to Wolſey, for his viſitation, with which he doubtleſs would willingly have diſpenſed; twenty pounds to Wolſey at another time for his protection; beſides ſeveral fees to the ſervants of the king and the cardinal. One whole year he was compelled to maintain twenty-four of the king's ſervants daily at his table, and to provide ſuſtenance for their horſes. He continued abbot till near the diſſolution; and then, not chuſing to ſurrender his abbey to the king, was, by the vile arts and low devices of Cromwell, obliged to reſign his paſtoral office to Philip Hawford, *alias* Ballard, a young monk of Eveſham; who was in the year 1539, created abbot, for the ſole purpoſe of ſurrendering the abbey. This he did on november 17th, in the ſame year.'

Chap. III. *Revenue and endowment of Eveſham Abbey.—Value ſoon after the Conqueſt, and at the Diſſolution of Monaſteries.*

A liſt is here given of the eſtates acquired by this monaſtery in the counties of Hampſhire, Warwickſhire, Worceſterſhire, Glouceſterſhire, Northamptonſhire, Staffordſhire, &c, in the courſe of nearly four hundred years. The whole that the abbey poſſeſſed at the time doomſday book was compoſed, independently of eccleſiaſtical profits and returns in kind, amounted to the yearly ſum of one hundred and twenty-nine pounds; 'this encreaſed in the proportion of twenty-three to one, which nearly agrees with the relative value of money at that and the preſent time, will ariſe to the ſum of two thouſand nine hundred and ſixty-ſeven pounds:—a very comfortable allowance for the ſmall number of monks that then inhabited this foundation.' The value, as eſtimated at the diſſolution, is ſuppoſed to have been one thouſand two hundred and ſixty-eight pounds nine ſhillings and ten-pence, which, allowing for the decreaſe in the value of money, makes the annual revenue of Eveſham abbey amount, according to our author, at leaſt to eight thouſand eight hundred and ſeventy-ſix pounds; nay he thinks, that even twelve thouſand per annum is not too high an eſtimate.

Chap. IV. *Cuſtoms and internal Regulations of Eveſham Abbey.* We find in this chapter, that *cupping* was a common operation, and that *blood-letting* was very expenſive; for we are told 'that ſix pounds and eighteen ſhillings of ſilver money' were annually appropriated to this purpoſe. Ale-ſauce ſeems to have been held in much eſtimation by the monks, who do not appear to have been averſe to good cheer of any kind. One excellent inſtitution deſerves to be recorded, and in-

deed it ought to be adopted in every well regulated government: this is a regulation prohibiting any perſon from holding two ſeparate offices at one and the ſame time.

Chap. v. *Site, and remaining Antiquities of Eveſham Abbey.* Mr. T. informs us, that the relicts of ancient magnificence are few; though enough ſtill remains to convince us, that there were once edifices on the ſpot of more than common elegance as well as magnitude. Of theſe, the principal ſeem to be the old gate way on the north, 'which is in the pureſt ſaxon manner;' the tower built by Lichfield; the two chapels of All-ſaints and St. Lawrence; and the remains of a very large arch, ſuppoſed to have been the great weſtern entrance into the abbey church.

'The whole of the ſpace allotted to the abbey is a peninſula formed here by the river Avon. The ſhape of that part of it on which the abbey ſtood is, with ſome little irregularities, that of the ſection of an ellipſis biſected lengthwiſe, but not exactly at it's greateſt diameter. This biſection is made by a long wall, of which the greater part ſtill remains, and which doubtleſs formerly reached from the river on the weſt ſide, to the ſame river on it's return round by the ſouth to the eaſt ſide. All around on the edge of the river are meadows perfectly level, and of the richeſt ſoil. From thence, the ground very gently aſcends in the elliptical form before ſpoken of; and on this little elevation ſtood once the abbey with it's dependancies, it's gardens and pleaſure grounds. All this ſpace, excepting a ſmall meadow or two, is now occupied by ſome of the moſt fertile and luxuriant gardens in the world. To a ſpectator ſtanding on any part of this bank, the view is delightful and highly diverſified. On the ſouth-eaſt, at the diſtance of about four miles, ſtands Breedon hill, (which next to the *Malvern* hills, has the beſt claim of any in this country to the name of *mountain*), with it's foreſts intermingled with cultivated ſpots and farm houſes, and a fine park deſcending to it's ſkirts. To the eaſt, on which ſide is what is properly called the vale of *Eveſham*, are the Broadway and other hills, in a long chain of conſiderable height, with almoſt numberleſs towns and villages in the intermediate diſtance, and a tract of country too much famed for it's ſterility to need deſcription. The ſmall elevation on which Bangworth ſtands, with the river at the bottom, forms the firſt diſtance on this ſide. On the north is the town of *Eveſham*. The weſt view is cloſed by a high and ſteep bank on the other ſide of the river, belonging to the pariſh of *Hampton*, of a beauty and form entirely peculiar to itſelf. But it is from this very bank that this delicious ſpot and it's adjacencies appear to the higheſt advantage. The whole there aſſumes the appearance of an admirable piece of *ſcene painting*. The objects ſeem too artificially, though not regularly diſpoſed for this combination to appear the work of nature. The town of *Eveſham*, there ſeen at it's full dimenſions; the hanging gardens around it; the abbey ſite, with the tower and two highly pictureſque ſpires ſtill ſtanding; the back ground of *Broadway* hills, and fore-ground of the bank itſelf ſteeply deſcending to the river; altogether form a ſpecies of landſcape that will appear new and peculiar even to thoſe who are moſt converſant in the ſtudy of nature and her various ſcenery.'

The whole ſum paid by ſir Philip Hoby to Henry VIII, for the ſite, buildings, &c, of this abbey, is ſtated to have been eight hundred and ninety-one pounds ten ſhillings.

Chap. VI.

Chap. VI. *Introductory Observations.—Vale of Evesham.—Rise of the Town from the Abbey.—Remarks on the Origin of other English Towns.—Favourable situation for Manufactures and Trade.—Gardens.—Present State of the Town.—Soil and Air, &c.—Some Antiquities found in the Vicinity.* The Vale of Evesham, to which the town has given it's name, and which in every period has been so highly famed for fertility and beauty, is now become the appellation of a very large tract of country, the distant towns of Worcester and Cheltenham being supposed to be situated in it. Evesham itself is indebted for it's origin and subsequent increase to the abbey; it flourished in the days of that abbey's prosperity, declined with it's decay, and sunk quickly into insignificance at it's dissolution. We are sorry to learn, that neither commerce nor manufactures of any kind are prosecuted here, notwithstanding the vicinity of the Avon, a fine, generally deep, and always navigable river. Major Bernardi, an italian by descent, inspired the inhabitants with a taste for gardening. The air is represented as pure and salubrious; the water from the springs is somewhat hard and heavy, and not unfrequently tinctured with some mineral. The water of the Avon almost equals in weight and hardness that from the pump. This quality, hitherto unaccounted for, is said to prevent the salmon, with which the Severn abounds, from entering the river; but this very circumstance is supposed to render the other fish, of which it has plenty, and particularly the eel, more firm in the texture, and of a superiour flavour.

Chap. VII. *Public Edifices.—Church of All-Saints; with it's monumental inscriptions.—St. Lawrence.—St. Peter in Bengworth.—Tower of Clement Lichfield.—Townhall.—Schools.* The famous tower, with a gateway under it, erected by Clement Lichfield, has been esteemed 'an almost perfect model of the perfection of gothic architecture,' and excepting the towers of All-saints in Derby, of Gloucester cathedral, York minster, and a few others, may be reckoned the finest specimen of architecture left by our popish ancestors. The chapel, built by the same abbot, is of great elegance and delicacy, particularly the tracery and fret work ornaments. The eastern window of the church of St. Lawrence is also deserving of praise.

'With great pleasure would the author dwell, even to tedium and lassitude, in his account of the manufactures, &c. of this place, did any such in reality exist, but there is nothing at present that can even be classed under this head, if we except only a large oil mill, erected on the Avon, northward of the town. The uses and structure of this machine are too well known for any description to afford much pleasure or instruction.——A singular event happened however lately at this mill, which may not be quite unworthy notice. It exhibits, in a very striking light, the effect that fanaticism sometimes works on uneducated minds. I have heard (it should not be concealed) this affair differently accounted for:—but the cause first assigned seems the only one, except insanity, powerful enough to produce so dreadful an effect.

'Not long since a man of the lower class entered this mill, and seemed to observe it's operations with much curiosity and silent attention. The large pendant beams that, by repeated strokes on the wedges below, serve to press the oil from the seed, appeared, most of all the machinery, to excite his wonder and approbation. After looking on for some time, he seized a moment when the eyes of the workmen were otherwise en-

gaged, and ſuddenly drawing a ſharp axe from under his clothes, at the inſtant one of theſe beams was ſuſpended to ſtrike, he laid his hand acroſs the wedge, and holding the axe over it, the beam with one blow ſevered it from his arm, at the wriſt. He had with moſt aſtoniſhing precaution furniſhed himſelf with a dreſſing for the ſtump, and haſtening away to a medical perſon at *Eveſham*, deſired him to apply it. It was found tolerably well ſuited to the purpoſe, but of a rather too coarſe and clumſy a texture to be willingly employed by the operator. The arm was dreſſed with a better apparatus; and the man departed, little daunted by the adventure, but ſeeming rather to exult in his own courage and perſeverance. Different motives are aſſigned for the ſtrange reſolution this man thus ſtrangely put in execution. One, and that the moſt probable, is, that he had committed ſome action which, after the commiſſion, did not entirely approve itſelf to his conſcience: and thus wreſting a well known text in ſcripture from it's original intention, and applying it to his own caſe, he thought he could not make a more ſuitable atonement, than by ridding himſelf of the *offending member*.'

Chap. VIII. *Eminent Perſons who have been born at, or have reſided in Eveſham.* The moſt remarkable of thoſe who come within this deſcription, are William Sandys, who firſt rendered the Avon navigable; major Bernardi; and John lord Somes, who was born in this neighbourhood; he was the ſon of an attorney at Worceſter.

Chap. IX. *Battle of Eveſham.* This was one of the moſt deciſive battles mentioned in our hiſtory, and alſo the moſt important in it's conſequences; for it was here that Simon Montfort, earl of Leiceſter, the king of England in every thing but the name, and one of the moſt excellent generals of his age, yielded to the valour and diſcipline of the royal army, headed by prince Edward.

The appendix contains a liſt of the repreſentatives in parliament for the borough of Eveſham; another of the mayors; an extract from the trials of Furnival and Gary; the conſtitutions of the borough; a copy of the oath of a freeman; a copy of the charter of the borough of Eveſham, granted by James I, A. D. 1605; and a reſpectable, if not numerous, liſt of ſubſcribers.

Mr. T. is deſerving of much praiſe, for the labour and induſtry beſtowed by him, in the compilation of the preſent work. It muſt not be concealed, however, that he has endeavoured, as far as in him lies, to perpetuate national and vulgar prejudices; and attempted to ſtop the advancement of knowledge, under pretence of diſcouraging what he terms *modern philoſophy*. The political annals of Eveſham would have been deſirable in a local hiſtory, and may ſtill form a ſupplement. This place ſends two members to parliament, and as it's conſequence has long been in the wane, it is not altogether unfair to ſuppoſe, that it comes under the deſcription of a *rotten borough*. If ſo, the elective franchiſes are either monopolized by one or more families, or ſold to the beſt bidder, and in the total abſence of all manufactures, might have been fairly included under the article 'trade;' indeed, perhaps, this debaſing circumſtance, joined to the trammels incident to a corporation, are the real and efficient cauſes that prevent Eveſham from being one of the moſt flouriſhing towns in England. The plates, ſeven in number, are well executed by a young, but very promiſing artiſt.

ART.

LAW.

ART. XXVII. *A Practical Treatiſe on Copyhold Tenure, with the Methods of holding Courts Leet, Court Baron, and other Courts, and an Appendix, containing Forms of Entries on Court Rolls, and Minute Books; Surveys, Stewards Fees, and a Variety of Precedents on the Mode of conveying Copyhold Eſtates.* By Richard Barnard Fiſher, Eſq. Steward of St. Mary Magdalen College, Oxford. 8vo. About 380 pages. Price 6s. in boards. Butterworth. 1794.

THE manorial franchiſes originally conſiſted of certain excluſive privileges claimed by the great land-holders, and but too many of them remain at this day as a badge of that horrible vaſſalage, in which an immenſe majority of the people were originally kept by a proud and haughty ariſtocracy.

Sir Edward Coke has derived copyhold tenures from the ſtate of villenage, and 'though very meanly deſcended,' yet, adds that great lawyer, 'they come of an ancient uſe.' This however has been doubted by a chancellor of the preſent day, who alleges as a reaſon for his opinion, that in thoſe parts of Germany whence the ſaxons emigrated into England, there exiſts at this moment a ſpecies of tenure, exactly the ſame with our copyhold eſtates, and that there alſo exiſts a complete ſtate of villenage; ſo that both ſtand together, and do not form one tenure growing out of another, and by degrees aſſuming it's place *. Taking the fact for granted, we are yet of opinion, that this reaſoning is not concluſive againſt the authority of lord Coke: for that very tenure might have ſprung out of ſlavery in England, which on the continent had exiſted for ages, in a baſe, and ſeparate ſtate.

As the preface, containing the reaſons which have induced the author to this undertaking, is ſhort, we ſhall here tranſcribe it.

'The following treatiſe was at firſt intended only for the private uſe of the compiler, and not for the public eye; a conviction, however, of the neceſſity of ſome book that might afford general information on the ſubject of copyhold law, and the practice of holding courts, has now induced him to bring it forward, and having experienced the want of ſuch aſſiſtance, he flatters himſelf that the preſent eſſay will not be deemed altogether unacceptable.

'The learning to be found in the books on this ſubject, is extremely diffuſe and ſcattered; and a clear and preciſe notion of the nature and law of copyholds, cannot well be attained, without great reſearch and very conſiderable labour. No one book whatever, ſince the time of lord Coke, has treated the ſubject by any means in a ſyſtematical manner, although great alterations, in many points, have ſubſequently taken place. There are ſome points indeed on which lord Coke himſelf touched but ſlightly; for in his excellent little treatiſe, called "The compleat Copy-

* See the note to the caſe of Grant and Aſtle, in the laſt edition of Douglas's Reports.

holder,"

holder," in laying down general positions, he treats only of pure and genuine copyholds; whereas at this time of day, there is a sort of bastard species, (if the expression may be allowed) of copyhold tenure; namely, copyholds for lives, which are granted, either to persons for their own lives, or for the lives of others, according to the customs of the respective manors. These indeed may be said rather to resemble leases for lives, than regular copyholds; yet being held of manors, and the tenure evidenced by a copy of the court roll, they may fairly enough be considered in the light of copyholds, although they should not be found to possess all the legal properties of pure and genuine copyholds. On these points, the author of this treatise has endeavoured to give such information as may prove useful; and for that purpose has searched all the modern reports, and added all the authorities from which he conceived any principle was likely to be deduced, and being steward of several manors in different parts of the kingdom, he has from his own particular situation, been enabled to furnish some general hints and observations on the forms of holding courts; entering the proceedings on the records or rolls of the court, and the mode generally adopted by corporate bodies, as well as by individuals, in assessing their fines, on admitting copyhold tenants to their estates, and of putting in of fresh lives.

'In a work of this nature, which is little more than compilation and collection, much that is new cannot well be expected; useful information the compiler has had in view, and that he hopes the work will be found to contain. He has not the vanity to suppose that it will be considered as a complete work, but if it should be found at all useful, and prove any way acceptable to the profession, and the public in general, he will think his labours amply compensated for the present, and on some future occasion may be induced to offer to the world, something more deserving attention.'

This will be found to be a very useful and even necessary work, to gentlemen of landed property, their stewards, and in some cases even to their tenants.

ART. XXVIII. *A Succinct View of the Rule in Shelley's Case; exhibiting, by negative and affirmative Propositions, the Instances in which several Limitations, one to the Ancestor, the other to the Heirs,—the* Heirs of the Body,—*or* Issue of the Body *of that Person, do and do not give the Inheritance to the Ancestor.* By Richard Preston, of the Inner Temple, Author of the Elementary Treatise on the Quantity of Estates. 8vo. 149 pages. Exeter, Trewman and Son. 1794.

THIS may be considered as a supplement to another work by the same author, entitled 'An Elementary Treatise on the Quantity of Estates,' already noticed by us [see Analyt. Rev. Vol. x, p. 511]; and we are happy, that our favourable opinion of his labours, has contributed to induce Mr. P., to persevere in his endeavours to illustrate a very obscure branch of the law. It is

thus,

thus, that he ſtates his reaſons for the publication of the preſent tract:

'In the reviſion of his former work, he obſerved, that, in treating of the doctrine of *free-holds*, he had been ſilent on the rule in *Shelley's* caſe; and that in the chapter on *eſtates in fee*, he had noticed this doctrine in very general terms, without ſhewing it's application by examples, or introducing the inſtances, which are allowed to be exceptions to the rule, framed from this learning. The truth is, that at the time he compiled the eſſay on eſtates, he did not find himſelf equal to the taſk of introducing and obſerving on this rule to his own ſatisfaction; and it was not till a very recent period that he made the attempt; and he made it with great doubt of his abilities to exhibit the ſcope and extent of the rule, in a manner that even in his own opinion, would make his labours uſeful, as connected with, and embracing part of, the ſubject of his former treatiſe, and elucidating ſome of the points immediately relevant to the learning diſcuſſed in that treatiſe.

'His ſucceſs, however, was beyond his expectation, though by no means equal to his ideas of perfection. He is aware that the rule is ſtill capable of far greater illuſtration. Of this he is fully perſuaded, from the obſervations he has already made. In his own hands, this eſſay has been increaſing in ſize, from time to time. At firſt, it was compriſed in a few pages, even three or four; and it has increaſed into it's preſent bulk by ſmall degrees. All that he aimed at, in the firſt place was, to ſuit his obſervations on this rule to the other parts of this eſſay on eſtates; into which, on a republication of that book, this rule will be introduced. In the mean time the following obſervations are offered to the profeſſion, in their preſent detached form, without any other expectation on the part of the author, than that they will afford ſome proof, that the ſucceſs of his former publication has not rendered him indolent or inattentive.'

The rule laid down in *Shelley's* caſe includes a number of points, relative to the doctrine reſpecting eſtates of free-hold and inheritance; and it alſo involves, in a material and a very intereſting degree, the law on the conſtruction of words of limitation in deeds, wills, and other writings, ſuch as declarations of uſes, appointments in purſuance of powers, &c.

It is not, however, abſolute; for lord Mansfield ſaid in the caſe of Perrin and Blake [4 Burr. 2579] 'The rule is not a general propoſition ſubject to no control, where the intention is on the other ſide, and where the objections may be anſwered:' and he agreed with the juſtices Wilmot and Aſton, 'that the intention is to govern, and that Shelley's caſe does not conſtitute a deciſive uncontrollable rule.' Mr. juſtice Buller was of the ſame opinion in the caſe of Hodgſon and wife *v.* Ambroſe [Doug. Rep. 327].

ART. XXIX. *The Law of Treaſon. A Conciſe and Comprehenſive View of the Power and Duty of Grand Juries in Criminal Caſes. To which is added, an Abridgement of Lord Coke's Commentary on*

on the Laws of Treason, 8vo. 32 pages. Price 1s. Crosby. 1794.

It was wisely provided by our high spirited ancestors, that inquests respecting treason, felony, &c., should be taken by persons of understanding and integrity, who were at once indifferent and impartial, and wholly unconnected with, and independent of the prevailing party of the day. As much depended on the selection, this was not entrusted, as at present, to an officer nominated by the king, or chosen by any body-corporate, but to the chief sworn officer of the county, who by our ancient constitution was elected by the people. And so justly jealous were they even of the sheriff, that it was expressly stipulated by the common law, that the grand jury should consist of 'lawful liege people, of ripe age, not old or infirm;' and that they should be of 'good fame, and free from suspicion of quarrel or controversy with any suspected criminals.' 'They ought,' it is here very justly added, 'to be such as are free and impartial, even though they were not sworn to be so,' and the sheriff is not to be instructed or influenced as to their choice; nay, 'if any be so denominated to the sheriff, all their proceedings are null and void.'

The following short quotation will at once show the extent of the power possessed by the grand inquest, and the manner in which they ought to employ it. 'As one part of the business of grand juries is to indict offenders, so another part is to protect the innocent in their reputations, lives, and interests, from false or malicious accusers or conspirators. They are to *search out the truth* of such informations as come before them, and to *reject* the indictment *if it be not sufficiently proved*; and if they have reasonable suspicion of malice, or evil design against any man's life or estate, in such as offer a bill of indictment, the laws of *God and England* bind them to use all possible means to discover the villainy; or if it appear to them (of which they are the legal judges) to be a conspiracy, or combination against the accused, *they are bound by the highest obligations upon men and christians, not merely to reject such bill, but to indict forthwith all the conspirators, with their abettors, procurers and encouragers.*

'They ought also to inquire after the witnesses, their *condition* and *quality*, their *fame* and *reputation*, their *means of subsistence*, and *occasion*; whereby and *when* the facts of which they bear witness came to their knowledge: and in matters of treason and felony, &c. *when and on what occasion* they first disclosed them. If the witnesses who come before a grand jury upon an indictment *for treason*, should discover upon their examination that they *concealed* the fact of treason for a *long time* without any *just impediment*, the presumption of law will be strongly against them that *no sense of honesty or duty*, brought them *at last* to reveal it. It appears by Bracton, (lib. iii. cap. 3.) that ancient writer on our laws, that *in cases of treason*, the juries were in his time advised (as now they ought) to be so severe in their inquiry *within what*

* 11 Henry 4. and statute of Westminster 2 c. 38. and Scarlet's case.

time

time the witnesses discovered the treason after it came to their knowledge, that if it were not evident that they revealed it *with as much expedition as was possible for them*, they were *not by law to be heard as witnesses*. It was scarce permitted them, saith he, to *look back* in their going, *such ought to be their speed to make known the treason*. Or if in any case they be otherwise openly flagitious, though they be not legally infamous, or if they be men of *desperate* fortunes, so that the temptation of want is strong upon them, and the restraint of conscience can be supposed very little; what they say, is at least to be heard with extraordinary caution, if *not totally rejected*. It remains now only to caution grand juries against a vulgar error, "that they ought to find a bill upon any *probable* evidence, for it is but a *matter* of course, only a *matter of form*, the party will come before another jury, and may there make his defence." Lord Coke in his comment on Westminster 2d. says, "that in those days (as now it should be) indictments, taken in the absence of the party, were formed upon plain and direct proofs, and not upon *probabilities and inferences*." And another excellent author (Dalton, p. 539,) says, "no less care or concern lies upon the grand jury, than does upon the petty jury."

This very useful little treatise is compiled from the works of Bracton, Britton, Coke, and Blackstone.

ART. XXX. *The Progress and Practice of a Modern Attorney; exhibiting the Conduct of Thousands towards Millions! To which are added, the different Stages of a Law-suit, and attendant Costs, with Instructions to both Creditors and Debtors; together with select Cases of Individuals who have suffered from the Chicane of Petty-fogging Attornies, and the Oppression which* flows from the present Law Practice: *Concluding with Advice to young Tradesmen.* Part 1. 8vo. 84 pages. Price 2s. Grant.

THE tricks of those low retainers of the law, commonly known by the appellation of 'petty-fogging attornies,' have called down general indignation upon that class of men, whose mal-practices are here fully and often successfully exposed. The mode of conducting business adopted by the profession in general, is divided into four distinct heads; fair practice, common practice, keen or sharp practice, and quirking practice. An instance is given, in which the plaintiff had 70l. costs to pay for a successful litigation for a debt of 2l. 7s. 5d.; this is probable, and we believe it to be true; but we must consider the account of a taylor's being ruined by a baker, who brought an action of trespass against him for warming his goose at the plaintiff's oven, merely as a *good story*.

The following observations, extracted from the preface, appear to us to deserve attention.

'The human race are subject to different kinds of oppression, in the different stages of civil society; and the english as well as other european nations, have in different periods, groaned under arbitrary power—the terrors of superstition, and—the chicanery of the law. To speak in a familiar style, the people of England

England have been war-ridden, they have been prieſt-ridden, and now they are law-ridden. From the firſt of theſe yokes, our anceſtors delivered themſelves by their valour, and from the ſecond by the manly exerciſe of their own judgment. Is it poſſible, then, that engliſhmen, who have opened their eyes to their true intereſts in almoſt every ſhape, ſhould put up with the groſs impoſitions which they experience every day under the falſe maſk of law and juſtice, practiſed upon them by a ſet of men, who, neceſſitous for the moſt part, ſet their wits at work to rob and plunder their fellow citizens, under the pretence of their being protected by [redacted] courts; at the ſame time that they know the poor and needy have it not in their power to call them to account?

'If the expences attendant upon defending actions at law were meant to repreſs a ſpirit of litigation—to enforce the ſpeedy payment of debts, or to ſpur individuals on to induſtry and exertion in their ſeveral avocations ... arguments generally made uſe of by intereſted profeſſional men .... no ſuch conſequences would reſult from them. Where a ſpirit of litigation exiſts between both parties, expence is out of the queſtion. Enforcing the ſpeedy payment of debt is productive, nine times out of ten, where the debtor is honeſt, of his ruin. He neglects his buſineſs in order to collect debts, when the time of credit has not expired; diſobliges and loſes his beſt cuſtomers; and, if a tradeſman, the work done in his abſence, is inferior in point of quality. Were the expences which he incurs trifling, he might ſurmount the inconvenience; but where they accumulate in many thouſands of inſtances beyond the original debt, the tradeſman, once involved in a labyrinth of law, finds that one action begets another ſo quickly, that the profits of no buſineſs, however great, can poſſibly withſtand ſo gigantic an aſſailant.' s.

TRANSACTIONS OF SOCIETIES.

ART. XXXI. *Memoirs of the Literary and Philoſophical Society of Manchester. Vol. IV. Part I.* 8vo. 272 p. Pr. 5s. in boards. Cadell. 1793.

THIS half volume is prefaced with an advertiſement, ſtating the cauſes of it's late appearance; to which is added a copy of the laws, with a liſt of the members of this reſpectable ſociety.

ART. I. *Reaſons for ſuppoſing that lakes have been more numerous than they are at preſent; with an attempt to aſſign the cauſes whereby they have been defaced. By* J. Gouch, *of* Kendal. *Communicated by* Dr. Percival. —It being extremely probable, from various phenomena, that the preſent inhabitable world has at ſome remote period emerged from the boſom of the ocean, a queſtion, ſays Mr. G., naturally preſents itſelf, as an objection to this hypotheſis, viz. 'Why then are lakes ſo few in number?' The ſolution of this query is the purpoſe of the author in this memoir.—Mr. G. ſuppoſes, that their number has been once much greater, and that the cavities have been filled up, partly by the growth of plants in the bottom of the lakes,—partly by the gradual encroachments of vegetation on the enclosing banks,—partly by the depoſitions

depositions of the water itself,—and partly by the importation of trees, branches, stones, &c., carried thither by the impetuosity of rivers, or the violence of winds.—This theory, which is not new, sufficiently accounts for the paucity of lakes.

Art. 2. *An argument against the doctrine of materialism, addressed to Thomas Cooper, esq. By* John Ferriar, M. D.—This paper contains several curious medical facts, which, in the author's apprehension, incontrovertibly prove, that 'the brain is the instrument only, and not the cause, of the reasoning power.'—Some of the most remarkable are these:—a child, six years old, received a pistol shot in the head;—a suppuration ensued, and at every dressing he lost such a quantity of brain, that at the end of eighteen days, when he died, the portion of remaining brain did not exceed the size of a small egg: yet he retained his faculties to the last. Another, who died a natural death, at the age of eighteen months, was found, on dissection, to have not 'the smallest trace of brain,' the *cranium* containing five quarts of limpid water. Previously to his death he heard and saw well. A blacksmith having died of an apoplexy, at the age of sixty-four, his head was dissected by Dr. Brunner, when the *dura mater* was found slightly lacerated, the *pia mater* much distended with water, and the whole of the *basis cerebri* immersed in that fluid. He retained his senses to the hour of his death, and had discovered uncommon acuteness of judgment. Bonnet, says Dr. F., saw the structure of the *basis cerebri* wholly destroyed in a patient, who died after an illness of eleven days. Till within a short period before his death, he suffered no alienation of his faculties, and was then only delirious at times, and perfectly sensible during the intervals. From these and a few other similar cases, the doctor infers, that as no part of the brain appears essentially necessary to the existence of our intellectual faculties, something more than the discernible organization must be necessary to produce the phenomena of thinking. Without entering here into the merits of the question, we would take the liberty to observe, that Dr. F.'s view of the object proposed, appears to us to be somewhat incorrect. He adduces facts in order to prove, that the brain is only the instrument of thinking,—and he concludes with affirming, that these facts demonstrate, that no part of the brain is essential to intellect. Here then seems to be a manifest incongruity. For if it be the instrument of our intellectual operations, it must be, *quoad nos*, as essential to thinking, as the organ of the eye is necessary to vision.

Art. 3. *Comments on Sterne. By* John Ferriar, M. D.—As an original writer, Sterne has justly occupied a distinguished rank in the literary scale. That his merits however have been too highly estimated, is a fact, of which no one but tolerably acquainted with the french writers could possibly be ignorant.—His great obligations to some of these, but his still greater to our own countrymen, poor old Burton, and the celebrated bishop Hall, are in this memoir incontestibly evinced by Dr. F. That he was indebted for the general character of his *Tristram Shandy* to Rabelais, is, we apprehend, pretty generally known. But we doubt not, most of our readers will be surprised to learn, that some of the most striking passages in his works have been almost servilely copied from that inexhaustible source of 'surreptitious learning,' Burton's Anatomy of Melancholy. One or two proofs of this we present to our readers. P. 60.

" One denier," cried the order of mercy—one ſingle denier, in behalf of a thouſand patient captives, whoſe eyes look towards heaven and you for their redemption.

" —— The lady Bauſſiere rode on.

" Pity the unhappy, ſaid a devout, venerable, hoary-headed man, meekly holding up a box, begirt with iron, in his withered hands—I beg for the unfortunate—good, my lady, 'tis for a priſon—for an hoſpital—'tis for an old man—a poor man undone by ſhipwreck, by ſuretyſhip, by fire—I call God and all his angels to witneſs—'tis to clothe the naked—to feed the hungry—'tis to comfort the ſick and the broken-hearted.

" —— The lady Bauſſiere rode on.

" A decayed kinſman bowed himſelf to the ground.

" —— The lady Bauſſiere rode on.

" He ran begging bare-headed on one ſide of her palfrey, conjuring her by the former bonds of friendſhip, alliance, conſanguinity, &c. —couſin, aunt, ſiſter, mother—for virtue's ſake, for your own, for mine, for Chriſt's ſake, remember me—pity me.

" —— The lady Bauſſiere rode on."

Thus Sterne. The original paſſage from Burton is as follows. P. 61.

" A poor decay'd kinſman of his ſets upon him by the way in all his jollity, and runs begging bare-headed by him, conjuring him by thoſe former bonds of friendſhip, alliance, conſanguinity, &c. uncle, couſin, brother, father, - - - - ſhew ſome pity for Chriſt's ſake, pity a ſick man, an old man, &c. he cares not, ride on: pretend ſickneſs, inevitable loſs of limbs, plead ſuretyſhip, or ſhipwreck, fires, common calamities, ſhew thy wants and imperfections, - - - - ſwear, proteſt, take God and all his angels to witneſs, quære peregrinum, thou art a counterfeit crank, a cheater, he is not touched with it, pauper ubique jacet, ride on, he takes no notice of it. Put up a ſupplication to him in the name of a thouſand orphans, an hoſpital, a ſpittle, a priſon as he goes by, they cry out to him for aid: ride on - - - - - Shew him a decayed haven, a bridge, a ſchool, a fortification, &c. or ſome public work; ride on. Good your worſhip, your honour, for God's ſake, your country's ſake: ride on."

P. 66. " But," continues Mr. Shandy, " he is gone for ever from us! be it ſo. He is got from under the hands of his barber before he was bald. He is but riſen from a feaſt before he was ſurfeited—from a banquet before he had got drunken. The Thracians wept when a child was born, and feaſted and made merry when a man went out of the world, and with reaſon. Is it not better not to hunger at all, than to eat? not to thirſt, than to take phyſic to cure it? Is it not better to be freed from cares and agues, love and melancholy, and the other hot and cold fits of life, than, like a galled traveller, who comes weary to his inn, to be bound to begin his journey afreſh?"

The original is as follows:

" Thou doſt him great injury to deſire his longer life. Wilt thou have him crazed and ſickly ſtill, like a tired traveller that comes weary to his inn, begin his journey afreſh? - - - he is now gone to eternity - - - - - as if he had riſen, ſaith Plutarch, from the midſt of a feaſt, before he was drunk - - - Is it not much better not to hunger at all, than to eat: not to thirſt, than to drink to ſatisfy thirſt; not to be cold, than to put on clothes to drive away cold? You had more need

rejoice

rejoice that I am freed from diseases, agues, &c. The thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life."

Dr. F., towards the conclusion of the memoir, delivers it as his opinion, that the manner, the style, and the subjects, of Yorick's sermons, were all borrowed from Hall's Contemplation, and of this he adduces several strong proofs.

Art. 4. *An account of, and observations on different blue colours, produced from the mother water of soda phosphorata, &c.* *By* Mr. Thomas Willis, *of* London. *Communicated by* Mr. Thomas Henry, F. R. S. &c. —'I dissolved,' says Mr. W., 'four ounces of common alum and one ounce of martial vitriol in two quarts of water, by boiling them together. On some of the mother-water of soda phosphorata was poured a little of the aluminous and martial solution: at first a greyish coagulum only was formed; but upon adding more of the solution, a fine blue colour was produced, which readily precipitated. This being washed frequently with water till the supernatant liquor was quite tasteless, was then dried, and produced the colour No. 1.'

For the mode in which the others were prepared, we must refer our readers to the memoirs themselves.

Art. 5. *On the impression of reality attending dramatic representations.* *By* J. Aikin, M. D. *Communicated by* Dr. Percival.—This is an excellent memoir, eminently characterized by elegance of diction, correctness of thought, and animation of sentiment. Dr. Johnson, in his preface to Shakespeare, defends that poet's violation of the dramatic unities, on this principle, that, as we are never so deceived by theatrical representation, as to believe it real, there can therefore be no danger of it's effect being injured by any thing subversive of that belief. This principle Dr. Aikin combats with much success: and he shows, that during a dramatic exhibition, a temporary illusion occupies the mind, which, for the time, is impressed with the conviction, that what we see is not fictitious, but real. That these impressions of reality are not uncommon, Dr. A. proves, from the belief accompanying dreams, delirium, and insanity; also from the waking dreams or imaginations of a sound mind, commencing with complete consciousness of it's real situation, and ending in a total forgetfulness of it.

Art. 6. *On the uses of classical learning.* *By the* Rev. George Gregory, D. D. *prebendary of Chiswick, and domestic chaplain to the lord bishop of Llandoff.* *Addressed to* Dr. Percival.—Classical education is justly considered by Dr. G. as having been some years ago, not only ornamental, but likewise essentially necessary to science. The state of literature, he observes, being now materially changed, classical learning can be no longer deemed indispensably requisite for any of the learned professions. It's principal advantages the author considers to be these;—it contributes to a more accurate acquaintance with grammar and orthography; it enables us to improve our own language; it communicates a more correct and precise knowledge of the meaning of words, the language of science being of classical extraction;—it improves the taste, and furnishes an elegant and innocent amusement. The paper is concluded with several extracts from the moral writings of the ancients. In the perusal of this memoir, we apprehend the learned reader will be much disappointed.

Art. 7. *A dissertation upon the ancient carved stone monuments in Scotland, with a particular account of one in Dumfriesshire. By* Robert Riddell, *of* Glenriddell, *esq. captain of an independent company of foot,* F.A.S. *and corresponding member of the literary and philosophical society of Manchester.* With a plate.—The general dissertation and particular account are comprised in three pages. The author believes these monuments to have been the work of the scottish Norwegians and danes, before the introduction of letters into Scotland.

Art. 8. *Observations on alphabetical characters; and particularly on the english alphabet: with an attempt to shew its insufficiency to express, with due precision, the variety of sounds which enrich the language. By* Mr. Samuel Harvey.—This paper is divided into two sections. In the first the author offers some general observations on the various modes of communicating thought by visible signs. He then modestly adduces several respectable authorities, to vindicate the propriety of this discussion. Mr. H. will forgive us for thinking, that an attempt to improve our alphabetical notation, confessedly very deficient, by the suggestion of such emendations, as may be easily reduced to practice, requires not the countenance of any authority: and we are of opinion, that the observations which he and Dr. Hutton have offered on this subject, to encourage the reformation of our alphabet on scientific principles, are entitled to the attention of our learned countrymen. In sect. 2, Mr. H. inquires how far our alphabet is defective, and where it may be amended. He first examines the vowel sounds, the number of which he makes to be thirteen. The number of consonantal sounds, he says, is twenty-one, viz. b, c, d, f, g, h (which he proposes as the note of *ch*, as heard in the word *charm*), j, l, m, n, p, r, s, t, v, z, th, th, gh, ch, sh. The five last being simple sounds, he proposes should be denoted by simple and appropriate symbols. He then proceeds to examine the several letters, with their respective sounds. The memoir is ingenious, and merits praise.

Art. 9. *On the action of metallic oxydes and earths upon oils, in low degrees of heat. By* Mr. Peter Henry. *Communicated by* Mr. Thomas Henry, F.R.S. &c.—This paper contains an account of experiments made to deprive oils of their colouring particles. The mode Mr. H. adopted was simply this:—he digested two ounces of the several oils with one drachm of white arsenic, in a heat of 180°, during six hours, and let it stand till morning, when the oil became clear, and in some cases colourless.

Art. 10. *An account of an ancient mode of sculpture in Scotland, in a letter addressed to Dr. Percival. By* Mr. Copland. Two plates.—In this memoir is contained an examination of those *tumuli*, or heaps of stones, which are common in Scotland, and in the language of the country are termed *cairns*. 'About the middle of the cairn, and on a level with, or a little elevated above the surface of the earth, there are always several thin flat stones laid horizontally in a circular form, with their edges close applied together without any cement, on which are generally found entire bones, their fragments, or reddish coloured earth, like ashes, and sometimes entire urns, *paterae*, or clay vessels, slightly burnt, turned with their mouths down, over ashes or fragments of bones, that appear to have been subjected to the action of fire.' From these circumstances, together with the instruments or apparatus found in these cairns, which Mr. C. has described and illustrated

illuſtrated by plates, it is evident that they were the common cemeteries, where the bodies of the dead were depoſited and burned.

Art. 11. *Meteorological obſervations made on different parts of the weſtern coaſt of Great Britain: arranged by* T. Garnett, M. D. *phyſician at Harrogate.*—The greater part of the materials of which this memoir is compoſed, was put into the hands of Dr. G. by his friend Dr. Percival, to whom they had been communicated by ſeveral correſpondents. They regard chiefly that part of the weſtern coaſt, which lies between Dumfries and Lancaſter. The memoir contains ſeveral curious facts, one or two of which we preſent to our readers.

The annual average of rain at Dumfries, from ſeven years obſervation, is 34.658 inches;—at Lancaſter, in the ſame time, 40. 3;—and yet the quantity at Kendall, which lies between the two, is 61. 2235.—It is likewiſe aſcertained by various experiments, that more rain is collected by a gage placed on the ſurface of the earth, than by a ſimilar gage raiſed conſiderably higher. It appears alſo, that the difference between theſe two quantities is leſs in ſummer than in winter. For the firſt of theſe facts a probable cauſe may be aſſigned: to account ſatisfactorily for the two others, is ſomewhat difficult. The character given of Mr. Gopland's remarks by Dr. G. is exceedingly juſt. His obſervations ſeem to have been made with philoſophical accuracy, and to be juſtified by the experience of many years. The theories he deduces from them are ingenious; ſome of them perfectly new. The memoir is a valuable one, and will furniſh inſtruction and entertainment to the philoſophical ſtudent.

METAPHYSICS.

Art. xxxii. *A brief View of the Anatomical Arguments for the Doctrine of Materialiſm; occaſioned by Dr. Ferriar's Argument againſt it.* By William Tatterſall, M. D. 8vo. 30 pages. Price 1s. Johnſon. 1794.

The author, after making ſome pertinent obſervations on the extraneous matter, with which Dr. Ferriar's memoir is introduced *, proceeds to conſider the medical facts, which are there ſtated in diſproof of materialiſm. To theſe facts he offers, firſt, this general anſwer.

P. 11.—'I could produce, a thouſand teſtimonies from medical authors, of the higheſt authority, to the aſſertion that when the ſtructure of the brain has been injured, *the proceſs of thought has been impeded and changed.* Common paralytic affections are proofs of it; but I ſhall not inſiſt upon them, becauſe the anſwer I give to this part of the argument is this. It is only aſſerted that one part of the ſtructure has been injured at one time, and as I do not undertake to prove that any one part of the brain is more eſſential to perception than another, it only follows that in all theſe caſes the part injured bore ſo ſmall a proportion to the whole as not to affect its power; juſt as I may loſe any finger,

* See p. 415 of this Review.

and yet be said to retain the use of the hand. It makes no difference which finger I lose. I learn from the loss, that the part bore so small a proportion to the whole as not to be essential; and if it be urged that I cannot have so perfect a use of my hand, I acknowledge it; nor can doctor F. prove that the process of thought was not as *much* impeded or changed by the injury done to any part of the structure of the brain, as the use of my hand would be impeded or changed by the loss of a finger.'

When our author says, it is only asserted that one part of the structure has been injured at one time, we suppose he means to say, that Dr. F. does not assert that the whole was injured at one time; in saying this, he has, we apprehend, advanced a position, which Dr. F. from the facts adduced will probably deny. Dr. F. says, when the parts of the brain, which in common language give origin to the nerves supplying the organs of sense, are injured, the senses are in general proportionably affected.

P. 12.—'This,' replies our author, 'we all know, and I should have thought it would have made against him; but he says, it "seems to point out a difference in the causes of thought and sensation." I do not know what he can mean by the causes of thought, as distinct from the causes of sensation. Have we any other ideas than those of sensation?'

We can by no means concur with our author in thinking, that Dr. F.'s observations militate against himself. For if any of the nerves [the optic for example] be injured, and the sense [of sight] connected therewith be proportionably impaired; and if this be uniformly the case with the nerves supplying the organs of sense, while the intellect or reasoning faculty remains perfectly sound; we cannot help thinking, that an immaterialist may consistently enough employ this as an argument, that the reasoning faculty, and the mere *passion of sensation*, have not one and the same dependence. We must add, that the terms causes of thought, and causes of sensation, are much too indefinite and vague in their import to be admitted in any accurate metaphysical discussion.

We can notwithstanding easily conceive Dr. F.'s meaning, and the principle on which he would establish the distinction. 'Have we any other ideas, than those of sensation,' is a question of an ambiguous nature, which has often been put, and as often answered: here we think it might have been omitted. Our author proceeds to a more particular consideration of the medical facts. He remarks first, that in some of the cases adduced by Dr. F., the injury of the brain was followed by an injury of the faculties; hence he contends it may be legitimately inferred, that in the other cases the tendency to intellectual injury was exactly proportioned to the corporeal. He observes, that nothing can be more vague, than the accounts we have in general of persons retaining their senses to the last; and that such accounts are given of all who have not died in a state of idiotism. 'But,' says Dr. F., 'what faculties were retained? and in what degree? If the sufferer had been a student, could he study with his former vigour? if he had been remarkable for memory, judgment, imagination,

gination, were they equally strong?' Our author adds, that as far as medical facts prove, that the brain could not be the cause, they prove it could not be the instrument, of the reasoning power. The pamphlet is concluded with a concise and correct statement of the anatomical arguments for materialism, which, opposed to Dr. F.'s medical facts, preponderate with almost unresisted force. Though this compendium contains nothing new, it may be read with improvement by those, who are desirous to have only a general view of the arguments for materialism. We take the liberty to add, that in this controversy both parties, as we apprehend, are chargeable with inaccuracy. X.

POLITICS.

ART. XXXIII. *Letters to the Peers of Scotland.* By the Earl of Lauderdale. 8vo. 318 pages. Price 5s. Robinsons. 1794.

THE work now before us consists of three letters, addressed by the earl of Lauderdale to his constituents. In the first, he enters into a wide field, relative to the origin and progress of the french revolution; the folly of our interference in the contest; the advantages arising from a neutrality similar to that adopted by Denmark, Sweden, the Swiss cantons, &c.; and the melancholy result of our hostilities.

It is asserted, that the overthrow of the old government of France proceeded from the improvident expenditure of the public money, an apposite instance of which is given in the person of count d'Artois, who lavished a million sterling annually, in addition to his ordinary income! The system of providing for the extraordinary expences of a government by mortgaging the public revenue is considered as an invention of a modern date, first introduced by some of the italian states, and carried by our own and other european governments, in the course of the present century, to an alarming extent. In commercial nations, the evils evidently resulting from this project have been in some measure palliated by a gradual increase of taxes: notwithstanding this, many of the misfortunes connected with it's slighter symptoms are said to have been felt even by our own robust constitution; but the fatal effects of the more advanced stages of the disorder, upon the weakly frame of the french government, have presented a new and an alarming lesson to mankind. This lesson was, however, either overlooked or neglected by our ministry, who first refused to grant their mediation, then resolved not to treat with, and soon after commenced hostilities against France.

'War was the receipt held out to us to prevent all tendency to sedition, to annihilate in this country all idea of a revolution. In former times wise men have told us, that the surest way to prevent seditions, was to take away the matter of them: but our statesmen strangely saw the best preventative in that which was sure in its progress to create the matter of them. The hardships and burthens of war have in all ages tended to give rise to discontent; the expence naturally creates poverty; and lord Bacon

wisely states, that the matter of sedition is of two kinds, poverty and discontentment. It was strange, then, to see that the favourite means adopted to prevent a revolution, was what the experience of man had taught him to believe, almost universally generated it. Nothing but the prejudice of the moment could have made it palatable; at any other time the public would have said to the rash political empiric who prescribed it, as the cynic did of old to a friend officiously advising him to send for a physician—"If I die, I'll die at leisure."

'If before entering into hostilities we had reason to dread the calamities that were likely to ensue from the war; if in it we saw not what was to prevent, but that which was much more likely to create the seditious disposition we apprehended, and the idea of revolution at which we trembled, we have received little consolation from the unfortunate events which have attended its progress. The accuracy of the predictions of those who opposed it, might give rise to a little sensation of vanity, did not the melancholy situation of the country, and our gloomy prospects, preclude the possibility of any feeling of the kind. In the short period of eighteen months, during which we have been amused with the vague chimeras of our ministers, we have seen successively vanish before our eyes all those various sources of success with which we had vainly flattered ourselves. Disgraced by the impotent efforts at Toulon, banished from the northern frontier, the rebellion crushed in La Vendée, France exhibits herself more powerful than before the contest. The practice of war has taught her armies the necessity of discipline, which did not at first exist, and upon the possession of which we founded our hopes. We have seen that the want of saltpetre could by exertion be supplied. We have learnt the impossibility of starving a nation. We know that a union of foreign force against them has furnished them a common cause, in which with enthusiasm they unite; perhaps, on reflection, we may have reason to apprehend, with the only thing that could have stifled their internal feuds. We have seen the heads of their political leaders, and of their generals, alternately brought to the block, without any diminution of their energy; and we have at last learned that which we at first ought to have known, that the revolution in France is a revolution of opinion; that the war we are conducting is not against armies, but an armed nation.'

The grievances of monarchical France, and the absolute necessity of a revolution, are demonstrated from the works of Mr. Arthur Young, which have been recommended by Mr. Reeves and his association; the versatility of Mr. Pitt's politics are inferred from his premature prophecy relative to the payment of the national debt, but a few months previous to the commencement of the present disastrous and expensive war; and the late vague and empty rhapsodies upon the beauties of our glorious constitution are considered as the precursors of 'the most corrupt plans, that any minister in pursuit of his own interest ever dared to bring forward.'

In letter 11, his lordship endeavours to develope the causes which induced the ministry, without any absolute 'state necessity,'

fity,' to depart from the wife fyftem of neutrality at firft adopted by them; this rafh ftep, we are told, 'was generated by the art of fome, and the folly of others, and 'owes its origin folely to the intrigues for power in the interior of this country.'

In addition to the calamities ufually fuperinduced by war, it is here lamented, that the miniſter, in conſequence of the preſent, 'has broken down and annihilated the importance of a party, which had long diſtinguiſhed itſelf for its temperate and ſteady adherence to the real intereſts of the people.' The advantages ariſing from an united body of men acting on 'principle' are pointed out; it is repreſented as a mound able in ſome meaſure to withſtand the tide of corruption, and as an engine perpetually acting for the protection of the conſtitution. Much encomium is beſtowed on the 'whigs,' who arrayed themſelves under the banners of the marquis of Rockingham. It is hinted, that that nobleman, the marquis of Lanſdowne, and the duke of Richmond, had drawn up a paper, giving their conſent to a meliorated repreſentation; but this, it ſeems, 'was not formally ſigned by them,' but merely 'interchanged in their hand writings;' ſo that they were only pledged to each other, and not to the people!

It appears, that thoſe members, who joined the ſtandard erected by the duke of Portland, were fairly *ſtarved* into a ſurrender; and took the earlieſt opportunity of retreating through that 'path,' which lord Auckland had 'explored, and by means of which lord Loughborough afterwards found his way to the woolſack.' At length the oſtenſible chieftain himſelf deſerted to the enemy, the 'viceroy of Corſica' was tempted to wave differences 'that were fundamental and irreconcileable;' and even Mr. Wyndham was content 'to ſtrip himſelf of his embroidered ſuit of pretence, and ſhare with Mr. Pitt the tattered rags of his genuine deformity;' having been prevailed upon 'to exhibit himſelf in conjunction with him before a confiding majority, like the uncaſed frenchman in ruffles without a ſhirt—in tinſel and lace on the outſide, and in dirt and dowlas within.'

The duke of Portland and his adherents are accuſed of having carried on a ſecret intrigue with the miniſter for many months previous to their junction with him; it was they, it ſeems, who were permitted to dictate relative to the calling out of the militia, and to 'cut and carve' the royal proclamation according to their own ſqueamiſh ſuggeſtions; and it is their upright and *immaculate* leader, who 'is decorated with that blue ribbon which his ſovereign and the nation claimed for lord Howe,' and inveſted 'with that third ſecretaryſhip of ſtate which it had been the boaſt of his party formerly to reform.'

Notwithſtanding the ſchiſm that has taken place, it is ſtated to be the object of thoſe who remain firm to their former principles, 'to recover to this country the bleſſings of tranquillity and peace,' to 'put an end to the irritation of the public mind,' to procure 'the reſtitution of the mild practice of engliſh law,' and to deſiſt from 'hazarding the bleſſings we enjoy in a conteſt with what we are taught to conſider the miſeries of France.' Not a word is here ſaid about parliamentary reform, although we are

told, that a market price is now affixed to the rights of the people, and the uſufruct, the poſſeſſion, and even the reverſion of it, are alternately brought under the 'hammer.' We will venture to predict, however, that until they come forward, and publicly pledge themſelves to this, in ſuch a manner that they cannot recede without ignominy and diſgrace, they will never be able to regain the confidence of the people; and that their labours, 'to roll the eternal ſtone' of oppoſition, will prove as unavailing as thoſe of Siſyphus.

In the third and laſt letter, the war with France is entirely attributed to the terrours of 'Burlington houſe;' and the continuance of it is, we are told, abſolutely neceſſary to Mr. Pitt's perſonal intereſt: 'in him every feeling muſt plead to the deſperate proſecution of it; he knows that nothing ſhort of ruin can apologize for his treating; and even to the ruin of his country he muſt now look for the preſervation of his character, and his continuance in power' By way of anſwer to the ridiculous queſtion, with whom are we to treat? we are reminded, that at the concluſion of the american war, we were obliged to treat 'with proſcribed rebels, and a vagabond congreſs.'

Lord L. aſſerts, that the efforts of the nation, which we have made our foe, can alone be repelled by means equally powerful; that the military character of all Europe at this moment lies proſtrate at the feet of french enthuſiaſm; and that until we employ means ſimilar to thoſe they have adopted, reſiſtance will be uſeleſs: to repel their armies, ſimilar armies muſt be found; to reſiſt their force, ſimilar force muſt be produced.

After ſome pointed remarks on the impolicy of dividing the combined army, in order to undertake the ſiege of Dunkirk, a meaſure attributed to a great law officer of the crown; on the groſs folly of keeping the troops under lord Moira in a ſtate of inactivity for upwards of ſix months; and on the want of exertion in the naval department of Great Britain; his lordſhip concludes as follows:

'I have now endeavoured to lay before you the ſources of my political action at an era that may be truly ſaid to be not only big with the fate of this country, but of the civilized world. I have attempted to explain the grounds on which the revolution in France happened; to eſtabliſh that the deadly malady of funding was the diſorder, an annual deficit of nearly three millions the complaint; and that in the diſſolution of the patient, an awful and tremendous leſſon to ſurrounding kingdoms is given, a convincing proof that in public communities, as in individual inſtances, "the paths of glory lead but to the grave" I have attempted to point out to you, that the various component parts of the old regime in France naturally led by progreſſive ſteps to the ſituation in which they now ſtand: and a reference to the paſt experience of hiſtory, a knowledge of the ſufferings they at preſent endure, might not improbably lead us to conjecture, that independent of our interference, a revolution may happen when individual ſecurity will be eſtabliſhed, and property duly protected.

'It

'It has been my wish to repel the libellous insinuation of the probability of a similar revolution happening in this country. Unless the oppression of the government be as great, and our financial resources as exhausted, the position is absurd. I have endeavoured to shew, that no wise policy led us to depart from our original system of neutrality; that private intrigue occasioned it, and that public calamity has attended it. I have attempted to explain the evils attending the schism artfully created in the whig party, and endeavoured to establish the impolicy of in future confiding in ministers by a reference to their past conduct.

'One subject I have, however, carefully avoided entering on. The management of the interior policy at home, forms, indeed, a striking feature in the history of the present day. We have seen the mild practice of the british law departed from; obsolete statutes resorted to for temporary purposes; and temporary constructions attempted to be given to known and defined laws; much of the friendly intercourse and relation that subsisted between the wealthy and the indigent, (the best incitement to the stability of our constitution) broken down; the sympathetic spirit of confidence and affections that reigned in the breasts of all, annihilated. A system of *espionage* has spread abroad a universal feeling of jealousy and doubt: the assertion of conspiracy has divided and disjointed the best energies of our country. The character of the nation has been calumniated, the spirit of the people belied and blasphemed. On this, however, at the present moment it might be improper to dwell. The impending trials will determine much. Thank God! the lives of our countrymen, and our best interests, are finally to be confided to the solid judgment and impartial decision of an english jury.

'I have now completed my original intention: and if I have defeated the calumnious insinuations that have been thrown out; if I have shewn plainly and intelligibly the principles I have acted upon, my object is effected. If my language has been strong, it appears to me to suit the nature of the times. I entertain no personal animosity against any man: political conduct is the only source of my attack. I look not for applause, neither do I apprehend censure; for I know my purpose to be honest, and the execution must necessarily be such as might reasonably be expected from one who has now certainly for the first time, most probably for the last, endeavoured to attract the attention of his constituents, or his countrymen.'

The perusal of this work has afforded us much pleasure, and we may even add much consolation. We rejoice to behold men of rank and fortune thus boldly and publicly avowing their political sentiments, and enlightening and instructing their fellow citizens by their labours. We are also happy to see them becoming denizens of the republic of letters, and think it infinitely more noble to refute calumny and misrepresentation by an appeal to the nation, than by an application to a court of justice, which, although it may be a more certain mode of crushing an opponent, does not always carry the same conviction along with it.

ART.

ART. XXXIV. *State of the Country in the Month of November, 1794.* By Abraham Jones. 8vo. 56 pages. Price 1s. 6d. Owen. 1794.

IT is here asserted, in bold and unequivocal terms, that our misfortunes have been at once merited and foreseen; 'that they derived in a right line from the abuses of our constitution, from the corrupt influence of the court, the aristocracy of the house of commons, and the obstinacy, ignorance, and treachery of ministers.' The war is suggested to have originated 'in a pre-determined scheme of corruption, and in a criminal contract between the court and the ministry, by which the hope of a parliamentary reform, and of reducing the influence of the crown, was sacrificed to the promise of impunity for any wickedness, and perseverance under every error and misfortune.'

It is contended, that the very basis of the british constitution is evidently representative, and that neither time nor practice can sanction those abuses, by which the court deputes the members of parliament, and nominates the delegates of the nation. The legality of the act, which entailed septennial parliaments upon us, is questioned; and it is insinuated, that our ancestors did not banish a tyrant and his race, merely to substitute other modes of oppression, and found a baser despotism upon the pillars of fraud and corruption.

Much has been written about the disaffection and spirit of mutiny said to prevail in the country, but the spies of the ministers are asserted to have been the only traitors the nation has hitherto discovered; and it is observed, that the execution of one of them has struck a salutary terrour into others, as the electric stroke given at Edinburgh was sensible at the Crown and Anchor.

'Every honest, every feeling mind has bewailed our miseries, our distractions, our disgraces. We have all suggested our remedies and nostrums for the foul disease that preyed upon our constitutions, regulars and empyrics, quacks and licentiates, we have all prescribed for the patient expiring under our hands; but we have been hindred from administring our medicines, sometimes by the pretended feebleness of the sick, and frequently by our own disputes and contentions. Yet in one thing we are all agreed, that whether our emaciated and palsied frame were capable or incapable to sustain the searching alterative, the powerful mercury, which alone could cleanse our corrupted blood, and chase the subtle poison that infected it, still it would not be prudent or necessary to enflame, encourage, or augment it. This poison, this nauseous cancer is the court; it is the swarm of hirelings, the aristocracy of the palace and the exchange, the crowds that live by war and taxes, that surfeit on the sweat and gore of England: the court is the lousy distemper of the government, which generates and ferments in every limb, in every joint, in every extremity of the state. It creeps and rots every where, corrupts and pollutes every thing, and covers the fair and wholesome surface of our political body, with vile and prolific insects, issuing from our own pores, decomposing and dissolving the very atoms of our constitution.'

It is aſſerted, that our miniſters have been ſo generaly flagitious and corrupt, that their crimes and vices are ſuppoſed to attach by an inviſible fatality to their office and ſituation. The venality of Walpole, the pride and turbulence of Grenville, the meanneſs of Bute, the cowardice of Grafton, the verſatility of North, and the factiouſneſs of Chatham, had compoſed but a weak and imperfect potion, if they had not been amalgamated and connected with the ignorance of Pitt, the meanneſs and avarice of Hawkeſbury, the apoſtacy of Dundas, and the ſtupid terrours of Portland. Burke the humane, and Wyndham the religious, added to the cauldron, and made the charm complete and the gruel thick and ſlab. Thus compoſed and endowed, and favoured beſides by circumſtances, which rendered treachery more fatal, and perfidy more vile and flagitious, the king's ſervants were enabled to arrive at the very ſummit and pinnacle of miniſterial celebrity, to eſtabliſh their pre-eminence over all their predeceſſors, deſtroy the ſaturnian age of corruption, and inſtitute an iron age in the mythology of courts. I leave to ſome Lucian or Ariſtophanes amongſt us, to paint the traitor Jupiter ſtabbing the milch goat that reared him, our Wyndham Mars, our Neptune Chatham, and the *alterna regna* of Pitt and Portland.

Pareille averſion & contraire fierté!

Mr. J. inſiſts, that the union of the people is alone wanting to render them free. He adviſes the nation, to addreſs the crown to diſmiſs the miniſter, and to inſtruct their repreſentatives to impeach them, and thus 'pave the way for peace by juſtice, and for reformation by atonement.' 'Let them humble in their turn,' adds he, 'the cruel cowards who would drive us to fury by their oppreſſions, and to madneſs by their inſults; who expect their vengeance in the impatience of agony, in the murmur of affliction, in the imprudence of deſpair!'

This little pamphlet may perhaps be deemed *intemperate*, but many parts of it evince a claſſical taſte, and a maſculine energy.

ART. XXXV. *Better Late than Never! An Impartial Review of Mr. Pitt's Adminiſtration, on the Ground of Reſponſibility, during the War. To which are added Curſory Remarks on the two laſt Campaigns; the whole being a full Elucidation of Mr. Pitt's New Way to Conquer by* Degrees. By an Enemy to the War in it's original partial Principles, but a ſincere Well-Wiſher to the King and Conſtitution of Great Britain. Addreſſed to the Hon. Charles Jenkinſon. 8vo. 70 pages. Price Johnſon. 1794.

THE young ſenator, to whom this pamphlet is inſcribed, has rendered himſelf an object of ridicule, by attempting to impoſe his own puerile ideas on the people of England. After a variety of prefatory obſervations on his 'ideal march to Paris,' the author makes ſome pointed remarks on the late conduct of the miniſter, and 'his memorable majority of paſſive and apoſtate *ayes*.'

Peace, we are told by the author, has been acknowledged on all hands to be neceſſary; but every avenue towards negotiation has been carefully ſhut up; vile and vulgar prejudices have been reſorted to; and a great orator, who is reported to have juſt received a premium

premium of 1200l. per annum, has been heard repeatedly to exclaim: 'What! treat with men with bloody hands!'

It is contended however, that, notwithstanding all this affected delicacy, we have more than once condescended to 'treat;' and that our unnecessary interference in the continental contest has brought down upon us the execrations rather than the blessing of an ally, whom we are straining every nerve to assist.

'Let us appeal,' says the author, 'to the yet existing remnant of that brave devoted handful of britons, who after having been hurried from their own defenceless shores for purposes as yet unknown, have been precipitately dragged beyond the towns they were pledged to garrison, and are now driven from their original position with every vestige of discomfiture about them. Those men will not scruple to tell us, that so far from having been received by the dutch like friends, so far from being looked upon as the original saviours of their country, and now as their companions in arms, they are considered as the duped destroyers of their peace and commerce; as incumbent locusts upon a land which might once have been guarantied and saved from plunder, but which is now rendered not only an object of acquisition from it's wealth, but a strong incentive to revenge, from the injuries we have done their invaders.'

The impolicy of the present war is fully evinced from the ruined state of our commerce and manufactures; and the insincerity of the cabinet, from that pretended neutrality, to which the nation had so recently, and so solemnly been pledged, previous to the contest.

General Mack's 'Decisive plan of operations' is laid to be equalled only by Mr. Jenkinson's more rapid scheme of conquest, or Mr. Pitt's boasted responsibility. The author's opinion of the last of these gentlemen may be gathered from the following quotation.

'Property it will be found has been visited to it's remotest acre, by every trick of indefatigable cunning; rank has been rendered subservient to ambition, and principles have been perverted to make that policy succeed among the many, which more immediately answered the purposes of a few. Influence and patronage —terms though often mentioned, but seldom understood—had been so prodigally made use of by former ministers, that Mr. Pitt found it necessary to create *new calls* of service, in order to gratify the cravings of his friends. Time and the natural casualties of life, did not afford sufficient room for the unremitting influx of his dependents; nor could he build new schemes upon the hackneied ways of his predecessors, without too openly violating his duty to the nation. Entering into office with all the promises of *reform* about him, he maintained advantages for a time, which neither the acuteness of Mr. Sheridan could impair, nor the solid understanding of Mr. Fox could overturn. Possessed of the confidence of the middle class of people, to whom he had pledged himself never to give up their favourite wish for a more equal representation, &c. and secure in the support of the nobility, whose ostentation he had lavishly supplied, it naturally became his study

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to steer between them, so neither to lose the assistance of the one, nor entirely forfeit the good opinion of the other. The thinking part of the nation, especially the merchants, readily believed, because they eagerly wished; and the thoughtless, particularly the proud and needy, as warmly trusted, because they were too ignorant to direct themselves.

'Placed upon this dangerous eminence, Mr. Pitt saw the merchant, the manufacturer and mechanic patiently waiting for relief, by the reduction of taxes, the capitalists anxiously looking for a diminution of the national debt, and the majority of the nation calling for a redress of grievances which he himself had openly acknowledged; he saw, or appeared to see, the prerogative of the crown manifestly stretched to the utmost limits of the constitution; the civil list of an enormous bulk, pensions multiplied and sinecures increased, without *one* benefit being derived to the country from the most glaring misapplication of public property; he saw the dependencies of the empire shamefully plundered by a set of monopolists whose private aggrandizement became a national dishonour; the tide of general commerce shamefully turned into partial channels, and corruption left unpunished in the several departments, because there had not been spirit or good sense enough among his predecessors to rectify abuses.

'Naturally ambitious, he looked on the melancholy prospect before him, not only with indifference, but with seeming exultation, because it afforded him ample room for his financial talents. Like a gambler without any permanent resources, he became daring beyond example, and entered into schemes of the most indefinite nature. Hence the funded system by which he has been enabled to keep pace with a most enormous expenditure of treasure, and to baffle his opponents, on the question of solid speculation, by having the alley* at command.'

ART. XXXVI. *Monarchy no Creature of God's making, wherein is proved by Scripture and Reason, that monarchical Government is against the Mind of God.* By John Cooke, Esq. late of Gray's Inn. 12mo. About 120 pages. Price 2s. Eaton. 1794.

THIS is a new edition of a pamphlet written and published about a century and a half ago; it is addressed 'to the supreme authority of the three nations, the parliament of the commonwealth of England.' The author, who, if we be not greatly mistaken, was employed by the parliament as it's agent in the prosecution of Charles I, quotes very freely from scripture authorities according to the fashion of that day, and gives a variety of familiar instances, from the Old Testament, of the oppression and injustice of the jewish kings.

He contends, that 'elective democracy is a principle in nature for wise men to govern ignorants, as parents their children that cannot order themselves;' and asserts, that the kingly office is against the word of God. It is but fair, however, to allow him to give his own definition of monarchy.

* 'N. B. the floating million.'

'By

'By monarchy I understand the government of one man over many, to give laws and commands alone; to have thousands accountable to him, and he alone to be accountable to God; as the late king Charles, in 3 Car. in his speech, (printed among the statutes no doubt by the finger of God, to let the world see what he ever intended) in these words: *I must avow that I owe an account of my actions to none but God alone:* God is no more the author of such a government, than he is the author of sin, which to hold is to deny him to be God; for he that denies a deity must conclude that God is without fault, without defect, infinitely good and just, or else he is not God. Monarchs that assume an absolute supremacy to do what they list, are not creatures of God's ordination by his promissive hand of love, but God permits such to be, as he suffers sin to be in the world by his permissive hand of divine providence, being that wise physician that makes use of poison for the good of those that fear him, and that knows how to create light out of darkness. Indeed we read Dan. ii. 21, that God removeth kings, and setteth up kings. Psal. lxxv, 7, Job xxxiv, 30, God plucks down tyrants, that they may oppress no more, yet suffers an hypocrite sometimes to reign for the wickedness of a people, but he appoints no government but what is just and lawful, as a democracy or aristocracy elective, for that wise men should govern ignorants, is a principle in nature; but that God should create millions of people to be subject to the arbitrary lusts of one man, and that to go in succession to a minor or idiot, that he should be governor over millions, that knows not how to order himself, reason abhors it, and God approves it not, though he permits it so to be; as those great empires of Turkey, Persia, the Tartars, Mogul, Russia, China, Prester John, and to come nearer, the potentates of Europe; whoever assumes such an absolute unlimited prerogative as to make laws, war, pardon murders, to raise money when he wants it, and make himself judge of that necessity, such a government rules not by God's immediate will and lawful approbation, but by his immediate will of wrath and anger.'

Mr. C. asserts, that the Israelites, God's chosen people, were 'governed by parliaments:' he maintains that the saxon term *koning*, which signifies a king, also denotes *cunning*; and he reprobates the civilians of Paris, who 'not long since resolved, that the king could not be plaintiff in any action, for he was not tied to any law.'

The following passage is not so free from objection as the one we have already cited; we quote it however, in order to show the extent of the author's opinions, which many will doubtless be ready to condemn from their own experience.

'But may not people live happily in a mixt monarchy where the king may have a prerogative in many things, and yet the people enjoy their liberties? I say not, for monarchy and liberty are inconsistent and incompatible: indeed, an apprentice that hath a good master, may after a sort be said to be free; but to speak properly, he is a servant; so if there should be a good king, (like a black swan) the people may be less miserable for a season, but

but it cannot hold out long, for every creature seeks its own perfection, which, depending upon the destruction of one another, they act accordingly, and therefore, for any people to live in quiet, it is necessary that they be totally slaves, or wholly free; and these kings at first, that promise or pretend to be satisfied with a mediocrity of power, they do not pretend to rest there, but that they may the more easily compass what remains; and for my own part, when I heard many wise men speak of making peace with the king, and tying him up so close to his laws, that he should not be able to hurt people, I thought it was but a kind of dissimulation to make the people beyond sea think him to be a great king; and yet in effect, to make him stand but for a cypher; therefore I do much prefer the spanish principle before the scottish. The first wishes that he had many lives to lose for his king, and that he had rather lose his life than question the king's justice; but the scots contend for a king of clouts, merely for the name of a king, that must be whipt if he look but awry, keeping their kings in as much awe as school boys. For any people to live in slavery when they may be free, is a baseness of spirit, and for others to contend for a king and no king, I mean a titular king without power, not so much power as a high constable hath to commit a night walker, is rather worse, for God that hath punished gross profaneness in England and Ireland with rods, will punish hypocrisy in Scotland with scorpions.'

Such were the opinions of a former day; we are persuaded, however, that a much less sacrifice, than that alluded to here, would give full content to the present race of englishmen; and that short and *reformed* parliaments would unite a great and decided majority of the nation, in favour of any administration that might be inclined to restore the ancient constitution. It may perhaps be prudent to distrust the professions of any set of men, until it be manifestly their *interest* to accede to the just claims of the people.

ART. XXXVII. *Reflections submitted to the Consideration of the combined Powers.* By John Bowles, Esq. 8vo. 35 pages. Price 1s. Debrett. 1794.

We have already beheld the author of this little pamphlet defending the most unconstitutional doctrines respecting the law of libel, attempting to call down the execrations of the people upon a man, who has made great sacrifices in support of their rights, and instigating the nation to the commencement and the continuance of the present disastrous warfare. [See Analyt. Rev. Vol. IX, p. 450, Vol. X, p. 305, and Vol. XV, p. 226.] We do not mean to deny that right of opinion to another, which we ourselves claim, and not unfrequently exercise: but we cannot either praise or envy the feelings of a man, who wishes to light up the flame of civil war, even in an enemy's country; who talks of the 'extermination of a system,' which would nearly superinduce the extermination of a people, with the most unaffected coolness; who calls down the severity of government against wretched exiles, whose greatest crimes perhaps consist in an adherence to principles nearly in unison with his own; and who even invokes a severer

severer portion of persecution on the heads of his own countrymen!

We are told in this very *alarming* production, that we must either overturn the present government of France, or prepare for the dissolution of civilized society. The french, with whom we now contend, are a wild, ferocious, and desperate people, who put every thing in requisition, and devote the persons, property, and industry of twenty four millions of people to the sole purposes of a war, in which the allies, adhering to the obligations prescribed by the laws of probity, honour, humanity, and civilized society, find it necessary 'to husband the lives, respect the property, the occupations, and the future happiness of their subjects.' Who will venture, it is asked, to assert that France is without allies? She possesses friends, and advocates, and supporters, in every state. If the reader wish to be acquainted with them, they are, according to Mr. B., 'desperate conspirators,' rash innovators, and speculative reformers:' in short, they consist of all those, who cherish liberty, which is here termed 'a factious opposition to government.'

The following sentiments, considering the period at which they were published, do not appear to have the most liberal tendency.

'It is also necessary, at such a time (as this) to invigorate the laws, to enforce them with the utmost rigour, and to arm justice with all its terrors against those who conspire against the public tranquility, or cultivate a spirit of disaffection to lawful authority. When examples are necessary to awe and intimidate, liberality and lenity are ill timed, and would probably be fatal; severity is humanity when mercy and forbearance would be cruelty to the state.'

Mr. B. appears to have no doubt as to the speedy conquest of France, or what is nearly the same thing, the overthrow of it's present government; and, in order to effect this, he recommends it as expedient: 1. for the combined powers to rouse themselves to unprecedented exertions in the cause of society and humanity; 2. to animate the coalition with one soul, by means of a central council; 3. to arm the emigrants against their country, in order to subdue 'the conventional monsters,' and bring them to 'justice,' which is termed 'a transporting idea:' 4. the combined powers, to accomplish this, must at least appear *honest* in their intentions, and disclaim all motives of 'ambition and conquest;' 5. they are to acknowledge *monsieur* as regent of France; and 6. the princes of the blood royal, and fugitive clergy, nobility, and gentry, are to be encouraged, patronised, and protected.

If the allies should neglect this warning voice, the consequences will be truly dreadful: 'after a momentary and illusory peace, they would be the victims of their own voluntary blindness; they would sap the foundations of civil society, by giving their sanction to the pretended right of insurrection, and to the whole revolutionary code of modern philosophy. The principle of subversion being thus recognized, would expand itself with incredible velocity to other countries; and in a very few years, neither the throne

throne of a lawful sovereign, nor a temple of the true God, would probably be found in any part of Europe.' It may be necessary to remark, that the *count de Montgaillard*, who appears to be a political *baron Munckhausen*, is the oracle who has been consulted by the writer of the present pamphlet, and to whose responses (see Analyt. Rev. Vol. xix, p. 411, and Vol. xx, p. 268,) he pays the utmost deference.

ART. XXXVIII. *A Letter on the present Situation of public Affairs.* By Sir Richard Musgrave, Bart. Member of the Irish Parliament. Dedicated to his Grace the Duke of Portland. 8vo. 61 pages. Price 1s. 6d. Stockdale. 1794.

THE author of this letter is an *alarmist*, in every sense of the word. The possibility of ever remaining in a state of neutrality in respect to France, or of now making peace with that nation, is here, treated as the ebullition of 'party spirit and disappointed ambition.' The war, it seems, was not merely just, but also well timed; as our 'jacobin societies' not only corresponded, but promised to co-operate with similar clubs on the continent, 'in introducing french liberty when matters were ripe for that purpose.' But this was not all, we were in the most imminent danger from the treachery of our present adversaries; for 'they even made a considerable progress, through english agents, in poisoning the minds of the populace, to whom they gave feasts and revels, where they drank gratis large potions of porter and gin, to the cause of french liberty and equality; and they taught them to believe that a golden age was near, when there would be no more rents or taxes paid, and when they, like their neighbours in France, may exercise unbounded rapine with impunity on the honest accumulations of industry. The english jacobin clubs multiplied to such a degree in every part of England, Ireland, and Scotland, were linked together by so well connected a chain, and had diffused so widely their phlogistic principles, that they could suddenly have conveyed an electric shock through the whole empire, which would in an instant have overturned the government, as it did in France; for they worked as silently as moles, and would have started up with the fierceness of tigers.

'The infernal machinations of these clubists were discovered,' it is added, 'not only by their resolutions and their correspondence with their brethren in France, which they continued till the year 1794, but they had even begun to prepare pikes, the instruments of carnage.' After terming these societies 'a nest of vipers,' and calling a nobleman, who has uniformly opposed the present war, 'a half-witted satraph,' [satrap] the author enters into an eulogium 'on the wise and benevolent Mr. Burke, who early rung the alarm bell, and secured us from the infection of deleterious french principles.'

The declaration of war, we are told, was not only wise on our own part, but benevolent in respect to our allies: for had it not been for our interference, 'Italy, Sicily, Sardinia, all the powers in the Adriatic and Archipelago, and probably on the Dardanelles, the Bosphorus, and the Black sea,' would have been

overrun, by what he is pleased in another place to term 'a horde of robbers, more fierce and cruel than the Saracens, the Tartars, or the Turks.'

By way of inflaming the public mind still more, sir Richard recurs to the 'infernal plan of prostrating religion, which has been systematically pursued by men of letters in France;' and in support of this assertion, he quotes the two following anecdotes: 'Monsieur Diderot, many years since, was known to declare, that he wished to see the last monarch in Europe hanged with the guts of the last priest. Mirabeau, before he died, expressed concern that he did not live to see all religions abolished.' For the first of these, we must implicitly rely on the credit of the narrator; and as to the second, it is certainly mistated, as it was against *superstition*, and not religion, that Mirabeau constantly declaimed. We shall here give a third anecdote, fully as authentic perhaps as either of the former: 'Philip, after having pronounced a long harangue on the virtue of patriotism, in the tribune of the jacobins, produced the heads of his father and mother, which he said he had cut off, because they had refused to attend a mass celebrated by a constitutional priest; and he was received with reiterated applauses.'

While speaking of the elective franchise, the author seems to think, that it ought to be confined rather than extended, and he appears to be no enemy to that system of corruption, which is disguised and qualified with the too gentle name of *influence*. This pamphlet is dedicated to the duke of Portland, who is modestly reminded, that there is a striking resemblance between his character and that of Aristides, the one being reputed the most upright man in Greece, and the other in England!

ART. XXXIX. *A Dialogue between a corrupt Burgess and a patriotic Knight, on the expediency of Peace or War.* By the Author of the Dialogues between a Reformer and an Anti-revolutionist. 8vo. 43 pages. Price 1s. 6d. Stockdale. 1794.

THE principles of the author of this pamphlet will perhaps be considered by some as being as *corrupt* as those of the 'burgess' introduced in the dialogue, for he insinuates in his preface, that the 'depravity of the human heart' is 'the source of all human happiness.' The 'knight's' arguments for discontinuing the present unfortunate, and indeed hopeless contest, are such as cannot be easily refuted. Should Mr. Pitt be impeached, he wishes that the long and shameful trial of Mr. Hastings may be made an article against him. We are very much deceived if this same knight were not lately a violent *alarmist*. s.

ART. XL. *On Peace.* By William Fox. 8vo. 16 pages. Price 3d, or Five for a Shilling. Gurney. 1794.

ANOTHER full sheet of plain truths is here addressed, by Mr. W. Fox, in his usual caustic manner, to his fellow citizens. The extreme folly, as well as horrid cruelty, of a war of extermination, that is, a war, in which we are to exterminate our enemies, or be ourselves exterminated

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in the attempt, is forcibly repreſented. That the war is to be continued till the laſt guinea is ſpent, and the laſt man is fallen, the author deems a text ſufficiently important to deſerve illuſtration; and he thinks it much to be lamented, that the ſame great man who has favoured us with the one, has neglected to furniſh us with the other.

P. 3. 'He might have informed us,' ſays Mr. F., 'whether the laſt guinea and the laſt man were to be taken in a literal or in a figurative ſenſe——If only the latter, they were certainly undeſerving the emphaſis of his expreſſion and the energy with which it was delivered. In that ſenſe they muſt be equally applicable to moſt wars; for if any ambitious project or partial intereſt be the object of any war, it is not to be imagined that it will be abandoned, ſo long as thoſe who engaged us in the war can obtain men or money, by any expedient which they can adopt with ſafety to themſelves. Let *lord Hawkeſbury* be aſked, whether the american war would not have been continued to the preſent moment, if men and money could have been obtained for carrying it on? The people of this country have ever plunged into war with cruel and ſanguinary alacrity, but, alas! they always recoil long before the *laſt* guinea or the *laſt* man is exhauſted. However fond of deſolation and ſlaughter, they ſtill imagine they may be purchaſed too dear. The miniſter, however popular, or however firmly ſeated in power, at the commencement of a war, is always unhorſed, when, after ſucceſſive campaigns, he comes to demand the price at which the blood is to be purchaſed: ſome new faction then riſes into power who make peace, which ſome trivial circumſtance ſoon interrupts, and the ſame routine takes place.

'When *Mr. Pitt* tells us that the war is perfectly *unique*, that *all* is at ſtake, and all muſt be riſqued in it's defence, he certainly means ſomething more than the ordinary reſults of war. The millions of *conſols* which *Mr. Pitt* has ſold, have been purchaſed on the ſpeculation, that it is a commodity which will riſe when peace takes place. The moment the money jobbers really believe that no peace will ever be made with France, this reſource muſt fail. What mode muſt be then adopted? When no lure remains to obtain a voluntary loan, will a forced one be reſorted to? In what order will the remaining guineas be put in a ſtate of requiſition? Will thoſe which are derived from places and penſions be amongſt the earlieſt or the moſt remote claſſes?'

This keen monitor goes on, in the ſame ſtrain, to inquire in what mode the *laſt man* is to be obtained; whether the women too are to be included in the bloody proſcription; on a ſuppoſition that the war muſt at length be terminated, whether we ſhall be able to obtain an *honourable* peace; and whether it will then be poſſible to obtain a peace on the ground of the *ſtatus quo*. With reſpect to the laſt inquiry, it is this writer's opinion that the time is paſt for expecting ſo favourable a termination. 'Had we ſometime ago carefully attended to the exiſting circumſtances, we might, ſays he, P. 8, 'by ſurrendering conqueſts which could be of no uſe if retained, and which there was no probability we ſhould be able to retain, have made a parade of diſintereſtedneſs, procured the reſtoration of conqueſts in Savoy, have made a peace on the ground of *ſtatu quo*; and, perhaps, have obtained ſome trifling advantages for ourſelves. Nay, even when we had ſuffered this period to elapſe, when the increaſing energy of the french had

deſtroyed our illuſory proſpects, when their myriads had expelled us from *Toulon*, forced the lines of *Weiſſembourg*, and overwhelmed us with defeat and diſgrace before *Dunkirk*, even then the french might have wiſhed to have been delivered from the neceſſity of making ſuch terrible exertions, or, doubting of the certainty of their continuance, might have been willing to retire into the arms of peace, on the ground of the *ſtatu quo*. But no period has ſince occurred in which ſuch terms could reaſonably have been expected. If, ſince that period, the union of the high allies has been broken, their meaſures deranged, their councils diſordered, their armies mouldering away, and their finances ruined; if all the original aſſailants have abandoned the conteſt, and *England*, who had recently entered the field as an auxiliary, is become the ſole principal; if her *Aucklands*, her *Spencers*, and her *Wyndhams*, are ſeen running up and down to whip in the ſtray cruiſaders, and enliſt a few thouſand troops to be captured in fortreſs after fortreſs, or to rot in the bogs of Holland; and in this enterpriſe are become the dupes of Europe, cheated and laughed at from court to court; on the contrary, if France be ſeen with increaſing ſtrength and reſources, trampling on all the barriers with which ſhe is ſurrounded; the paſſes of the ſtupendous Alps and Pyrenees forced; the frontier fortreſſes ſubdued; pouring her armed myriads all around her; nay, what is more, if the commerce of England falls before her in an increaſing proportion, threatening an annihilation of the only ſource which feeds and ſupports the war; then let us aſk, what are the equitable terms under ſuch circumſtances? If we poſſeſſed ſuch advantages, would any miniſter dare to propoſe to abandon our conqueſts, or even to arreſt their progreſs?"

In the remainder of the pamphlet, a picture is drawn of the conſequence of continuing the war till we can continue it no longer, which, if it be in any degree juſt, may awaken in the nation a *true alarm*, and ought to call forth the general voice for an immediate peace.

THE DRAMA.

ART. XLI. *The Jew: a Comedy. Performed at the Theatre Royal, Drury-lane.* By Richard Cumberland, Eſq. The ſecond edition. 8vo. 75 pages. Price 1s. 6d. Dilly. 1794.

THE public has already been ſo much indebted to the pen of Mr. Cumberland, that a comedy, to which the name of this dramatic veteran is prefixed, can ſcarcely fail of meeting with a favourable reception. In the preſent performance we find every excellence, which we have admired in Mr. C.'s former plays. This writer has too much taſte and good ſenſe to reſt the credit of his performance upon intricacy of incident, ſtage trick, low buffoonery, or falſe wit. The plot of this piece is ſimple, and ſeems rather intended to illuſtrate the principal character, than to captivate the ſpectator by it's novelty. The language of the characters is ſufficiently marked with peculiarity, but is at the ſame time natural, and free from extravagance. Notwithſtanding the ridicule, which has of late been thrown upon ſentimental comedies, we muſt add, as by no means the loweſt excellence in this comedy, that, like Mr. C.'s other pieces, it abounds with moral reflections, ſuited to the characters, and happily introduced.

The

The benevolent deſign of the author in this play appears to have been, to reſcue an injured and perſecuted race of men from the general reproach which has fallen upon them, by exhibiting one of that body as uniting with the peculiarities of his ſect eminent virtues. Under the cloak of extreme avarice, Sheva, a jew broker, conceals a heart ſuſceptible of the tendereſt pity, and endued with the warmeſt charity. One of his employers, a rich merchant, ſir Stephen Bertram, having caſt off his ſon Frederic for having clandeſtinely married Louiſa Radcliffe, a lady of good family, but ſmall fortune, and having diſmiſſed from his compting-houſe her brother Charles, Sheva, from gratitude to Charles for having lately defended him againſt the inſults of a mob, and to the father of Frederic's wife, who had formerly reſcued him out of the hands of the inquiſitors in Spain, takes them under his protection, ſupplies Frederic with the preſent means of ſupport, beſtows a fortune upon his wife, and makes young Radcliffe his heir. Sir Stephen, having been informed that his daughter in law had, from ſome unknown quarter, received ten thouſand pounds, pays her a viſit in his lodgings, and is ſo ſtruck with her perſonal charms, that though, upon inquiry, he cannot ſatisfy himſelf concerning the reality of her dowry, he becomes reconciled to the match. At length Sheva appears to be the general benefactor, and has the felicity of ſeeing the whole party made happy by his bounty.—The intereſting effect of the play is much heightened by a quarrel, which ariſes between the two friends, Frederic and Charles, in conſequence of the injury which the latter imagines to have been done to the honour of his houſe by Frederic's clandeſtine marriage. The piece is alſo very agreeably enlivened by the low humour of Jabal, Sheva's man, who though for ever complaining of his meagre diet, and hard lot, admires his maſter's virtues, and is faithfully attached to his intereſt. The character of Sheva is admirably drawn. It is an uncommon, but perhaps not an unnatural compound of extreme frugality and noble generoſity, mixed with a daſh of oddity, which throws a comic caſt of delicate humour over the whole. It's leading features will in part appear in the following intereſting ſcene, which we copy as a ſpecimen of the play.—P. 6.

'FREDERIC, *and* CHARLES.—SHEVA *returns.*

'*Sheva.* Aha! there is no buſineſs to be done; there is no talking to your fader. He is not juſt now in the ſweeteſt of all poſſible tempers—Any thing, Mr. Bertram, wanted in my way?

'*Fred.* Yes, Sheva, there is enough wanted in your way, but I doubt it is not in your will to do it.

'*Sheva.* I do always do my utmoſt for my principals: I never ſpare my pains when buſineſs is going; be it ever ſuch a trifle, I am thankful. Every little helps a poor man like me.

'*Fred.* You ſpeak of your ſpirit, I ſuppoſe, when you call yourſelf a poor man. All the world knows you roll in riches.

'*Sheva.* The world knows no great deal of me: I do not deny but my monies may roll a little, but for myſelf I do not roll at all. I live ſparingly, and labour hard, therefore I am called a miſer—I cannot help it—an uncharitable dog, I muſt endure it—a blood-ſucker, an extortioner, a Shylock—hard names, Mr. Frederic, but what can a poor jew ſay in return, if a chriſtian chuſes to abuſe him?

'*Fred.* Say nothing, but ſpend your money like a chriſtian.

'*Sheva.*

'*Sheva.* We have no abiding place on earth, no country, no home: every body rails at us, every body flouts us, every body points us out for their may-game and their mockery. If your play-writers want a butt or a buffoon, or a knave to make ſport of, out comes a jew to be baited and buffetted through five long acts for the amuſement of all good chriſtians—Cruel ſport, mercileſs amuſement! hard dealings for a poor ſtray ſheep of the ſcatter'd flock of Abraham! How can you expect us to ſhew kindneſs, when we receive none?

'*Ch.* (*advancing*) That is true, friend Sheva, I can witneſs; I am ſorry to ſay there is too much juſtice in your complaint.

'*Sheva.* Bleſs this goot light! I did not ſee you—'Tis my very good friend Mr. Ratcliffe, as I live. Give me your pardon, I pray you, ſir, give me your pardon; I ſhould be ſorry to ſay in your hearing that there is no charity for the poor jews. Truly, ſir, I am under very great obligations to you for your generous protection t'other night, when I was mobb'd and mal-treated, and, for aught I can tell, ſhould have been maſſacred, had you not ſtood forward in my defence. Truly, ſir, I bear it very thankfully in my remembrance; truly I do, yes truly.

'*Fred.* Leave me with him, Charles; I'll hold him in diſcourſe whilſt you go to my father. [*Exit* CHARLES.

'*Sheva.* Oh! it was goot deed, very goot deed, to ſave a poor jew from a pitileſs mob, and I am very very grateful to you, worthy Mr. ——. Ah! the gentleman is gone away: that is another thing.

'*Fred.* It is ſo, but your gratitude need not go away at the ſame time; you are not bound to make good the proverb—"*Out of ſight, out of mind.*"

'*Sheva.* No, no, no; I am very much oblig'd to him, not only for my life, but for the monies and the valuables I had about me: I had been huſtled out of them all but for him.

'*Fred.* Well, then, having ſo much gratitude for his favours, you have now an opportunity of making ſome return to him.

'*Sheva.* Yes, yes, and I do make him a return of my thanks and goot wiſhes very heartily. What can a poor jew ſay more? I do wiſh him all goot things, and give him all goot words.

'*Fred.* Good words indeed! What are they to a man who is caſt naked upon the wide world, with a widow'd mother and a defenceleſs ſiſter, who look up to him for their ſupport?

'*Sheva.* Good lack, good lack! I thought he was in occupations in your fader's counting-houſe.

'*Fred.* He was, and from his ſcanty pittance piouſly ſupported thoſe poor deſtitutes: that ſource is now ſtopp'd, and as you, when in the midſt of rioters, was in want of a protector, ſo is he in the midſt of his misfortunes in want of ſome kind friend to reſcue him.

'*Sheva.* Oh dear, oh dear! This world is full of ſadneſs and of ſorrow; miſeries upon miſeries; unfortunates by hundreds and by thouſands, and poor Sheva has but two weak eyes to find tears for them all.

'*Fred.* Come, come, Sheva, pity will not feed the hungry, nor clothe the naked. Ratcliffe is the friend of my heart: I am helpleſs in myſelf; my father, though juſt, is auſtere in the extreme; I dare

not

not reſort to him for money, nor can I turn my thoughts to any other quarter for the loan of a ſmall ſum in this extremity, except to you.

'*Sheva.* To me! goot lack, to me! What will become of me? what will Sir Stephen ſay? He is full of monies, but then again he is a cloſe man, very auſtere, as you ſay, and very juſt, but not very generous.

'*Fred.* Well, well, let me have your anſwer.

'*Sheva.* Yes, yes, but my anſwer will not pleaſe you without the monies: I ſhall be a jewiſh dog, a baboon, an imp of Beelzebub, if I don't find the monies; and when my monies is all gone, what ſhall I be then? An aſs, a fool, a jack-a-dandy! Oh dear! oh dear!—Well, there muſt be conditions, look you.

'*Fred.* To be ſure: ſecurity twice ſecur'd; premium and intereſt, and bond and judgment into the bargain: only enable me to preſerve my friend, give me that tranſport, and I care not what I pay for it.

'*Sheva.* Mercy on your heart! What haſte and hurry you are in. How much did you want? One hundred pounds, did you ſay?

'*Fred.* More than one, more than one.

'*Sheva.* Ah, poor Sheva! More than one hundred pounds! What! ſo much as two hundred? 'Tis a great deal of monies.

'*Fred.* Come, friend Sheva, at one word—three hundred pounds.

'*Sheva.* Mercies defend me, what a ſum!

'*Fred.* Accommodate me with three hundred pounds; make your own terms; conſult your conſcience in the bargain, and I will ſay you are a good fellow. Oh! Sheva, did you but know the luxury of relieving honor, innocence and beauty from diſtreſs.

'*Sheva.* Oh! 'tis great luxury, I dare ſay, elſe you won'd not buy it at ſo high a price. Well, well, well! I have thought a little, and if you will come to my poor cabin in Duke's Place, you ſhall have the monies.

'*Fred.* Well ſaid, my gallant Sheva! Shall I bring a bond with me to fill up?

'*Sheva.* No, no, no; we have all thoſe in my ſhop.

'*Fred.* I don't doubt it—All the apparatus of an uſurer [*aſide.*]—Farewell, Sheva! be ready with your inſtruments, I care not what they are: only let me have the money, and you may proceed to diſſection as ſoon after as you pleaſe. [*Exit* FRED.

'SHEVA *alone.*

'Heigho! I cannot chuſe but weep—Sheva, thou art a fool—Three hundred pounds by the day, how much is that in the year?—Oh dear, oh dear! I ſhall be ruin'd, ſtarv'd, waſted to a watch-light. Bowels, you ſhall pinch for this: I'll not eat fleſh this fortnight; I'll ſuck the air for nouriſhment; I'll feed upon the ſteam of an alderman's kitchen, as I put my noſe down his area.—Well, well! but ſoft, a word, friend Sheva! Art thou not rich? monſtrous rich, abominably rich? and yet thou liveſt on a cruſt—Be it ſo! thou doſt ſtint thine appetites to pamper thine affections; thou doſt make thyſelf to live in poverty, that the poor may live in plenty. Well, well! ſo long as thou art a miſer only to thine own coſt, thou may'ſt hug thyſelf in this poor habit, and ſet the world's contempt at nought.'

ART. XLII. *Consequences; or the School for Prejudice. A Comedy of Three Acts. As performed at the Theatres Worcester, Wolverhampton, and Shrewsbury.* By E. J. Eyre, Author of the Dreamer Awake; and the Maid of Normandy; or, the Death of the Queen of France, &c. late of Pembroke College, Cambridge. 8vo. 67 pages. Price 1s. 6d. Longman. 1794.

THE leading subjects of this play, expressed in the title are, first the trite story of a fellow who obeyed, somewhat too exactly, his master's orders, to mind *consequences*; and next, the *prejudice* of applying Lavater's principles of physiognomy to practice. The former is certainly too silly a jest, to merit the honour of being transplanted from Joe Miller's Jest Book into the plot of a comedy: and the latter can be no proper object of comic satire, till some ridiculous consequences have been found in fact to result from Mr. Lavater's ingenious attempt to investigate the theory of an art, which every man, more or less, practises, and which therefore may be presumed not to be without some foundation in nature. Beside these objections to the design, or moral of this play, we find it in other respects so exceedingly defective, so barren of incident, so poor in wit, and so destitute of elegance either in sentiment or language, that we must think it no common exercise of candour in the audiences of Worcester, Wolverhampton, and Shrewsbury, before whom this play was performed, if they honoured it with their applause.

MISCELLANEOUS.

ART. XLIII. *A List, or short Account, of various Charitable Institutions in Great Britain, for the Benefit of the Poor and Infirm, &c. recommended to all benevolent Persons.* 8vo. 56 pages. Price 1s. York, Todd; London, Johnson. 1794.

THE benevolent purpose of this publication, the nature of which is sufficiently explained in the title, is to bring together short accounts of such charitable institutions as are specifically different, in order to afford the wealthy and well disposed an opportunity of subscribing to any of those already in existence, or to furnish them a precedent for instituting others of the like kind in their own neighbourhood. The secretary or treasurer of each charity, where the author could learn the name, is mentioned, that persons wishing for further information may know where to apply. The author has chiefly confined himself to the metropolis in this first edition, but is desirous of extending the list, and rendering it more complete; and for this purpose he solicits communications addressed to H. G. at either of the publishers in London or York. M. D.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. THE ROYAL SOCIETY OF SCIENCES AT COPENHAGEN.

The following queſtions are propoſed for the year 1795 by this ſociety.

1. In the continuation of Baronius's Eccleſiaſtical Annals, by Raynaldus, we find at the year 1223, under the pontificate of Honorius III, the following words: ' *Regnum Daniæ ſpecialiter ad romanam ſpectat eccleſiam, & ad ſpeciales ditionis indicium ei noſcitur eſſe cenſuale.* It is required, therefore, *to define the ſtate of Denmark in this reſpect under Valdemar II, and his ſucceſſors and predeceſſors, illuſtrating it by a compariſon with the ſtate of England, and at the ſame time ſhowing, whether Norway and Sweden were in like manner tributary to the roman pontiffs, or not.*

2. *Are the repulſive powers of oppoſite electricities real, or only apparent; and how are they to be explained?* It is particularly expected, that the anſwer be confirmed by new experiments.

3. *As light and heat often affect the ſenſes conjointly, often ſeparately, are they to be conſidered as proceeding from the ſame principle, or as different elements?* The advocates of the former opinion will ſhow why that principle acting differently gives at one time light, at another heat, and what occaſions the ſame element at once to ſhine and warm. The anſwer will be ſupported not merely by known facts, but by new ones inſtituted for the purpoſe.

4. *Do the heighth and breadth of waves raiſed by the winds depend on the depth and expanſion of the water, in which they are generated; and how far do they depend on them?*

5. *To aſcertain by ſome general law the leaſt diſtance, which a given maſs of iron ought to be removed from a magnetic needle, regard being had to it's magnitude, figure, and more particularly the magnetic power with which it is endued, ſo that no perceptible change in the needle may be occaſioned.* A diſtinct and exact deſcription of the experiments made for the ſolution of this problem is required.

The prize for the beſt eſſay on either of theſe ſubjects is a gold medal of 100 ſtkr. dan. [15l.] value: and the eſſays muſt be ſent in the uſual manner, before the end of june 1795, to Mr. conferenzrath Jacobi, ſecretary to the ſociety. They may be written in latin, daniſh, german, or french.

ART. II. *Paris.* The firſt prize of the 100,000 liv. [4166l. 13s. 4d], decreed for the encouragement of the fine arts by the national convention, has been obtained by Renaudot, to whom David was an implacable enemy, for an allegorical painting, entitled *Liberty or Death.* In it the disjunctive particle *or* is repreſented by a genius, pointing with one hand to Liberty, ſeated on a throne of gold, in the

clouds; and with the other, to Death, reſting on his ſcythe, with head reclined.

A ſimilar ſum has lately been decreed 'for the encouragement of men of letters, ſo indiſpenſably neceſſary to the commonwealth' (the words of the decree); and out of this a prize of 10,000 liv. [416l. 13s. 4d] is announced for the beſt eſſay *on the natural ſeries of puniſhments.*

ART. III. Peterſburg. *Nova Acta Academiæ Scientiarum, &c.* New Tranſactions of the Imperial Academy of Sciences at Peterſburg. Vol. III. Containing the Hiſtory of the Academy to 1785. 4to. 527 pages. 1790.

It was the intention of the academy to publiſh under this title papers written by it's own members only, and to give the communications of others in a ſeparate work: but the ſmall number of the latter giving reaſon to apprehend, that this would occaſion too great delay, they are included in the preſent volume. Theſe are; 1. On the ſpecies of conferva paluſtris inviſible to the naked eye: by O. F. Muller. Mr. M. deſcribes eleven ſpecies. 2. On iſoperimetrical pyramids: by Sim. L'Huilier. 3. Deſcription of two ſpecies of pleuronectes: by E. Bloch. 4. On the occultation of Venus, april 12, 1785: by Mr. de Lambre. The papers by the members of the academy are; 1. An eaſy method of integrating a certain formula: by Mr. Euler. 2. On the neceſſity of having recourſe to imaginary quantities in the integration of differential formulæ: 3. On rectifiable lines geometrically drawn on the ſurface of a ſpheroid: and 4. On the difficulties that occur in inveſtigating the ſuperficies of the ſcalene cone: by the ſame. 5. On ſome properties of ellipſes deſcribed on the ſurface of the ſphere: by N. Fuſs. 6. On the ſixteenth theorem of the firſt book of Pappus Alexandrinus: by F. J. Schubert. 7. On the centripetal forces requiſite to deſcribe curves, which are not in the ſame plane: by Mr. Euler. 8. On the motion of three bodies mutualy attracting each other in a right line: and 9. A problem in mechanics: by the ſame. 10. On the gyratory motion of a body faſtened to an extenſible thread: by J. Bernoulli. 11. On the theory of achromatic object-glaſſes for microſcopes: by W. L. Krafft. 12. On the muſcular fibres of the heart: by C. F. Wolf. Mr. W. obſerves, that only the external and internal ſtrata extend over the whole heart: the intermediate ones, though they begin at the baſe do not reach the apex. He mentions ſix ſtrata in the left ventricle, and three only in the right. 13. Analyſis of ruſſia pot-aſh, and the aſhes of the birch: by J. G. Georgi. Mr. G. obſerves, that all the ſpecies, namely, the *ard-aſh*, or aſhes in their impure ſtate, the *pot-aſh*, or aſhes coarſely purified, and the *pearl-aſh*, or moſt pure kind, contain pure kali, vitriolated kali, calcareous and ſiliceous earths, mixed with ſand and ſome few particles of iron. He found but a very ſmall quantity of manganeſe in the aſhes of the birch, though the ſwediſh chemiſts aſſert they have found much. 14. Deſcription of ſome uncommon mineral productions: by J. J. Ferber. The moſt curious are native vitriolated magneſia, rhomboidal chryſtals of yellow quartz, lead mineralized by marine acid, white antimony, and an icthyolite in gypſum. 15. Deſcription of two petrifactions: by B. Zuyew. 16. On the mean reſult of aſtronomical obſervations: by Mr. Euler. 17. Determination

termination of the latitude and longitude of Mosdok in Crim Tatary; from the observations of Theod. Tschernoi: by St. Rumousky. Mosdok is situated in lat. 43° 43′ 23″ N., and long. 41° 30′ E. from Paris. The variation of the needle there on the 10th of oct. 1785 was 6° 40′ W. 18. A new method of finding the anomaly of the centre, when the mean anomaly is given: by N. Fuss. The volume terminates with meteorological tables for 1785: by J. A. Euler. *Jen. Allg. Lit. Zeit.*

THEOLOGY.

ART. IV. Altona. *Ideen zur Philosophie über die Religion, &c.* Philosophical Ideas on Religion and the Spirit of pure Christianity. By C. H. G. Venturini. 8vo. 656 pages. 1794.

A moral religion must ever be necessary to reason: but it's form and circumstances will be as various, as the manners of the times, and the progress the mind has made. He alone, who with a philosophic eye discriminates these, is capable of reconciling reason with a positive religion of former times. No religion can be true, if it be not founded on the principles of morality, to satisfy the wants of reason, and enchain it by the strong interest it feels in virtue. Should it in a course of years be obscured by doctrines repugnant to the general maxims of morality, these must in time be separated from it, or reason will cool in it's attachment. Whether this be the case with christianity, as taught in churches, no one will ask, who ranks amongst the cultivated minds of the present age. It is clearly, therefore, a requisite of these times, to separate the pure spirit of the religion of Jesus from the additions of ecclesiastical communities. This is the aim of our author: and this he does in a manner, that entitles him to our highest praise; for no work of equal value on pure religion has appeared since Jerusalem's *Betrachtungen*, 'Thoughts on the principal Truths of Religion,' and the present *Ideas* would excite as much attention now, as those *Thoughts* did fifteen years ago, had not philosophy made of late such considerable progress. The only faults we have to find with our author are, that his language is sometimes too verbose, and that he too frequently falls into repetitions.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. V. Paris. *Observations de Physique & de Médecine, &c.* Physical and Medical Observations made in different Parts of Spain: To which are added Considerations on the Leprosy, Small-pox, and Venereal Disease. By Mr. Thiery, Doctor-regent of the Faculty of Medicine at Paris, &c. 2 vols. 8vo. 1791.

Dr. T. here gives us many valuable remarks on the epidemic diseases of Spain, partly from his own observations, partly from those of physicians of eminence with whom he corresponded. In the second volume we have an interesting account of the quicksilver mines of Almaden, by Dr. Arebalo. It is remarkable, that, in a place where every one is in a manner filled with quicksilver, worms are an endemic disease, and indeed to an astonishing degree. Neither is the venereal disease less common there, as very few are exempt from

it; though it is generally mild, and eaſily cured by anti-venereal decoctions, without mercury. *L'Eſprit des Journaux.*

ART. VI. Hamburg and Straſburg. *Vom ehend landiſchen Auſſatze, &c.* On the Leproſy of the Weſt in the Middle Ages, with an Appendix relative to the Hiſtory and Knowledge of that Diſeaſe. By Ph. Gab. Henſler, firſt Phyſician to the King of Denmark. 8vo. 408 pages, beſide the Appendix. 1790.

Dr. H.'s reſearches into the hiſtory of the venereal diſeaſe led him to perceive continually the leproſy in the firſt deſcriptions given of ſiphilis, which induced him, in his work on the weſt-indian origin of the lues, to make ſome remarks on the leproſy, a contagious diſorder, which has appeared ſucceſſively under different forms in all the countries of Europe. But he had not yet done enough to attain a perfect knowledge of the leproſy, which is a true Proteus; to develope it's nature and character amidſt the variety and obſcurity of the deſcriptions given; or to aſcertain what influence it might have had on the venereal diſeaſe. For this purpoſe it was neceſſary to conſult the chronicles and records of thoſe times when it was moſt diffuſed, and produced the greateſt ravages: a laborious taſk, which Dr. H. undertook, and the reſult of which he has here given us. Dr. H. has alſo availed himſelf of an opportunity he has had of obſerving the appearances of this diſeaſe during it's progreſs through it's different ſtages. *Mr. Willemet. Journal de Médecine.*

ART. VII. Copenhagen. *Underretning om Radesygens Kiendetegn, &c.* An Eſſay on the Symptoms, Cauſes, and Cure, of the Leproſy. By C. C. Mangor, M.D., &c. 8vo. 1793.

This diſeaſe, which is undoubtedly infectious, is endemial only in Norway, and particularly on the ſea coaſt; yet a good account of it would be very uſeful to the phyſician in other countries. We could wiſh, therefore, to ſee a tranſlation of this intereſting tract, enriched with ſuch information as might be drawn from the treatiſe of Dr. Arboe, who had more opportunity of obſerving the diſeaſe than our author, *Jen. Allg. Lit. Zeit.*

SURGERY.

ART. VIII. Rome and Vicenza. *Ricerche ſopra Due Macchine chirurgiche, &c.* Obſervations on Two chirurgical Machines, invented by Dr. Alb. Pieropane, of Vicenza, the one for Fractures of the Leg, the other for Fractures and Luxations of the Arm: by Lewis Palliani, firſt Surgeon to the Hoſpital of St. Saviour, &c. 4to. 1790.

In the year 1778, Dr. Pieropane invented a machine for reducing with eaſe and ſafety fractures of the leg, and keeping the bones ſteadily in contact, in a commodious poſition. In conſequence of the opinions given of it by the college of phyſicians at Padua, the republic of Venice preſented the Dr. with one gold and ſix ſilver medals. He afterwards contrived another, on ſimilar principles, for fractures and luxations of the arm. Mr. Palliani, having frequently uſed them both, and recommended them to his pupils, now preſents the public with deſcriptions and figures of them; accompanied with a complete treatiſe

treatise on fractures of the leg, and fractures and dislocations of the arm. Prefixed to the work is a discourse on the modern progress of surgery, as far as it has depended on anatomy and the invention of machines. *Efemeridi letterarie di Roma.*

ART. IX. Faenza. *Memoria su di un nuovo Metodo di unire il Labro leporino, &c.* Memoir on a new Method of uniting the Hare-lip, by Means of a small Machine, invented by Jos.-Mary Brunazzi. 8vo. 2 plates. 1790.

To a description of his machine, Mr. B. adds remarks on the inconveniencies of future, of which it is intended to supply the place, and histories of several difficult cases, in which it's use was attended with success. *Efemeridi letterarie di Roma.*

ANATOMY.

ART. X. Pavia. *Tabulæ Neurologicæ ad Illustrandam Historiam Anatomicam cardiacorum Nervorum, noni Nervorum Cerebri, glosso pharyngæi, & pharyngæi—ex octavo Cerebri.*

A work, so entitled, is immediately going to be published by Mr. Scarpa, the celebrated professor of anatomy in the university of Pavia.

The work will be in latin; the size, the largest folio. There will be seven plates, delineating the nerves of the neck, and of the viscera of the thorax, in their appearances, positions, and dimensions, precisely natural.—The order will be as follows.

Plate 1. The ninth pair of nerves, with all their ramifications, to the tongue, and through the neck.—Plate 2. The glosso-pharyngæus nerve, and the pharyngæus of the eighth pair, going to the pharynx, and to the posteriour part of the tongue.—Plate 3. The grand sympathetic nerve: and the eighth of the right side.—The nerves to the organ of speech.—The nerves proper to the heart.—Plate 4. The nerves of the heart—coming from the grand sympathetic, and from the eighth of the left side.—Plate 5. The thorax opened, behind, between the shoulders.—One, the most posteriour, of the nerves of the heart.—The grand pulmonary plexus of the eighth pair—and the manner of it's most profound ramifications through the entire substance of the lungs.—Plate 6. The heart, out of it's place, with the nerves proper to it.—Plate 7. The comparative anatomy of the nerves—in the human heart, in the heart of the horse, and of the calf.

*** In a preliminary discourse, the author will discuss the question, so important in physiology, on the nerves of the heart, and what use they have there, and in other muscles, where motion is involuntary.

The subscription is two guineas and a half. The names of subscribers will be received by Mr. Johnson, St. Paul's Church-yard, and Mr. Debrett, Piccadilly.

ANATOMY AND PHYSIOLOGY.

ART. XI. Erfort. *Anatomisch-pathologische Abhandlung von den Nieren, &c.* An anatomico-pathological Essay on Kidneys, which had no Ureters, with some Illustrations respecting the Office o the Lymphatics. By G. H. Thilow, M. and C. D. 4to. 22 pa. 1 plate. 1794.

A similar

A ſimilar circumſtance to that here related, which Dr. T. obſerved in a cat, we do not recollect meeting with in any writer. To each kidney there was a glandula renalis, but neither ureter nor pelvis. The bladder, however, had two ureters, divided into ſeveral branches in the neighbourhood of the deſcending portion of the colon, and loſing themſelves in a gland in the meſentery. To this gland the urine appears to have been conveyed by the lymphatics of the kidneys. Dr. T. has obſerved in one woman the right ureter, in another both, terminating in the urethra. *Jen. Allg. Lit. Zeit.*

NATURAL HISTORY.

ART. XII. Bologna. *Saggio di Storia Naturale delle Nazioni del Gran-Chaco, &c.* Sketch of the Natural Hiſtory of the Nation of Gran-Chaco in South America. By D. Joſ. Tolis: Vol. I. 8vo. 600 p. with a Map. 1790.

The author of this work, which is to conſiſt of four volumes, is well acquainted with the language of the gran-chaconeſe, whoſe country he has explored, and purpoſes to give a juſt deſcription of a conſiderable part of America, of which he ſays we have hitherto had very erroneous accounts: *L'Eſprit des Journaux.*

ART. XIII. *Nuremberg.* Mr. Eſper goes on with his Deſcription of Zoophytes [ſee our Rev. Vol. VII, p. 110], and has lately finiſhed the ſecond volume with the twelfth number.

METEOROLOGY.

ART. XIV. *Londonderry.* Different opinions have been long entertained, and ſtill are held, reſpecting the influence of the air upon the human body, as well in producing as in promoting health and diſeaſe. That a material connexion exiſts between theſe ſtates of our frame, and that element in which we live, and move, and have our being, is incontrovertibly proved by obſervation and experience. Could we trace this connexion, and obtain even a tolerable knowledge of it's laws, what a delightful proſpect would it open to our view, and how valuable an acquiſition would it be for medicine and for mankind! If ever there were a time to attempt ſuch a reſearch, this is the conjuncture—now when chemiſtry has unfolded the nature of aërial fluids; when theſe fluids are already applied to medical purpoſes; when the conſtitution of the atmoſphere is diligently explored; when the arts teem with ſuitable inſtruments; and when a more pure and rational philoſophy is known in the world.

Encouraged by theſe favourable circumſtances, Dr. Patterſon * has ventured to undertake, and has at preſent in conſiderable forwardneſs, a work, which he intends publiſhing under the title of 'Specimens of Philoſophical, Mechanical, and Medical Inquiry, deſigned for the Purpoſe of tracing the Relation of Meteorology to Medicine.'

This work, which comprehends ſeveral correlative topics, muſt conſequently embrace a variety of matter; and therefore the exertions

* Author of Letters, juſt publiſhed, concerning the *Internal Dropſy of the Brain.*

of

of an individual, be they ever so strenuous, cannot render it as useful and deserving public notice, as they might do by the help of an enlarged correspondence. Not only the philosopher, the physician, and the artist, but the private gentleman and the farmer, nay even the plainest observer, may contribute useful information on the subject.

The principal points demanding attention are, the topography of the place where the observations are made; the direction and force of the winds; the quantity of rain, and number of rainy days; the degree and frequency of hail, snow, frost, aurora borealis and australis, lunar halo, and thunder and lightning; the appearance of clouds; the eudiometrical condition of the air; and the ranges of the barometer, thermometer, and hygrometer. These are the general objects; the particular ones are—in the province of the physician, the state of diseases, especially epidemics; and in that of the farmer, the progress of vegetation. In the course of observation, in so extensive a field, other things may occur, which might likewise be turned to advantage; and which, with intelligence on the above heads, or on as many of them as can be noted, will be thankfully received.

Communications may be sent, directed to Mr. *J. Johnson*, bookseller, St. Paul's Church-yard, London; to Messrs. *Bell* and *Bradfute*, booksellers, Edinburgh; to *W. Gilbert*, bookseller, Dublin; to Mr. *W. Chamberlaine*, surgeon, Aylesbury-street, London; and to the author in London-derry.

The medical society of London having approved of the intention of the above work, it is expected, that an advertisement, to the same purpose as the preceding, will appear at the end of the fourth Vol. of their Memoirs, already issued, or just issuing from the press.

POLITICAL OECONOMY.

ART. XV. Madrid. *Memorias politicas y economicas sobre los Frutos, &c.* Political and Economical Memoirs respecting the Products, Trade, Manufactures, and Mines of Spain, with the royal Decrees, Ordinances, &c., made for their Regulation and Encouragement. By Don Eugenio Larruga. Vols I—XVI. 4to. 3 or 400 pages each. 1787—1792.

The plan of this important work is astonishingly extensive, descending to the minutest details, and embracing an ample field of information. It is surprising how much pains the government has been continually taking to render manufactures flourishing in Spain, and with what little success. *Jen. Allg. Lit. Zeit.*

HISTORY.

ART. XVI. Vienna and Leipsic. *Geschichte des Verfall der Sitten, der Wissenschaften, und Sprache der Römer, &c.* History of the Decline of the Manners, Science, and Language of the Romans, in the early Ages of the Christian Era. By Prof. Meiners of Gottingen: Intended as an Introduction to Gibbon's History of the Decline and Fall of the Roman Empire. 1791.

The state of manners, education, arts, and sciences, intimately connected as they are with the fate of a people, having been cursorily noticed only by the celebrated historian of the decline of the roman empire,

empire, prof. M. has undertaken to supply the deficiency; and his performance is by no means unworthy to stand as an introduction to the work of Mr. Gibbon. As the whole so well deserves to be read, and there are scarcely any passages in it that can be detached without injury to them, we shall give no extracts, but merely the heads of the nine chapters, into which it is divided. These are 1. Despotism a natural consequence of the depravation of manners. 2. Progress of despotism, and decline of manners amongst the romans. 3. Libertinism. 4. Luxury of the table. 5. Effeminacy and idleness of the higher classes. 6. Their puerile vanity, silly expences, and frivolous ceremony. 7. Poverty at home, and ostentation abroad. 8. The manners and tastes of the people in the early ages of the empire. 9. The decline of the arts and sciences, and even of the language, before the end of the second century.

Oberdeutsche Allg. Lit. Zeit.

ANTIQUITIES.

ART. XVII. *London.* Proposals have been issued for publishing, by subscription, by Edward Williams, (author of Poems, Lyric and Pastoral, lately published): the history of the ancient british bards and druids: their discipline, theology, moral maxims, poetry, criticism, &c. compiled from authentic welsh manuscripts; with large elucidating extracts from ancient poems, the bardic triades, and other old writings: and a review of what ancient foreign writers have said on the subject.

Conditions.—1. To be printed on a good wove paper and new type, demy octavo, the price six shillings, as near as can be computed at present. 2. No money required till the work is delivered. 3. To be put to the press as soon as 500 names are received.

Subscriptions taken in by J. Johnson, St. Paul's Church-yard.

BIOGRAPHY.

ART. XVIII. *Paris.* A new edition of Rousseau's Confessions, with additions, is announced. It is to be printed, with the most scrupulous exactness, from the manuscript delivered sealed to the national convention by his widow. The names of all his persecutors will be printed at length, with additions, that have never yet appeared in any edition hitherto published. *Jen. Allg. Lit. Zeit.*

BIBLIOGRAPHY.

ART. XIX. *Altenburg.* On the 11th of may next and the following days the late privy counsellor von Einsiedel's library will be sold, consisting of 12,260 volumes. Catalogues, consisting of 33 sheets, may be had at Altenburg, of Mr. Zehe. [Any of our friends may see a list selected from the catalogue by calling on our publisher.

APPENDIX

TO THE

TWENTIETH VOLUME

OF THE

ANALYTICAL REVIEW.

METAPHYSICS.

ART. I. *Hutton's Inveſtigation of the Principles of Knowledge, &c.*
(*Continued from page* 162.)

OF the firſt volume of this ponderous work we have already preſented our readers with an ample analyſis. The ſecond Vol. commences with ſect. III of the progreſs of reaſon, in which the doctor conſiders the progreſs of mind reaſoning in the natural courſe of ſcience. After inquiring, in chap. 3, how far the natural capacities of man enable him to judge of ſcientific truths, he proceeds, in chap. 4, to examine the nature of our judgments relative to equality and inequality, mutability and immutability, as properties belonging to external objects. Here Dr. H. ſhows, that our judgments concerning their equality and immutability can only be relative, whereas thoſe of their inequality and mutability muſt be certain and abſolute. His doctrine on this ſubject he recapitulates thus:

P. 55.—'Equality and inequality are the two modes of quantity; and theſe are judged of from data which may be of different ſorts. Firſt, ſenſation; by means of this we may judge of equalities and inequalities, *e. g.* things are thus known to be more or leſs hot, red, ſweet, different things being thus compared. But in thoſe caſes, where the data, on which the mind immediately judges, are the ſenſations, there is only a certain or an aſſured judgment in that of inequality; for, with regard to the concluſions reſpecting equalities, theſe can only be apparent, our ſenſes not admitting the diſtinction of every poſſible quantity.

'Secondly, perception, by means of which one ſpecies of quantity is judged, that is, extenſion, whereon the magnitude of figures is founded. As, in this caſe, perception is only made ſo far as the action of our mind is immediately connected with ſenſation, or the teſtimony of two particular ſenſes, ſo here, in judging of equalities, it is the ſame as in the former caſe, where a poſitive concluſion can only be formed with regard to inequality,

and where equality is only an apparent thing, every possible quantity not being perceivable, as every quantity of sensation is not distinguishable, and as things are only perceived by means of sensation.

'Thirdly, reason, in which data are assumed or investigated.

'Data are in reason assumed, as when, for example, we suppose two things severally equal to a third thing; and, in this case, there is a positive and an assured judgment made, in concluding that those three things are equal among themselves.

'Data are in reason investigated by means of observation; as for example knowing that two powers are acting in opposition, and resisting mutually the effects proper to each other, then, so far as those effects are things perceivable, and so far as neither of those effects shall appear, we form an assured judgment, in concluding that the action of those two powers, or the power of those two things acting in opposition, are equal; because, in supposing them not equal, the effect of the prevailing power must have appeared. Therefore, so far as such powers may be acknowledged existing and acting in that manner, there are data to be found in reason for concluding with certainty equality in those things; although in judging immediately from sensation and perception, equality can only be admitted in reason as an apparent thing.'

In chap. 6th, 7th, and 8th, the author compares that knowledge and that judgment, which are merely animal, with these which constitute the superiority of man.—On the subject of generalization and abstraction, he writes thus:

P. 72.—'The brute animal, as well as man, may know the species of things; and therefore, here is a species of generalisation in his knowledge. But the brute does not, like man, know what he has done, that is to say, he knows not that this species is a general, or he does not know the difference between the species and the individual. Now, without knowing this difference, how could he know similarity? and, without knowing similarity, how could he know generality?—The animal, therefore, in his knowledge of things by generalisation, must have done this instinctively, and not scientifically like man, who, before he knows that which constitutes a general, knows that which constitutes particulars; that is to say, before generalising in knowing similarity, man, who is to know scientifically, first particularises in knowing difference. He knows that one thing is black, while another is white; that one thing is large while another is little; that one thing is hot, and another cold; and all this he must know, before he can judge, that all those different things may be considered as belonging to one, and that this one is the same in many.

'The animal, on the contrary, generalises instinctively, in opposition to generalising consciously. He generalises his natural knowledge, without knowing any step which his mind has taken, or rather, he instinctively generalises his knowledge, without having distinguished it, as has been already shown (Part 1. Sect. IX.). Hence, the animal knows a species or general in

things, but he only knows it as he knows a particular; and, though an animal, acquainted with men and horſes, is not afraid of a man or a horſe, as he might be if he were not acquainted with them, it is not becauſe he knows this object is one of a ſpecies that does not hurt him, it is becauſe he is not afraid of this particular object; and, if he takes pleaſure in ſeeing it, this ariſes, in like manner, from the pleaſure he feels, whether in ſeeing his friend or his prey. A beaſt of prey requires no experience to determine him to purſue his prey; the firſt moment he ſees it, he is endued with the ſame ſentiment of pleaſure as the laſt; and, there is no argument required, in order to perſuade an animal to avoid or fly from the object, or a ſpecies of object, by which he had been hurt.

'Man again, having in perceived objects conſidered abſtractedly the magnitude and figure, the colour, taſte, and ſmell, the pleaſure which he feels or the pain which he may ſuffer, is enabled to compare many things in order to know their differences; and having once learned to form thoſe abſtract ideas by which things are judged to be different, he then proceeds to reaſon in a moſt extenſive as well as intereſting manner, in finding ſimilarities and equalities, connexions and dependencies, the contemplation of which gives him pleaſure. Man thus learns to generaliſe conſciouſly; and, in this exerciſe of his underſtanding faculty, he becomes wiſe, in knowing the moſt diſtant relations of things, as well as thoſe that are more immediate; which laſt only enter, as motives, into the mind of the mere animal.'

Chap. 9 treats of the reaſon of things, the knowledge of order, and the order of our knowledge. The ſeveral operations by which reaſon is ſaid to enlarge the mind, Dr. H. thus enumerates.

P. 112.—'Firſt, the mind from knowing inſtinctively, proceeds to underſtand, but without ſcience, and thus to know things in relation to which it has to act, not conſciouſly, but in reaſon.

'Secondly, the rational mind of man proceeds from knowing things ſimply, to underſtand or know them ſcientifically; and thus to know the order of things, as well as things; but without underſtanding order. Such is the vulgar or common ſtate of man.

'Thirdly, the ſcientific mind proceeds to know the order of its thoughts, and thus to underſtand the order of things. Here it is that man ſees the material ſyſtem in the works of nature, but without knowing the intellectual ſyſtem, which comprehends the whole.

'Laſtly, the mind of man, advancing through ſcience to philoſophy, takes a general view of his knowledge, as comprehending the whole of things; and thus underſtands the order of his thoughts. It is here that he may be ſaid to know the intellectual ſyſtem; and to underſtand himſelf, in proceeding to know the limits of his knowledge.'

In ſect. 4th he treats of time and ſpace as ſcientific principles; and ſhows, that theſe have no real exiſtence, but are pure conceptions of the mind, ariſing from reflection and the conſciouſneſs

of our existence. The reader will find in this section several profound and abstruse speculations.

Sect. 5th is employed in demonstrating the use of number in science, and inquiring how we attain the conceptions of unity and number. This investigation is followed by an examination, in sect. 6th, of the relation conceived to subsist between cause and effect. The positions Dr. H. establishes on this subject are these: that a knowledge of the state of things, or of the qualities by which they are distinguished, is necessary to the understanding of *change* in these things,—that in the order of change action is known, and that in the order of action there must be known cause, and it's co-relative effect.

P. 174.—'Cause and effect,' continues he, 'only exist in action; for, in the state of things, there is properly no cause; that is to say, while we consider things as subsisting in a certain known state, there is then no cause, for, there is no action or no change. The reason of this is, that our knowledge, in which the action then exists, is not made the subject of our understanding in knowing its cause. But when, in the science of mind, our knowledge comes to be the object of our understanding, we shall then, in knowing the proper action of our mind, find cause and effect, as well as in external things.

'To illustrate this; when, in the science of mathematics, the three angles of every triangle are known to be equal to two right angles, then, here is neither cause nor effect, so far as no action or change is there considered as existing; and it is commonly thought, that this truth is known in reasoning *a priori* from a principle, or truth, known, we know not how. But when we understand, in the science of our mind, that figure is only the production of our thought, acting in perception, (and thus knowing in acting, as well as knowing by sensation, which is only a passion of the mind and the effect of action in an external cause) we then shall understand that our knowledge, in the first principles of mathematical truths, is only *a posteriori*, as being the effect in an action; and that it had necessarily required a cause.

'But there is another species of action, in which the state of things is changed, and in which our knowledge, properly speaking, proceeds *a priori*, as knowing the cause before the effect. This is in the conscious action of the mind, or in the change of things proceeding from our proper will. Here we have a similar knowledge of order in action, or the connection of cause and effect, only the order of our understanding is here inverted, in reasoning from a cause, which is known, to an effect, which is then understood, in having followed a known cause.

'In the knowledge of cause and effect from the action or change in external things, we only understand effect in seeing its connection with something which is then to it a cause; in this case again, of knowing cause and effect, from the conscious action of our mind, we have still the same knowledge or understanding of cause and effect, without perhaps any greater degree of certainty, with regard to this relation of events, than when the cause

cauſe was only known *a poſteriori*, in knowing firſt the effect to which is to be attributed a cauſe.

'When we underſtand effect in attributing to it a proper cauſe, we are always ignorant of the firſt cauſe; here again, in the other caſe, where perhaps we imagine that we know the firſt cauſe, when we know the acting event before the attributed effect, it may appear to be truly different, ſo far as we reaſon no higher than from our own exiſtence as the firſt of things; but when, from a ſurvey of our faculties, our thoughts, and knowledge, in which alone we exiſt, we underſtand our will as not exiſting of itſelf, or independent of another cauſe, we then conclude in reaſon, in neceſſity, that we are ignorant of the firſt cauſe, when in conſequence of our will an action is ordained, in like manner as we are ignorant of the firſt cauſe, when from the paſſion of our mind we had been informed of an external action.

'Thus upon all occaſions, cauſe and effect are co-relative ideas, neceſſarily connected, and known philoſophically in diſtinguiſhing the order of action and efficiency, which is more than ſimply ſcience in which the order of knowledge is diſtinguiſhed.

'In ſcience, we underſtand the order of our ideas; but, cauſe and effect form a ſuperior order, which is not underſtood in ſimple ſcience; for example, in arithmetic, the order of number is underſtood, as in mathematics that of quantity and proportion, the ſubject being then magnitude and figure; and, in natural hiſtory, we underſtand the order of our information from without or by our ſenſes; but, in all this, there is not the order of action or of change; therefore, when in the order of ſcientific knowledge, we underſtand the order of action, then we advance a ſtep beyond ſimple ſcience, and make cauſe and effect the object of our underſtanding.

'In this manner, it may be made to appear, that cauſe and effect are not things, but the order of active things; in like manner as magnitude and figure are not things, but the order of things conceived as inactive.'

Chap. 3d contains ſome pertinent and juſt animadverſions on Hume's notion of cauſe and effect. In ſect. 7th, Dr. H. treats of experience. This he conſiders in two points of view—1ſt. with regard to thoſe caſes in which it does not advance the knowledge of mankind; and 2dly, 'as the cauſe of knowledge, or an operation by which the human intellect is made to proceed.' Conſidered in the former point of view, Dr. H. ſhows, that in the caſe of ſenſation, experience is totally uſeleſs; but that with regard to perception, where the mind is active, experience imparts the moſt amazing promptitude and facility. In treating of experience as the cauſe of knowledge, after ſhowing, that the repetition of experience cannot increaſe the certainty of our judgments, with regard to cauſe and effect, he adds,

P. 213.—'Although the repetition of experience has no power directly with regard to the judgment formed in relation to cauſe and effect, this may not be the caſe with regard to the truth of that relation of two different things, from whence the mind had formed an inference of the one being a thing following properly

another; for, as the one event may follow the other either less or more immediately, with or without the intervention of some other thing, so, this being a proper subject of observation, the mind may be more or less satisfied with regard to the data from whence the inference respecting cause and effect is made; and, as a person who has experience in knowledge, may have reason to suspect, upon many occasions, the accuracy of his observation, the repetition of those operations on which he had reasoned, will always be considered as a prudent step in science, where error is to be avoided.

'Consequently, by repetition or experience, the data upon which the reasoning operation of the mind is to proceed being farther tried, the truth of the judgment, so far as this is founded in matter of fact or sensation, is more and more confirmed by experience, while the proper reasoning, so far as the matter of fact or information of the sense is only repeated, must be a thing unchangeable. This may be illustrated by an example.

'When first the tourmalin was found to attract light bodies upon being heated, there was a conclusion formed, with regard to the connection of two several events which had been observed, and which would then be considered as cause and effect; but this conclusion of reason would not be rashly admitted, before the person who had made the observation would satisfy himself, by a repetition of the thing, how far the observation was true, that a stone, which when cold did not attract, should have that attraction after being heated; because, by inattention, he might have mistaken one of those things, and thus formed a rash conclusion with regard to the conceived order of event.

'But let us suppose, that this observator had no diffidence of the data from whence the connection had been inferred; to what purpose then repeat the facts? This could only be reasonably proposed by a mind persuaded that what had been observed was out of the usual course of things; and this opinion can only proceed upon a theory of science already established in the mind, and which may be now considered, with regard to its influence upon experience as the repetition of things observed, when these are to be employed as data in the operations of reason.'

Sect. 8th treats of evidence and principles.—After exposing the absurdity of disbelieving the evidence of sense, reason, or consciousness, the Dr. proceeds in chap. the 2d to prove, that neither sense nor reason is properly deceitful in it's nature. Having demonstrated that our senses are not fallacious, he proceeds,

P. 233.—'Man is said to reason ill; but, it is not as an animal, that he reasons ill. Man naturally reasons as he sees, or tastes, or hears, that is, without any imperfection or defect. All his faculties indeed are limited, and subject to accident and decay; but, so far as they are natural, they are perfect for the purpose of their destination. It is therefore only as a scientific person, or one who philosophises on his principles, that man reasons ill, in employing principles which are erroneous; or, he errs, in misapplying principles which are just.

'Thus

'Thus it may be made to appear, that the errors in our judgments ariſe, not from the imperfection of our ſenſes, generally ſpeaking, nor from any defect in the diſcerning faculty, but from ignorance and preſumption: that is to ſay, from the mind of man naturally forming judgments, even where he has not proper data whereon to found them. But, this is no imperfection; for, unleſs he were to do ſo, he could not proceed in ſcience, which is the proper end of his reaſoning mind. This will appear by conſidering, that it is by firſt hazarding thoſe ſcientific judgments which are falſe, that he comes in the proceſs of that faculty to examine, in order to underſtand, two ſeveral concluſions which in his opinion claſh. This may be illuſtrated by the former example.

'A perſon, who, in the experience of life and progreſs of ſcience, has learned to truſt his ſenſes, and has formed of this a maxim in his mind, when he comes to make the experiment of the warm and cold hands immerſed in water, there finds a concluſion which claſhes with the maxim he had formed. In this caſe, examination is naturally made. But if, in this examination, that knowledge which is neceſſary to reconcile the oppoſite judgments, ſhall not be diſcovered, (which may happen) then, what muſt be the general reſult? Whether that he has reaſoned ill, or that his ſenſes may deceive him? In this caſe, it is evident, it muſt be the laſt; for, a man can only acknowledge the imperfection of his reaſoning, in finding out his error; whereas, in reaſoning abſtractly, it may be allowed, without abſurdity, that our ſenſes may deceive.

'Suppoſing then this concluſion to be formed; and that we ſhall, with this received maxim, proceed in our philoſophy, to conſider the ſources of our knowledge, and to find that the ſenſes are the moſt certain information of our mind. Here again, we would meet with a contradiction in our judgment, which would naturally ſet the mind to the re-examination of our feelings, and of the manner of forming our abſtract ideas of heat and cold; and thus, perhaps, by means of that erroneous judgment in his ſcience, this perſon may be led to carry ſcience farther than it had been brought before.

'Such is the natural progreſs of ſcientific minds, which muſt neceſſarily proceed in error. It is like the blind man feeling with his ſtaff; he knows that he is on the road, only by feeling on each ſide the difference, or the error which he is to avoid. So, the mind of man proceeding in ſcience, not by inſtinct, but conſciouſly by the ſtaff of obſervation, muſt only hit the right path, by often hitting on the wrong; and, it is always the diſcerning faculty that muſt conduct, through all the ſcientific contemplations of the man, as well as in the neceſſary determinations of the animal.

'Hence it will be allowed us to conclude, that the proper ſource of human error lies not in ſenſation, perception, or in reaſon; for, in all theſe, man, like the brute, proceeds without error naturally. But it is in ſuppoſing facts, when he ſhould inquire into what truly happens, and in reaſoning upon premiſſes

or knowledge which he does not properly underſtand, that he is made to form erroneous concluſions. It is therefore in the artificial faculties of man, that human error takes its ſource, and not in his natural faculties; for, in theſe, there is not any conſtitutional error.'

In treating of maxims or general principles, which are the ſubject of chap. 3d, the doctor, after obſerving that propoſitions univerſally true are found only in mathematics, ſhows how by the motion and reſt of bodies we are led to acknowledge, that ſimilar effects reſult from ſimilar cauſes; a poſition, adds he, which muſt neceſſarily be true, while it is allowed we have the knowledge of external things. The difference between phyſical and mathematical maxims he deſcribes thus:

P. 240.—'In mathematics, a poſition propounds not that which really is, but what ought to be in certain ſuppoſed or acknowledged conditions. Therefore, the nature of things, in this caſe, requires, that conviction can only ariſe from it being otherwiſe inconceivable. For, if the oppoſite to the propoſition were a thing conceivable, then, from whence could ariſe the evidence? or on what ſhould be placed the belief, with regard to a thing that really is not, nor has happened?

'On the other hand, in a phyſical poſition, there is ſomething known with all the certainty that the mind is capable of; and there is a thing exiſting independent of the mind, which thing is real, and not ſuppoſed. In this caſe therefore, there is not the ſame occaſion for that ſpecies of evidence which is neceſſary in the other; it even cannot be admitted of, being totally inapplicable. For, here the ſubject of contemplation is not, as it is in mathematics, a thing merely conceived, or imagined by the power of the mind, which thing therefore, in order to its belief, muſt be otherwiſe inconceivable; but it is a thing revealed by means of an information that is above the power of conception, and which cannot be diſtruſted. Such are the ſimple informations of the ſenſes, and the conſcious action of our mind on thoſe occaſions. Conſequently, in a phyſical poſition, ſuch as, that one thing has been perceived of a greater magnitude, or of a different figure, compared with another; or, that one thing has moved in relation to another, or that, without motion and inequality, two things, or the ſame thing at different times, ſhall be ſeen with different colours, or felt with different degrees of heat, &c. in all thoſe caſes, the appearance of the things, when properly obſerved, is ſufficient evidence with regard to the truth of ſuch poſition, and this is equal, in power of conviction, to that which, in mathematical ſubjects, ariſes from the thing being otherwiſe inconceivable.'

Our author then proceeds to ſhow the falſity of thoſe two maxims metaphyſically conſidered, viz. 'that two bodies cannot be in one place, and that a body cannot act where it is not.' In both theſe poſitions, ſays the doctor, p. 247, 'the conception of volume is confounded with power, which is not volume, nor is limited neceſſarily by place, but may act variouſly in nature or in ſpace. It is thus that the moon muſt be conſidered as having a

power

power which is not limited to its volume or viſible ſpace. 'The hardneſs of a cannon ball is limited to the viſible ſpace or volume of that body, becauſe it is a power by which the change of theſe is reſiſted. But the power or influence of the moon, which operates as a cauſe in the production of our tides, is not limited to the perceived volume of that body, with which however it is aſſociated.'

After treating of truth and probability, he proceeds, in chap. 8th, to delineate the leading features of ſcience and ſuperſtition, of prejudice and ſcepticiſm. In chap. 9th, which treats of the importance of accurate ſcientific principles in the inveſtigation of philoſophical truths, we find the doctor thus vindicating the exiſtence of moral and phyſical evil.

P. 305.—'It is not a thing to be diſputed, that there is abundance of good in this world, which is the part of the univerſe that we are acquainted with; it is only in that there is evil that a doubt may ariſe, in the minds of ſpeculative men, how far things have been ordered in perfect goodneſs, ſuch as this attribute of God requireth. Now, this doubt or difficulty will be removed, if it can be made to appear, that all evil has been contrived in wiſdom to attain a proper end; and that notwithſtanding temporary or partial appearances to the contrary, ſo far as we are to judge with regard to that which we do not know by that which we know beſt, the end or final cauſe of all is good. Now,

'There are in this world juſt two kinds of evil, ſo far as every evil may be reduced to one or other of theſe; the one is pain or miſery of body, and the other of mind. Pain of body, or in ſenſe, is manifeſtly calculated for the preſervation of the animal, and for informing the mind how it ſhould be conducted in its action; therefore without this conductor in our conſtitution, we could not arrive at the powers and faculties by which, either as animal or intellectual beings, we are made to enjoy happineſs. Conſequently, we cannot, in reaſon or juſtice, attribute the temporary or partial inſtances of this ſpecies of evil to any thing but a general goodneſs, while, as a mean, we ſee wiſdom in the evil, and as in the end it tends to good.

'Pain or miſery of mind, or in ſentiment, is not, like that of the body, an inſtinctive feeling; for, there are ſenſual and there are ſentimental feelings: the firſt are neceſſary, and flow immediately from the action or influence of an external cauſe; the other ariſes from the action of the mind itſelf, which, if it be properly directed, forms the ſentiment of miſery, only with the intention of happineſs, or as means for a more general good. This will appear by conſidering, that the ſentiments of mankind in general are virtuous and good, notwithſtanding the pravity that in all countries, and at all times, may be obſerved more or leſs. As therefore, the general tendency of the human mind is to form virtuous ſentiments, and the general tendency is to promote happineſs, ſo, the temporary or partial evil, of ſentimental miſery, will alſo appear to be a mean calculated in wiſdom, to the end of a more general good.

'Thus

'Thus it may be made to appear, that, upon a general survey, there must be acknowledged a prevailing good in the disposition of every thing in this world; consequently, that the evil, which in more limited or partial surveys may appear, is, in a more liberal or enlightened understanding, to be concluded, without a paradox, as being good; that is to say, the thing which appears to us occasionally to be evil, is not so absolutely; but, being contrived in wisdom for an end or purpose that is good, this thing, which is occasionally thought by the creature man to be evil, is absolutely, or in the truth of things to be considered, not as evil, but as good.

'It may be alledged, that an agent with infinite or perfect wisdom, power, and goodness, might have contrived a system of things similar to this world, and, at the same time, have made less evil to have entered into the constitution of that system, by omitting some particular pains, for example, the pain of burning by the application of fire, and the misery felt in a mind, for having committed the crime of ingratitude. That this diminution of apparent evil would make an improvement in the system of this world, must be the ground on which such an argument as this could be advanced; but then, before the conclusion of such an argument can in sound reasoning be admitted, it must surely be made to appear, that such an improvement is not merely a matter of hypothesis; for it cannot be pretended, that the opposite opinion is founded upon no more solid ground or real appearance.'

Having in chap. 10th explained the terms real and imaginary, true and false, Dr. H. proceeds, in chap. 11th, to compare the evidence of mathematical, with that of physical truths.

P. 321.—'A certainty is,' says the Dr., 'properly speaking, that of which we have a positive and an immediate knowledge, that is to say, either a consciousness or a feeling; thus every sensation is a certainty, as well as every volition; and, with regard to these, we have it not in our power to doubt, but on those occasions, must be certain. This is not the case with that mathematical principle called an axiom; for, this is only admitted as true, in consequence of having been deliberately examined by the mind; but, that which cannot be doubted needs no deliberation. An axiom is an idea which is evident, or must be concluded, because the contrary cannot be conceived. A thing, on the other hand, that is perceived with certain qualities, is known without deliberation, and cannot be doubted. Hence, in these two different kinds of truths, this distinction is to be made; that the one is certain, because we know or feel it; the other again is evident, because it cannot be denied; the one is a fact and the foundation of our knowledge; the other is a judgment produced in the progress of the mind acquiring intelligence, and proceeding on principles that are matters of fact.'

P. 325.—'An axiom,' says he, 'in mathematics is a first principle; and the first axiom in this science is, that *things which are each equal to one and the same thing, are equal to one another*. It has already been observed, that this axiom is undoubted, so far as it cannot

cannot be denied; the oppoſite being a thing inconceivable; and now, it may be inquired, what phyſical principle may be compared with this axiom, as properly correſponding, or being of the ſame nature.

'The only or firſt phyſical principle in relation to magnitude and figure, (which form the ſubject of mathematics) is, that *things may be perceived to be greater and leſs*, that is to ſay, *unequal*. This principle is no leſs unqueſtionable than the axiom of mathematics, and the reaſon will now appear. In both caſes the truth is founded upon that principle of the mind which is conſcious of its action; in the one, the thing is conceived, in the other it is perceived; in both, however, it is the ſame imagining power of the mind by which the idea is formed. It is, therefore, as little poſſible to conceive a perceived inequality of things to be equal, as it is, in reaſon, to allow things, that are conceived equal, to be unequal.

'Hence, ſo far as extenſion, magnitude, and figure, is the ſubject of ſpeculation in the mind, when reaſoning in relation to acquired ideas, the firſt principles of mathematics and phyſics being equally undoubted, the concluſions properly formed thereon muſt be found equally juſt.'

Sect. 9th is employed in examining the nature of '*actual* things.' After inveſtigating the action of 'moving things,' Dr. H. proceeds in chap. 3d to explain the import, and evince the truth, of that celebrated law of motion, action and reaction are equal and contrary. In treating of moving and reſiſting powers, which are the ſubject of chap. 4th, we have the following ingenious and philoſophical explanation of the mode in which motion is communicated by impulſion.

P. 358.—'In order to underſtand in what manner this change of action takes place in the impulſion of bodies, let the caſe of two hard and ſpherical bodies be conſidered. When thoſe moving bodies firſt come into contact, it is only in a point, that the motion is reſiſted, and that the moving power is converted into a power of elaſticity, that is, a power to move the part affected an equal quantity to that which has been thus reſiſted; all the other parts of the body are, at this time, unaffected; but, in this firſt action, the reſiſted part in being moved in relation to the next contiguous parts, acquires a power of reſiſting any further approach, with a certain intenſity which is continually augmented, as it is overcome by the continual advancing of new parts into action; for, every part that is reſiſted, is moved in relation to the other moving parts not yet reſiſted, and thus act ſucceſſively, and react. The force of theſe reſiſtances, which, in the natural ſtate of the body, is nothing, increaſes in a certain ratio as the diſtance is diminiſhed, and thus oppoſes the moſt inſurmountable obſtacle, to two bodies at the ſame time occupying the ſame ſpace, although theſe two bodies have no power to retain themſelves in the place where they happen to be found.

'If, in the one body, there is a number of moving parts equal to the reſiſting parts that are in the other, and if theſe are ſimilar in their nature, all the parts of thoſe two bodies will come into action

action ſucceſſively, from thoſe that are firſt in contact of impulſion, to thoſe that are fartheſt from it, *pari paſſu*, in the one body as in the other; and, when all thoſe parts have acted in relation to each other, then it is that the bodies will have changed their volume and figure in the greateſt degree, or equivalent to the intenſity of action of the moving body. It is at this inſtant, that the quieſcent body begins to move in all its parts, and that the moving body is equally retarded. Conſequently, upon the ſuppoſition that the power of elaſticity in the changed bodies ſhould not act in recovering the volume and figure, the two bodies, changed in their volume and figure, would proceed to change their places in ſpace with an uniform velocity, which would be the half of that with which the ſingle body had moved before contact; becauſe, the moving power is now communicated to an equal body; conſequently, it is equally divided in each.

'But at this inſtant, when the two bodies, in all their parts, begin to move together, the power of elaſticity, being no longer reſiſted by the relative motion of the bodies, begins to act as a moving power, in order to re-eſtabliſh the natural volume and figures of the bodies which had been affected. In bringing about this end, it will be evident, that if the two bodies, which are now moving with equal velocity, were at reſt in ſpace, then, whatever might be the intenſity of the elaſtic power, it would produce motion in each of thoſe two bodies, with the ſame velocity, but in oppoſite directions.

'It will be alſo evident, that, ſo far as the bodies in contact have a progreſſive motion in one direction, which conſpires with that in which the one body is moved by the elaſtic power, and oppoſes that in which the other is moved, the velocities, which would otherwiſe be produced in each of thoſe bodies, will be reſpectively affected, that of the one being thereby increaſed, and that of the other diminiſhed; and that the quantity, or affection in the one way, will be equal to that in the other.'

The remainder of this ſection is employed chiefly in proving that inactivity is not eſſential to material things. The arguments our author adduces, to demonſtrate the falſity of this generally received hypotheſis, are new and ſtriking; and if they do not amount to a poſitive proof, that a *vis inertiæ* is not eſſential to matter, as we apprehend it is not, they muſt at leaſt diminiſh the confidence, with which this property is generally aſſerted to be univerſally and eſſentially inherent in matter. His reaſoning on this ſubject, he concludes thus:

P. 380.—'Hence it will appear, that inactivity, as an abſolute thing, or a principle in material things, is not to be acknowledged, as belonging in property to that material thing which is external: a thing which is known in perception, when a real or natural thing, having cauſed ſenſation in our mind, is concluded to exiſt with magnitude and figure, which the mind then actually conceives.

'On the contrary, activity muſt in reaſon be attributed to that thing which is external, upon ſeveral occaſions; firſt, when in conſequence of this thing, the mind is excited to abſolute knowledge,

ledge, which is ſenſation. Secondly, when that external thing, by means of perception, is known to change, or to have changed, which is motion. Thirdly, when, without being perceived, (becauſe of the ſmallneſs in the quantity, or without the accompaniment of perception), the continual motion of actual things is, in reaſon, concluded as always taking place, in the perpetual vibrations and contractions of natural bodies. Fourthly, when gravitation, as a principle of action, is acknowledged in the weight of bodies, independent of all motion. And, laſtly, when, in conſequence of the application of external force, changing the volume and figure of bodies, an internal principle of reſiſtance is exerted, by which the further progreſs of that change is oppoſed and prevented, and by which, upon the removal of the external force, the loſt volume and figure of the body is reſtored.

'In all thoſe ſeveral caſes, inſtead of concluding that there is inactivity in the material thing, we now find reaſon to form the oppoſite judgment, ſo far as it is only by activity and exertion, in the thing which is external in relation to our mind, that all thoſe appearances are to be explained. But, beſides thoſe appearances, there are no others, it is apprehended, from whence inactivity, in that thing which is judged to be external, may be in reaſon concluded.'

The ſubject of ſect. 10th is the 'nature of matter.' In treating of *ſubſtance* as the ſupport of certain qualities, Dr. H. obſerves, that, agreeably to the prevailing ſyſtem of philoſophy, incompreſſibility is the only fixed and unchangeable property belonging to matter. Having offered a few obſervations to diſprove this doctrine, referring the reader at the ſame time to his diſſertations on natural philoſophy, he proceeds,

P. 393.—'Solidity, or unalterable volume, as a ſubſtance for the variable qualities of external things being thus refuted, what remains to be conſidered as the cauſe of our knowledge, and as ſubſiſting externally in relation to our mind or thought?—This is, *power* to act, *power* to affect and be affected. When I know light, when I feel pain, there is neceſſarily judged ſomething as acting, ſomething that has power to affect my mind, and cauſe me to know. But, this muſt not be miſunderſtood, or, as meaning that by *power* we know what that thing is which acts on thoſe occaſions; it is only to be conſidered as a term implying an unknown thing in action, or the action of a known thing, to both of which this term may be applied. To inquire what that is, which acts and affects our mind when this is made to know, does not ſeem to belong to a Being who cannot tell, what is this mind, which knows on thoſe occaſions. But, this does not hinder our determining, in reaſon and with certainty, what that acting thing is not; for, this is the proper diſtinguiſhing of things; and, in this conſiſts our rational philoſophy.'

Having in ſect. 11th treated of Nature, which he denominates an imaginary being created by our fancy, and conceived as interpoſing between the firſt cauſe, and thoſe effects of power, which we perceive around us; he proceeds, in ſect. 12th, to conſider matter and motion. His ſpeculations on this ſubject are ingenious

genious and important. The positions he endeavours to establish are these—that all natural bodies are 'actual'—that magnitude and figure, which are apparently external, exist only in our minds,—'that moving and resisting power, which is apparently in our minds, is truly in external things, which act in consequence of our will,'—that volume and figure are not permanently inviolate,—that no material thing continues in one place, though in our conception rest as well as motion may be attributed to external objects—and 'that rest belongs to space alone.'

Sect. 13th, which concludes part II, and occupies above 150 pages, contains a variety of matter exhibited under the title of general reflections. In these reflections the author's chief object is to recapitulate the progress of intellect, and to mark the difference between the judgment of the mere animal, the decisions of common sense, the investigations of science, and the wisdom of philosophy. The analogous and discriminating circumstances in the brute and the man first occupy the doctor's attention. Here he labours to prove, that the brute animal is incapable of conscious reasoning and scientifical distinction, consequently of wisdom; while man, on the contrary, is eminently formed for acquiring wisdom by the exercise of the talents, which nature has granted him: that the acts of the one are instinctive, of the other acquired; that the wisdom of the one is perfect, but limited; of the other imperfect, but capable of endless improvement. In treating of the wisdom peculiar to man, Dr. H. evinces and illustrates it's superiority to mere animal sagacity, in the perfection of those arts, which are exercised in the provision of food, and the sustenance of life. He then proceeds to exemplify human wisdom in man's employing the powers of nature for his economy and pleasure. Here Dr. H. is led to consider the remarkable diversity, which is discoverable in plants and animals of the same species in different climates.—While he illustrates the wisdom of nature in this diversity, he likewise assigns it's physical cause.

P. 500.—'This wisdom of nature, in the seminal variation of organised bodies, is now the object of our contemplation, with a view to see that the acknowledged variation, however small a thing in general it may appear, is truly calculated for the preservation of things, in all that perfection with which they had been, in the bounty of nature, first designed. Now, this will be evident, when we consider, that if an organised body is not in the situation and circumstances best adapted to its sustenance and propagation, then, in conceiving an indefinite variety among the individuals of that species, we must be assured, that, on the one hand, those which depart most from the best adapted constitution, will be most liable to perish, while, on the other hand, those organised bodies, which most approach to the best constitution for the present circumstances, will be best adapted to continue, in preserving themselves and multiplying the individuals of their race.

'Let us, for example, suppose that a race of dogs are so situated, that nothing but swiftness of foot and quickness of sight could be useful, in procuring to them the necessaries of life; it must

muſt be evident, that the moſt defective in reſpect of thoſe neceſſary qualities, would be the moſt ſubject to periſh, and that thoſe who employed them in the greateſt perfection would be beſt preſerved, conſequently, would be thoſe who would remain, to preſerve themſelves, and to continue the race; and, this race would continue, in thoſe circumſtances, to preſerve itſelf in all its poſſible perfection. But, let us change the circumſtances of this race, and let us ſuppoſe, that the acuteneſs of his ſmell were more neceſſary to the ſuſtenance of the animal, than the ſharpneſs of his ſight, or the ſwiftneſs of his feet; in that caſe, the natural tendency of the race, acting upon the ſame principle of ſeminal variation, would be to change the qualities of the animal, and to produce a race of well ſcented hounds, inſtead of thoſe who catch their prey by ſwiftneſs.

'The ſame principle of variation muſt influence every ſpecies of plant, whether growing in a foreſt or a meadow: the plant which is the beſt adapted to the climate, and the ſoil, will continue to proſper in the place. But, the moſt proſperous plant muſt be that which will furniſh, with its maturated ſeed, a vigorous race of fertile plants; and, theſe will be more and more accommodated, in the varying power of vegetation, to the ſoil and circumſtances in which they grow.'

After taking a general view of the progreſs of intellect by ſcience to philoſophy as the perfection of the human mind, the Dr. proceeds to illuſtrate his doctrine on this ſubject, by diſtinguiſhing nature from art, inſtinct from ſcience and philoſophy, and that wiſdom which is practical, from that which is ſcientific. Towards the cloſe of the ſection, he inquires, what is the difference between the brute and rational creatures.

P. 575.—'In order to underſtand the brute and human natures, it is neceſſary to know both the affinity and the difference. If it is only in degree that theſe differ, or if they agree in every eſſential, then man is only ſuperior to the brute in like manner as one man is ſuperior to another. But if, on the contrary, there is ſomething eſſential in which they differ, then, however in many reſpects they may be found to have affinity, and however, in judging inconſiderately from thoſe affinities, mankind, prone to miſtake, may naturally conclude that thoſe two beings are eſſentially the ſame, this judgment of complete reſemblance, upon a ſtrict inquiry, muſt be found erroneous.

'In order, therefore, to decide in this queſtion, let us compare the loweſt degree of human nature, or the man that moſt approaches to the brute, with the brute that moſt approaches to the human nature. In this caſe, is there not always ſomething which the one has, and which the other has not? And, is not this thing, which is always to be found in human nature, ſcience, however difficult it may be to make this appear to the apprehenſion of thoſe who have not ſtudied the nature of ſcience, or conſidered it in its moſt general aſſimilations and abſtract diſtinctions?

'Is the moſt ſagacious animal endued with any faculty of mind beſides ſenſe, memory, and the judgment of diſtinction without abſtraction and generaliſation? And, is not man neceſſarily endued

dued with the power of diſtinguiſhing his knowledge and of generaliſing his ideas, in order to form a principle by which he is to reaſon, inſtead of reaſoning immediately from his actual knowledge? Would he be reckoned with juſtice a man, who could not underſtand the meaſuring or comparing two diſtant bodies in reſpect of magnitude, by means of a third? But, this requires the abſtract idea of length and breadth; and it comprehends the general principle of two things, that are ſeverally equal to a third, being equal to each other. Now, it may be demanded, of thoſe who would affirm that the brute and human nature differ only in degree, that they ſhould give ſome inſtance in which a brute ſhows ſuch capacity.

'Here perhaps may be urged the pretended inſtance of a dog reaſoning ſcientifically, in forming a propoſition about the three different roads which he finds in following the track of his maſter, whom he has loſt. In this propoſition, it is ſuppoſed that the dog reaſons thus: that ſince the object of his purſuit is not gone in two of the ways, both of which he has examined by ſmelling, therefore, it muſt be gone in the third, which now, it is pretended, he purſues without further examination. Here, no doubt, we reaſon ſcientifically for the dog, in ſuppoſing him to reaſon as a man might do upon thoſe data. But, before concluding that this is the ſpecies of reaſoning employed by the dog, it would be proper to inquire, whether the dog does not, like every other animal, act in the perfect wiſdom of his nature, without ever conſidering what he is about, or how he beſt ſhall do the thing that he propoſes. For, without having a purpoſe in his view, how could he form a propoſition or truth, in order to diſcover means for the attaining of his end or purpoſe? We might as well conſider the clock as chooſing the method which it purſues in the ſtriking when the hour comes, as to ſuppoſe the dog to form a propoſition about the adapting of diſtant ends and means, if he does not make of theſe an object of reaſoning abſtractedly in his thought.

'Now, that man thus reaſons abſtractedly, in forming a reaſon or motive for his conduct, is certain; it is alſo evident, from the conduct of brute animals, that they in general do no ſuch thing; and, if ever any of them do it at all is extremely doubtful, the ſuppoſition of this fact not being ſupported with ſufficient evidence. If it ſhall be alledged that the preſent caſe affords the evidence that is required, it muſt be anſwered, that, if this is allowed, every inſtance of animal ſagacity, in bringing about an end, muſt be attributed to that reaſoning animal, as having had in contemplation ends and means, and in having reaſoned ſcientifically like man who thus becomes wiſe; and this will ſurely lead to ſome abſurdity in reaſoning.

'The queſtion here is not, if a dog reaſons in order to act according to the circumſtances of things, nor if he does not take the beſt method that wiſdom could direct in order to attain the end of his nature, or purſue the oeconomy of his life? the queſtion is, whether he reaſons in order to promote his knowledge. For, unleſs in reaſoning he is able to perceive a truth which

which is not a thing, he never will be wiser than he is by nature: he will not know *what he ſhould do*, although he will do *that which he ſhould*. Unleſs, therefore, the dog puts the queſtion to himſelf, *what ſhall I do in order to attain this end?* he has not reaſoned ſcientifically like man, who on this occaſion knows the motive by which he is determined to act. Man ſays, I will go this way, becauſe what I ſeek is gone this road; the dog again purſues the ſame track, becauſe he thinks to find his maſter or his prey, but he knows not why.'

To part II is ſubjoined a long appendix containing an elaborate examination of the principles of orthography, to illuſtrate the theory of ſcientific analyſis.—In this appendix the reader will find ſeveral new and judicious animadverſions on our engliſh orthography, which our limits will not permit us to tranſcribe.

[*To be continued.*]

HISTORY.

ART. II. *Relation du Siege de Lyon, contenant le Detail, &c.—Narrative of the Siege of Lyons, containing a detailed Account of what occurred in Conſequence of the Orders, and under the Inſpection of the Repreſentatives of the French People.* 8vo. 72 pages Price 1s. 6d. Printed at London, 1794.

THE author of this tract, who ſeems to be a determined royaliſt, informs us, that the jacobins in vain attempted to *enlighten* Lyons, for the intelligence of the death of Lewis XVI was heard there with horrour and conſternation. The members of the popular ſocieties, however, ſucceeded in nominating a republican mayor, and Legendre boaſted in the convention, that a *ſans-culotte* was at the head of the municipality.

A *revolutionary* army having been aſſembled, Challier and the other patriots are here ſaid to have impriſoned moſt of the rich inhabitants as *ſuſpected perſons*, and to have ordered ſuch as they deſignated, to repair to the armies on the frontiers.

The ſections having at length aſſembled, they inſtantly deliberated on the means of reſcuing themſelves from thraldom, and on the 29th of may actually ſeized on the arſenal. In conſequence of this an action took place, in which it appears the diſaffected party were triumphant, for they immediately proceeded to impriſon, try, and condemn the mayor, municipal officers, and all thoſe who had evinced an attachment to the fermentation. Soon after this, an account arrived of the arreſt of twenty-one deputies. Knowing that there was no longer any hope but in a ſucceſsful reſiſtance, they inſtantly confederated with the departments of Jura, Lain, Iſere, the Lower Rhone, Gard, and Gironde. Mingling a reſpect for the laws with their own particular grievances, they found a favourable opportunity of concealing their ancient principles, and their recent inſurrections, under the popular pretexts of a love to liberty, and a regard to 'the inviolability of the repreſentatives, and the *integrality* of the national repreſentation, as laid down in the new conſtitution.'

ſtitution.' They accordingly refuſed to obey the orders of the convention, and expected ſoon to ſee all the ſouth of France follow their example: but the *mountain* being warmly and energetically ſupported by the popular ſocieties, and having acquired great reputation by drawing up the tables of the law in the ſpace of eight days, a taſk which the *briſſotines* were either unable or unwilling to accompliſh in nearly as many months, they found means to inveſt Lyons with a body of troops under Dubois-Crancé, and to intimidate the confederated cities and departments, ſo as to prevent them from ſending any ſuccour to the inhabitants.

The army which formed the ſiege, we are here told, conſiſted at firſt of 10000 troops of the line, of which 3000 were cavalry, and ſeveral battalions of national guards; to theſe was attached a *corps* of 500 artillery men, with 120 battering guns. Precy, an experienced officer, was elected general by the citizens; Mr. de Chennelette ſuperintended the reparation of the fortifications, at which the townſmen, of all ages and conditions, worked with unremitting ardour; and Mr. Smidt caſt their artillery, which, in conformity to the opinion of good judges, inſtead of being twelve, ought to have been ſixteen, and twenty-four pounders. The city contained about 40,000 men fit to carry arms; but a fourth of theſe only, it appears, were determined 'to conquer or die.'

It was the intention of Dubois-Crancé to have taken Lyons by aſſault, and he was prevented from effecting his purpoſe, according to his own account, by 'the cowardice of Kellermann.' Having failed in this ſcheme, we are told, that he ſubſtituted fraud in the place of force, and tried to ſeduce, deceive, and cajole thoſe whom he was unable to conquer. He is alſo accuſed of having endeavoured to introduce a contagious diſtemper into the place, by leaving the dead bodies unburied; that, however, is manifeſtly a fiction, for it muſt have been fully as dangerous to the beſiegers as to the beſieged.

Finding it impoſſible to ſucceed by means of negotiation, the repreſentative of the people had recourſe to his artillery, and poured in ſuch a tremendous ſhower of bombs, and red hot balls, that the city was ſet on fire in forty-two places, in the courſe of a ſingle night; it is pretended, that his gun and mortar batteries were directed principally againſt the hoſpital, in which were not only ſome thouſands of the citizens, but alſo many of his own wounded ſoldiers, whom the humanity of the people had ſuccoured. It appears evident, however, that the inhabitants were far from being unanimous, for they not only ſeem to have kept up a conſtant communication with the camp, but alſo made frequent ſigns in order to direct the fire of the aſſailants.

A ſcarcity of proviſion beginning to be felt, two columns were ſent out to collect corn, &c.: but one of them having been attacked in a defile, the whole of the troops who compoſed it, five men only excepted, were cut to pieces. Servan, their leader, was wounded in the action, and ſoon after ſhot: the inſurgents however ſtill continued to make a vigorous reſiſtance, and Dubois-Crancé was recalled, in order to give an account of his conduct.

duct. His colleagues on this, preſſed the city ſtill cloſer than before. After having eaten all it's domeſtic animals, and loſt ſeveral of it's advanced poſts, the garriſon was at laſt obliged to yield to the joint efforts of 'treachery and famine;' the ſoldiers however determined not to ſurrender up Lyons, but to retreat from it, and die, if die they muſt, with arms in their hands.

'Poſterity,' ſays the author, 'will ſcarcely believe, that this city, attacked unexpectedly, deſtitute of fortifications, and without troops of the line, ſhould have ſuſtained a ſiege of ſixty-four days, expoſed to more than 30,000 bombs, and 100,000 ſhot, without reckoning the perpetual and unremitting fire of howitzers: and that all the ſucceſs of an army, which had increaſed to the number of 190,000 men, conſiſted in forcing 800 to retire in the face of 25,000; in taking the poſt of *la Duchere*, defended by 50, with 4000 ſoldiers; in occupying the church-yard of Croix-Rouſſe, after loſing 2000 men, at a period when the citizens of Lyons had determined to abandon it; and in ſeizing on Panthot, which is principally to be attributed to the death of the brave Grandval the *commandant: theſe glorious exploits* coſt the jacobins more than 20,000 *ſans-culottes!*

'It is impoſſible to refuſe our eſteem to the heroic citizens, who ſcorned all the dangers incident to a ſiege. They equally braved the bomb ſhells that fell within the walls, and the fire of the enemy in the redoubts; many of them neglected their wounds, and ſeemed only eager to receive new ones; we ſhall ſoon behold them in company with their wives, their fathers, and their relations, ſubmitting to thoſe cruel puniſhments, which crime always inflicts upon valour.

'A retreat being at length indiſpenſable, the general iſſued the neceſſary orders, and about 2000 men, including the cavalry, repaired to the poſt of *Vaiſe*; the adminiſtrators, ſome of the principal inhabitants, a few four pounders, and waggons in which were included the remnant of the fortunes of thoſe who wiſhed to eſcape from the fury of the aſſailants, here joined the little army, reſolved either to periſh glorioufly, or to find an aſylum in a foreign land.

'It is difficult to deſcribe the deſolation of this unhappy town, which by the light of the burſting bombs, and the flaming houſes, beheld it's beſt citizens about to depart for ever from it's walls. Here the father, bathed with the tears of his children, took his leave of them; there a ſon or a brother renounced his unhappy family, and the habitation of his anceſtors—young women inſpired by their love, and guided by their courage, claſping the fruit of their wombs in their arms, inſiſted on accompanying their huſbands—unfortunate wretches, they but demand their graves!'

'Scarcely was the order for marching iſſued, when their ſpies informed the enemy of the place where they had aſſembled; their artillery was inſtantly pointed, a howitzer ſet fire to a tumbrel full of powder, but the brave garriſon was undaunted, and commenced it's progreſs in ſilence.

'The repreſentatives, and the leaders of the beſieging army, had diſpatched couriers to all the adjoining country. At the firſt ſound

of the *tocsin*, the armed peasants assemble on all sides; the necessary precautions are taken for surrounding the *lyonnais*, and cutting off their retreat; as soon as they attempt to pass the defiles of St. Cyr and St Germain, they are completely enveloped by more than 50,000 foot, unceasingly charged by a considerable body of cavalry, exposed to the fire of artillery planted on the heights, harrassed and shot at from behind every hedge;—they indeed sold their lives dearly to the victors, but they were at length cut off, notwithstanding the bravery and skill of their leaders; in short, all the columns were killed, wounded, or taken prisoners, by the enemy, aided by the ferocious inhabitants of St. Cyr, Cawzon, Neuvilie, &c. Thus all the armed force that sallied out of Lyons on the 9th of october, except about forty or fifty men, who received an asylum from the peasants, perished. Six or seven hundred prisoners were transferred from dungeon to dungeon, and crowded along with the sick and wounded, who, being deprived of succour, died, and produced an infection."

We forbear to recapitulate the horrid punishments, which the remnant of this brave garrison and many of the principal citizens experienced; and we most heartily rejoice, that on the death of that sanguinary monster, who disgraced the cause of liberty, which he pretended to espouse, Lyons was pardoned, it's name restored, and a great part of the confiscated property given back to the owners.

ART. III. *The History of the Reign of George the Third, King of Great-Britain, &c. from the Conclusion of the Sixth Session of the Fourteenth Parliament, in* 1780, *to the End of the Seventh Session of the Sixteenth Parliament of Great-Britain, in* 1790. Vol. III. 8vo. 494 pa. Price 6s. in Boards. Evans. 1794.

THE two former volumes of this work were published long before the commencement of our labours. They contain the history of a very interesting period: that from the accession of George III to the throne of these realms, to the year 1780. A gleam of glory irradiated the early part of this reign; cities taken, islands conquered, territories acquired, form a congenial subject to the mind of a briton, anxious for the honour and prosperity of his country; but the invasion of civil rights, the violation of public justice in the person of a spirited and intrepid commoner, and above all the attempt to subvert every constitutional principle, by an endeavour, as wicked as it was abortive, to tax our unrepresented colonies, form a gloomy contrast, which excites at once the horrour and the indignation of every virtuous citizen.

The volume now under our consideration exhibits but too much of the same hue and complexion.

'We look back,' says the author, 'upon that dismal period, as the traveller views from a distance the tremendous precipice he has passed, or the seaman the boisterous ocean on which he has suffered shipwreck. Wasted and weakened by a foreign war, and disgraced by the violent proceedings of an intolerable banditti at home—without wisdom in her councils, or unanimity among her citizens, Britain presented at this

this moment to the world a ſpectacle of humiliation and miſery. Little progreſs had been made in the attempt to coerce the revolted colonies of North-America; and the whole power of the houſe of Bourbon, the ſuperpopulation of France, and the wealth of Spain, were combined with the activity and deſperation of her own revolted ſubjects, to effect her ruin, while ſhe ſtood alone without a ſingle ally. By the ſupineneſs and deluſion of the people, and the pliability of the parliament, the miniſtry, who had reduced the nation to this deplorable and diſgraceful extremity, were ſtill ſuffered to occupy the ſtations from which they ought long before to have been precipitated.

'The reins of government were ſtill oſtenſibly guided by the feeble hand of lord North, a man not deſtitute of ability, but of that negative character which was incapable of any great or virtuous exertion. By the humble track of progreſſion and ſeniority, he had paſſed through the inferior departments of office, and on the ſeceſſion of the duke of Grafton, had found himſelf, as if by chance, in the ſituation of a miniſter. The ductility of diſpoſition which had firſt marked him out as the paſſive inſtrument of an inviſible faction, continued him in office. Under him the diſpute with America had commenced, though he had more than once profeſſed that the war *was not his*, and that it had been engaged in contrary to his wiſhes or advice. Thoſe who were not converſant with the man, and who did not know the maxims by which he governed himſelf, will ſcarcely believe that ſuch meanneſs and inconſiſtency could exiſt in any perſon, even of moderate abilities. But lord North was educated from infancy in the ſchool of corruption. Naturally of an eaſy and pliant temper, that diſpoſition was increaſed by the maxims he had imbibed. With him the miniſters were not the ſervants of the ſtate, but of the crown, whoſe orders they had only to execute. The general good was not to be conſidered, and the means by which the mandates of the executive power were to be accompliſhed, were juſtified by the end. Thus, had he been poſſeſſed of a great underſtanding, and capable of extenſive views, his principles muſt have militated againſt them: but he was not. He was rather a man of wit, than of conſummate ability; ready and adroit, rather than wiſe and ſagacious. He ſeldom looked beyond the moment; and conſidered the faculty of parrying with dexterity the ſtrokes which were aimed at him in the houſe of commons, as the firſt qualification of a miniſter. Under him corruption and venality are ſaid to have been carried to a greater exceſs than under any former miniſter; and what in the hands of Walpole was a caſual expedient for the promotion of a particular meaſure, under this adminiſtration was reduced to a regular ſyſtem of penſion and contract.

'In delineating the principles of lord North, thoſe of the american ſecretary have been almoſt depicted. They were both educated in the ſame ſchool, and the ſame depraved notions of government were profeſſed by both. Lord George Germaine was not a man of great talents: he had leſs wit than lord North, but perhaps more judgment, and certainly more induſtry. His panegyriſt has ſaid of him that he appeared to be born to contend with misfortune,

ſince, from his firſt political outſet at the battle of Minden, ſcarcely any one project in which he engaged, was known to proſper. This however is at beſt but a poor extenuation, ſince though proſperity does not neceſſarily attach to wiſdom or merit, and though all men are liable to the caſual aſſaults of ill fortune or adverſity,—where a general failure in every undertaking is known to attend the whole progreſs of a life, there is room to ſuſpect at leaſt a defect in the head or in the heart.

'Of the noble lord who preſided over the naval department, the beſt panegyric would be total ſilence. Future hiſtorians will do juſtice to his moral character; nor can they want materials, while ſo many facts remain upon record for its illuſtration, and while the annals of the Old Bailey ſerve to convey to poſterity the affecting narrative of Hackman and miſs Ray. In ſo barren a wilderneſs, it would be happy if the proſpect was enlivened by the appearance of one ſolitary virtue; but he was as deſtitute of feeling as of principle. Amidſt the copious crop of vices which overſhadowed his whole character, not even that of cowardice was wanting, to move our contempt as well as our deteſtation; and ſtrange it is, that though his ſentiments with reſpect to all religion, natural and revealed, are well known, yet ſo timid was his nature, that contrary to all his convictions, he could ſcarcely bear to be left alone. With ſuch a general character, we cannot wonder if in political life he was the decided enemy of his country, and the devoted inſtrument of a corrupt cabinet. His name, indeed, was never mentioned without exciting ſentiments of contempt; and the mock appellation of Jemmy Twitcher, which was applied to him from the well known drama of the Beggar's Opera, was intended to convey a cenſure on his political life, of the moſt degrading kind. If nature had endowed him with talents, the courſe of diſſipation in which he was engaged, muſt have diſqualified him from the exerciſe of them; but, from our perſonal knowledge, we can ſtate that he had them not. He poſſeſſed an active, but not a ſtrong mind. Practiſed in the intrigues of courts, and in the debates of parliament, he could ſpeak and reply with ſome facility; but his ideas never took an extenſive range: the details of office, and the petty maxims of court management and intrigue, generally finiſhed the great outline of his character.'

With ſuch an adminiſtration, we need not wonder, that the country was diſunited at home, and ceaſed to be reſpectable abroad. At length, in 1782, the authors and abettors of the american war were forced to retire, and the marquis of Rockingham, lord Shelburne, Mr. Fox, Mr. Dunning, the duke of Richmond, &c., who had *hunted* them down, ſucceeded to their ſpoils. The whig miniſtry, who indeed were no other than a ſucceſsful branch of the ariſtocracy, are ſaid to have ſtipulated with a great perſonage for the following terms: 1. A peace with the americans, and the acknowledgement of their independence, ſhould it be neceſſary to that object; 2. a reform in the ſeveral branches of the civil liſt expenditure, upon the plan ſuggeſted by Mr. Burke; and 3dly, the diminution of the influence of the crown, by excluding contractors from ſeats in the houſe of commons, and by diſqualifying revenue officers from voting in elections for members of parliament. Thus we perceive, that ſuch a

parliamentary

parliamentary reform, as would have prevented altogether, or at leaſt limited the duration of the american war, and doubtleſs have averted, or alleviated our preſent calamities, was intirely forgotten by theſe *pſeudo-patriots*.

At length the preliminary articles of a treaty of peace were ſigned at Verſailles; and it muſt be allowed, that the terms were as good as could have been expected, conſidering the alarming ſituation in which the Shelburne adminiſtration found the country.

'Thus ended the moſt unfortunate war, in which Great Britain had hitherto ever been engaged: a war commenced in the very wantonneſs of pride and folly—a war which had for its object, to deprive America of thoſe very rights for which our anceſtors had glorioufly contended—a war, the profeſſed object of which was to levy a tax which would not have paid the collectors—a war, conducted with the ſame weakneſs and incapacity on the part of the britiſh miniſtry, with which it was commenced; which might, in the early ſtages of the diſpute, have been avoided by the ſlighteſt conceſſions, or by amicable negotiation; and which might have frequently been terminated with honour, but for the incorrigible obſtinacy, and unparalleled folly of the worſt adminiſtration that ever diſgraced this country. This deplorable war, which ended in ſo conſiderable a diſmemberment of the britiſh empire, coſt the nation more money than the ever-memorable campaigns of Marlborough, and the ſtill more glorious war of lord Chatham—more indeed than all the wars in which Great Britain had been engaged, from the revolution to the peace of Aix-la-Chapelle.

'The peace, conſidering the wretched ſituation to which the injudicious politics of North and Sandwich had reduced the nation, was certainly advantageous, beyond the hopes of the moſt diſcerning politicians. Except America, nothing was ſurrendered which could be of eſſential advantage to the commerce, revenue or proſperity of this country; and we recovered all our moſt valuable poſſeſſions in the Weſt Indies, which the fortune of war had thrown into the hands of our enemies.'

The ever memorable coalition, by means of which lord North purchaſed impunity for all the crimes committed during his long, ruinous, and profligate adminiſtration, is here very properly execrated; indeed, it is ſcarcely poſſible for an honeſt and diſintereſted man to ſpeak of it with temper. The following obſervations have too cloſe an affinity to the events of the preſent day, to be omitted here.

'The encouragement which ſuch a precedent extends to future miniſters, to commence unneceſſary wars, to laviſh the treaſures of the nation, and to load with oppreſſive taxes the induſtrious part of the community, is calculated to have the moſt pernicious effects. The excuſe on which theſe corrupt miniſters founded their claims to impunity is, in reality, an aggravation of their guilt. The parliamentary ſanction which they pleaded to their meaſures, never can be an exculpation. It is before the nation, and not merely before the parliament, that miniſters are guilty or innocent. The houſe of commons is a fluctuating body, the nation is permanent. The

houſe of commons is, indeed, the legal organ of the nation, for the time being, to conduct impeachments againſt ſtate delinquents; but they can proſecute only in the name of the commons of Great Britain, and of the individuals who compoſe the repreſentative body, the nation is ſuppoſed to know nothing after the term of ſervice has ceaſed. If the plea, that the ſanction of parliament exculpates miniſters, be juſt, then no miniſter has been culpable ſince the revolution: then that very act which is the greateſt legal crime of which a miniſter could be guilty, was it proved againſt him, the corruption of parliament, would defeat all inquiry into his criminality: then, was it poſſible for a miniſter to acquire an unfair influence in the houſe of commons, either by the preponderating power of an ariſtocratical intereſt, or by direct venality, he would be no longer reſponſible, however the acts of his adminiſtration might affect the liberties or the welfare of the nation. The idea involves inconſiſtency and ſoleciſm of the groſſeſt kind. The miniſter is undoubtedly reſponſible for his conduct, however it may have been ſanctioned by parliament. It is upon his recommendation, upon his ſtatement, upon his *faith*, that particular meaſures are adopted; and however upon theſe grounds they may approve, the reſponſibility of adminiſtration cannot poſſibly be deſtroyed.—It is not indeed deſtroyed even in the moſt deſpotic countries, where we behold every day delinquent miniſters brought to condign puniſhment, for the ill advice by which they have deluded the ſovereign and injured the ſtate.'

Mr. Fox and his *worthy* colleague having been ejected from office, Mr. Pitt, the advocate of reform, and the enemy of corruption, whoſe adminiſtration promiſed to produce halcyon days to the people, ſucceeded: but alas, we have been again groſsly diſappointed; and indeed whether we conſider the political or the military events narrated here, it may not, perhaps, be too much, in the words of a great orator, quoted in this volume, to exclaim, 'that the preſent reign has been one continued ſeries of diſgrace, misfortune, and calamity.'

This work is conducted with a conſiderable degree of ability. The events are recorded in energetic language, and for the moſt part in candid terms. The principles inculcated are thoſe, which have hitherto formed the pride and ſecurity of engliſhmen; and the concluding remarks relative to education, the cruel and unjuſt law of primogeniture, and the immoral and diſgraceful mode of levying money by means of an annual lottery, are worthy the attention of every philoſophical inquirer.

The firſt part of the fourth volume is, as we are told in an advertiſement, about to be publiſhed: we earneſtly intreat the author to ſeize this occaſion, to preſent his readers with an index, as it is now become abſolutely neceſſary. S.

ART.

POETRY.

ART. IV. *Walks in a Foreſt: or, Poems deſcriptive of Scenery and Incidents characteriſtic of a Foreſt, at different Seaſons of the Year. Inſcribed to the Reverend William Maſon, of Aſton, in Yorkſhire.* 4to. 52 pages. Price 3s. Whites. 1794.

INEXHAUSTIBLE as the ſtores, unqueſtionably, are, which nature provides for poetical deſcription, the complaint of an ingenious critic is not without foundation *, that 'ſupineneſs and ſervile imitation have prevailed to a greater degree in this than in any other part of poetry.' This poverty of deſcription is juſtly imputed by the ſame writer, to the want of that attentive and ſcientific obſervation of objects, which explores their minute diſtinctions and mutual relations. The greater part of engliſh poets, in deſcribing inanimate nature, have thought it ſufficient to copy the deſcriptions of Theocritus, Virgil, and other ancients. Some exceptions, however, there are to this remark; among which *Thomſon's Seaſons* claims particular mention, as abounding with original and genuine obſervations in natural hiſtory. This example of poetry, chiefly deſcriptive, has been ſince followed, in ſeveral ſmall pieces, with great ſucceſs: but in no inſtance more ſucceſsfully than in the beautiful poems here preſented to the public. So attentively has the ingenious author obſerved the appearances of nature both in the vegetable and animal world, and with ſuch an uncommon minuteneſs of accuracy has he copied them, that he may juſtly ſhare with Thomſon the honour of the epithet given him by Mr. Pennant, 'the naturaliſt's poet.' The poetical ſtudent of nature will be highly gratified with the peruſal of theſe deſcriptions of the natural ſcenes and incidents of foreſts and woodland tracts, in which the poet has very happily executed his deſign of 'delineating theſe ſcenes in the ſeveral ſeaſons of the year, and at different times of the day, with particularities ſufficient to mark the characteriſtic features of each, and to avoid on the one hand vague and indeterminate deſcription, and on the other, ſuch a degree of detail as would prove ſcarcely intelligible to perſons not accuſtomed ſtudiouſly to contemplate the face of nature.' Though this poet reſembles Thomſon in his delineation of natural ſcenes, he is by no means a ſervile imitator of his manner: the ſtyle of theſe pieces, if it want ſome portion of Thomſon's ſplendour, never becomes ſo brilliant as to dazzle the reader's imagination, and, in Dr. Johnſon's phraſe, 'fill the ear more than the mind.' Whatever pretenſion this writer may have to be admitted into the ſame claſs with Thomſon as a deſcriptive poet, he is much his inferiour in the happy art of blending philoſophical and moral reflections with natural deſcription. Something of this kind is in a few inſtances attempted; but the impreſſion which is left upon the reader's feelings is feeble and languid. From the deſcriptive part of this

* Dr. Aikin's Eſſay on the Application of Natural Hiſtory to Poetry. p. 5.

poem

poem we could eaſily ſelect many beautiful paſſages, but muſt content ourſelves with two. The firſt ſhall be taken from the deſcription of autumn. P. 30.

'Nature, in all her works harmonious, blends
Extremes with ſoft gradation, and with tints
Kindred throughout her changeful robe adorns.
Bounds yon unbroken wood the level plain?
Light groupes detach'd and ſolitary trees
Unite them. Weave yon buſhes o'er the hill
Uninterrupted thickets? Furzy brakes
Aſpire to meet them. Spreads the furzy brake?
With varying breadth the intruding greenſward winds,
And the rude maſs with ſmoother maze divides.
And lo, even now when with autumnal gold
She decks the lofty branches, on each twig
Of humbler growth the many-colour'd fruit
Mindful ſhe hangs. With ruddy cluſters bends
The thorn: with brighter ſcarlet glows the brier:
Scarce can the ſloe ſuſtain its purple load,
Not yet from taſte auſtere by froſt matured;
While from the prickly ſhoots pale bryony,
Twined round the oft encircled ſtem, ſuſpends
Its gorgeous berries: rich in gloſſy balls,
Privet's dark ſpikes with trembling luſtre gleam.
Nor leſs the ground its hues accordant joins,
With faded leaves beſtrewn, and floating wings
Of ruſſet fern o'erſhadow'd, whence upſtarts
The woodcock; ſhe who in Norwegian waſtes,
Or Lapland's birchen foreſts, near the ſwamp
Suck'd from the muddy ſoil her prey, and nurſed
Her progeny; till winter's rapid car,
On ſummer's ſteps cloſe preſſing, from his realms
Warn'd her, and earth her probing beak repell'd.
'Why in fix'd attitude beneath yon oak
Liſten the deer? From morn to eve they ſtand
Expectant of the falling acorn. Hark!
From the bare bank it leaps. Quick to the ſound
At once they turn, and ſeize it; then reſume
Their poſture. High above the golden wren
Sports on the boughs; ſhe who her ſlender ſize
Vaunting, and radiant creſt, half dares to vie
With thoſe gay wanderers, whoſe reſplendent wings
With inſect hum ſtill flutter o'er the pride
Of indian gardens, while the hollow tongue
Explores the flower, and drains the honied juice.'

Our next quotation ſhall be a deſcription of a *Winter Traveller*, which if not equal, in pathetic effect, to Thomſon's Traveller loſt in the Snow, will be allowed the merit of very accurate deſcription. P. 38.

'Mark on that road, whoſe unobſtructed courſe
With long white line th' unburied furze divides,

You

You ſolitary horſeman urge his way.
He, not unmindful of the brooding ſtorm,
Ere yet by ſtrong neceſſity compell'd
Of preſſing occupation he exchanged
The blazing hearth, the firm-compacted roof,
For naked foreſts and uncertain ſkies,
With wiſe precaution arm'd himſelf to meet
The winter's utmoſt rage. In ſilken folds
Twice round his neck the handkerchief he twin'd.
His legs he caſed in boots of mighty ſize,
And oft experienced ſtrength; warm'd through and through
In chimney-corner; and with gloſſy face
Prepar'd deſcending torrents to repel,
As roll the round drops from the ſilvery leaf
Of rain beſprinkled colewort, or the plumes
Of ſeagull ſporting in the broken wave.
Then o'er his limbs the ſtout great-coat he drew,
With collar raiſed aloft, and threefold cape
Sweep below ſweep in wide concentric curves
Low down his back dependant; on his breaſt
The folds he croſs'd, and in its deſtin'd hole
Each ſtraining button fix'd; erect he ſtood,
Like huge portmanteau on its end uprear'd.
Fearleſs he ſallied forth; nor yet diſdain'd
The heart'ning draught from tankard capp'd with foam,
By hoſt officious to the horſeblock borne
With ſteady hand, and eloquently prais'd;
While lingering on the ſtep his eye he turn'd
To every wind, and mark'd th' embattled clouds
Ranging their ſquadrons in the ſullen eaſt.
How fares he now? Caught on the middle waſte,
Where no deep wood its hoſpitable gloom
Extends; no friendly thicket bids him cower
Beneath its tangled roof; no lonely tree
Prompts him to ſeek its leeward ſide; and cleave,
Erect and into narroweſt ſpace compreſt,
To the bare trunk, if haply it may ward
The driving tempeſt; with bewilder'd haſte
Onward he comes. "Hither direct thy ſpeed;
This ſheltering wood—." He hears not! Mark his head
Oblique, preſented to the ſtorm; his hand,
Envelop'd deep beneath th' inverted cuff,
With ineffectual graſp ſtrives to confine
His ever flapping hat; the cold drench'd glove
Clings round th' impriſon'd fingers. O'er his knees
His coat's broad ſkirt, ſcanty now proved too late,
He pulls and pulls impatient, muttering wrath
At pilfering tailors. Baffled and perplex'd,
With joints benumb'd and aching, ſcarce he holds
The rein, ſcarce guides the ſteed with breathleſs toil
O'erpower'd, and ſhrinking ſideways from the blaſt.
Mark how that ſteed, with icy mane, and head

Depreſſed,

Depreſſed, and quivering ears now forward bent,
Now backward ſwiftly thrown, and offering ſtill
Their convex penthouſe to the ſhifting gale;
Mark how that ſteed, on indurated balls
Of ſnow upraiſed, like ſchoolboy rear'd on ſtilts,
Labours unbalanced; the fallacious prop,
Now this, now that, breaks ſhort; with ſudden jerk
He ſinks, half falling, and recovering quick
On legs of length unequal ſtaggers along.
Trembles his rider; while the ſnow upheaves
In drifts athwart his courſe projected broad,
Or o'er the uncover'd gravel rattling ſweeps
Caught up in ſudden eddies, and aloft,
Like ſmoke, in ſuffocating volumes whirl'd.
The road he quits unwary, wandering wide
O'er the bleak waſte, midſt bruſhwood wrapt in ſnow,
Down rough declivities and fractured banks,
Through miry plaſhes, cavities unſeen,
And bogs of treacherous ſurface; till afar
From all that meets his recollection borne,
Diſmay'd by hazards ſcarce eſcaped, and dread
Of heavier perils imminent, he ſtands
Diſmounted, and aghaſt. Now evening draws
Her gathering ſhades around; the tempeſt fierce
Drives fiercer. Chilled within him ſinks his heart,
Panting with quick vibrations. The wild blaſt
Appall'd he hears, thinks on his wife and babes,
And doubts if ever he ſhall ſee them more.
But comfort is at hand; the ſkies have ſpent
In that laſt guſt their fury. From the weſt
The ſetting ſun with horizontal gleam
Cleaves the denſe clouds; and through the golden breach
Strikes the ſcathed oak, whoſe branches peel'd and bare
'Gainſt the retiring darkneſs of the ſtorm
With fiery radiance glow. The traveller views
The well-known landmark, lifts to heav'n his eyes
Swimming with gratitude, the friendly track
Regains, and ſpeeds exulting to his home.'

ART. V. *Miſcellaneous Poetry, in Engliſh and Latin. Second Edition.* By the Rev. Joſeph Reeve. 8vo. 432 pages. Price 5s. ſewed. Exeter, Trueman; London, Robſon. 1794.

THE principal piece in this volume is a latin verſion of Addiſon's Cato. The tranſlator, adopting the opinion of Voltaire, that this excellent dramatic piece is diſfigured by an inſipid intrigue, wholly unſuitable to the ſublime character of Cato, has undertaken to expreſs the generous ſentiments of the roman patriot in the language he formerly ſpoke. Whether Cato, were he to return to life, would ſpeak, or would even underſtand, the language which the beſt maſter of modern latinity could put into his mouth, may be queſtioned. To enable the learned reader to form ſome judgment of the merit of this performance,

performance, we shall copy the version of the celebrated soliloquy. P. 257.

'Sic esse constat. Tu quidem rectè, Plato.
Hæc nempe quorsum blanda spes menti insidet,
Hæc avida delideria & exardens amor
Æternitatis? Hic unde secretus timor
Horrórque mortis? Quid animus subitò pavet,
Refugítque trepidus, dum olim in antiquum nihil
Metuit relabi? Numen est, quod nos movet.
Divina mens intus agit. Eit Deus, Deus,
Totos per artus fusus, ipsi animo indicans
Æternitatem. Æternitas!—Æternitas!
O dulcis!—ô tremenda! quàm terres—places!
Per quot meatus, quot per ancipites vias
Novásque formas rerum inexpertum rapis?
Longè intuenti tractus ille oculis patet
Immensus, ingens. Atra sed nox incubat,
Spissæque nubes lumen ambiguum premunt.
Hic ergo sistam. Si Deus mundum regit,
At regere pulcher ordo naturæ docet,
Virtute delectatur: & quicquid Deum
Delectat, esse non nequit bonum. Ast ubi,
Quando fruendum? Totus hic, quantus patet,
Succumbit orbis Cæsari. Dubiis labat
Mens fessa curis. Terminum ponet chalybs.
[*Ensi manum admovet.*
Mors atque vita sic mihi est posita in manu.
Ad utramlibet paratus utramque intuor.'
Hic vitam adactâ morte momento rapit,
[*Primo ensem.*
Mihi sempiternos ille promittit dies.
[*deinde librum indicat.*
Animus suæ immortalitatis conscius
Mucronis aciem ridet & temnit minas.
Tenues vetustas siderum extinguet faces,
Ætate sol ipse gravis imminuet diem,
Natura tota denique annosam induet
Ultima senectam. At animus æternâ nitens
Vivet juventâ. Vivet, & discors ubi
Elementa bellum fœdere abrupto gerent,
Et fracta mundi machina supremùm gemet,
Illæsus, integer, capite se alto efferet
Inter ruinas orbiúmque fragmina.'

The expression, in several parts of this version, falls far short of the strength and dignity of the original. The phrase, *in antiquum nihil retuet relabi*, but feebly and inelegantly expresses 'the inward horrour of falling into nought.'—Mr. R. has also given a latin version of Dryden's and Pope's odes on St. Cecilia's day, and of Pope's pastorals and Messiah, with an original poem on the Seasons.

To these latin pieces is prefixed a descriptive poem, in english, on Ugbrooke Park, the seat of lord Clifford, baron of Chudleigh.

Pref. P. VIII. 'The poem opens with a conversation, which occasionally passed upon the subject between his lordship and the author. After

After a ſhort outline given of the country round, and mention made of ſeveral chief ſeats in the county, as worthy of a poet's notice, the author enters more minutely upon the internal beauties of Ugbrooke itſelf, and expatiates upon the various objects, that riſe ſucceſſively in view, as he moves round the park. The circumſtance of a daniſh camp within the fence furniſhes him a fair opportunity of introducing, by way of epiſode, the ravages once made in this country by that barbarous people, and the overthrow they received from Alfred the great. A comparative view of that inward ſatisfaction, which ſprings from the tranquil enjoyment of rural ſcenes, and a ſketch of ſome particular improvements made in the park and manſion, bring on the concluſion of the poem with a compliment to the different branches of the Clifford family.'

The verſification of this piece is for the moſt part harmonious: and the diction and ſentiment ſufficiently poetical to entitle the writer to a place among the more ſucceſsful votaries of the muſe. The following deſcriptive lines will not be unacceptable to the reader. P. 24.

'Along the vale, adorn'd with lawn and wood,
Now winds the deep, the wide-extended flood.
Clear as the wave of *Torr*'s tranſparent bay,
When dazzling ſunbeams on its ſurface play,
The ſmooth expanſe reflects a floating gleam
Of verdant ſlopes, that paint the lucid ſtream.
Where once they grazed, the wond'ring deer deſcry
Inverted tow'rs, that meet the downward ſky:
Then trembling ſtart with wild ſurpriſe to hear
New ſounds of water ruſhing on their ear.
Spent in the windings of the ſkirting grove,
The ling'ring current ſcarcely ſeems to move,
When lo! abruptly from the rocky ſteep
Headlong it falls, and daſhes down the deep.
From crag to crag the tumbling waters bound,
And foam, and fret, and whirl their eddies round,
'Till by degrees in milder falls they play,
And in ſoft whiſpers gently glide away.
Luxuriant oaks, by wanton nature bred,
Along the banks their waving honours ſpread.'

DRAMA.

ART. VI. *Lodoiſka; an Opera, in Three Acts, performed, for the firſt Time, by his Majeſty's Servants, at the Theatre Royal, Drury Lane, on Monday, June 9th*, 1794. Written by J. P. Kemble. The Muſic compoſed, and ſelected from Cherubini, Kreutzer, and Andreozzi, by Mr. Storace. 8vo. 58 pages. Price 1s. 6d. Robinſons.

THE effect of ſcenery, dreſſes, and decorations, though perhaps of primary conſequence in the repreſentation, muſt be wholly left out of the queſtion in diſcuſſing the merit of any dramatic piece, when it becomes a ſubject of critical peruſal on publication. The deſigners, painters, and inventors, whoſe ingenuity and ſkill have

have contributed to the ſucceſs of this piece, and even the muſical compoſers, and the ſingers, who may have diſtinguiſhed themſelves on this occaſion, being referred to another court for their due honours, it remains for us to conſider this performance barely as a piece of dramatic compoſition. And in this view we muſt firſt remark, that the ſtory, which repreſents a poliſh princeſs entruſted by her father to the charge of a baron, impriſoned by him in his caſtle, in order to compel a compliance which he cannot obtain by ſolicitation, and after ſeveral adventures, in which her lover is the principal hero, reſcued by means of a band of tatarian rovers from her perſecutor, and reſtored to her lover and and her father, would have better ſuited the uniform dignity of tragedy, than the heterogeneous ſtructure of the comic opera. It is not in the power of cuſtom ever to reconcile the judgment to ſo extravagant a deviation from every principle of ſound criticiſm, as the introduction of ſongs by the perſons of the drama in their moſt impaſſioned parts. Allowing for this impropriety, the piece is not without conſiderable merit in the contrivance of the plot, and in the ſentiment and language of the principal characters. Varbel, the faithful ſervant of the hero, is a character conceived in a fine vein of humour, and throughout well ſupported. We ſhall copy a ſhort ſcene in which the princeſs Lodoiſka appears upon a high terrace before the tower where ſhe is confined; while her lover, Floreſki, and his ſervant, are in ſearch of her.

P. 26.—'*Lodoiſka*. The night is almoſt paſs'd, and day ſtands ready to dawn upon the mountains.—Oh, Floreſki, in vain I have watch'd for thy expected letter!—My heart ſinks in me with the fear of having betray'd thee into the hands of Lovinſki. I knew thy faithful love, I knew thy impetuous valour.—Why did I reveal myſelf?—Yet will I hope.—Kind hope, thou only friend that viſiteſt the unhappy, dwell with me ſtill, and calm the crowding terrors that oppreſs me!

'AIR.—Ye ſtreams, that round my priſon creep,
If on your moſſy banks you ſee
My gallant lover ſtand and weep,
Oh, murmur this command from me;—
Thy miſtreſs bids thee haſte away,
And ſhun the broad-ey'd, watchful, day.

'Ye gales, that love with me to ſigh,
If in your breezy flight you ſee
My dear Floreſki ling'ring nigh,
Oh, whiſper this command from me;—
Thy miſtreſs bids thee haſte away,
And ſhun the broad-ey'd, watchful, day.

Hark! yes, I hear a noiſe.—Let me retire to my ſad priſon, till I again can breathe the freſhneſs of the air in ſolitude; for every object here is odious to me. [*Exit into the tower, leaving the ribband on the rails of the terrace.*

'Enter COUNT FLORESKI from an inner Court.

'*Count*. No, no where, no where, to be found through all theſe courts!—My love,—my life, and muſt I loſe thee? Day breaks

breaks apace.—I muſt go back, or be diſcover'd.—Ha! another quarter!—I will explore thee, be the conſequences what they may. [*Exit through a vaulted paſſage.*

'Enter VARBEL, from a diſtant caſement.

'*Varbel.* Sir! Sir!—hiſt, hiſt.—Have you found her? Why don't you ſpeak to one now?—He's not here.—I thought I heard him this moment too. So, I have loſt my maſter in the dark, and now, if any of the gentlemen of this humane family happen to ſtumble upon me, my poor dear life's not worth a moment's purchaſe.—He's poring about after his Lodoiſka: the deuſe a bit does he think of me.—Though our window was double and treble barr'd, and barricado'd, he burſt away the bolts with a ſnap of his finger; and, I believe, like Mr. What d'ye call him, he'd have burſt the gates of hell to come at his miſtreſs.—I can't conceive what's the matter with me to-night; I ſee ſpectres and phantoms before me at every turn.—If a man could adminiſter courage to himſelf when he wanted it, I'd take a good doſe of it now; and yet, I dare ſay, ſome people would be much more frighten'd than I am.—Mercy on us! what's that?

'Re-enter the COUNT.

'*Count.* My ſearch is all in vain.

'*Varbel.* Oh, is it nothing but you, Sir?

'*Count.* Varbel? Why did you not wait in the room, as I order'd you?

'*Varbel.* I don't know how it is; but, to tell you the truth, Sir, I'm lately grown a little afraid of keeping my own company.

'*Count.* His fears will ruin me at laſt.—Afraid?—You, who fought ſo bravely againſt the Tartars?

'*Varbel.* I tell you what; I'll fight the devil himſelf by daylight; but a ghoſt in the dark is quite another thing.

'*Count.* Muſt all my hazards then prove fruitleſs?

'*Varbel.* Yes, we have paſs'd the night here to very little purpoſe; and without any ſupper too;—they forgot that part of the ceremony:—and, now I think on't, I believe, that's what makes me ſo nervous.—Hunger will tame the courage of a lion.

'*Count.* To know that ſhe is here, and not to ſee her!

'*Varbel.* Do, let's go back, and try if we can hinder their ſeeing, that we have broke out of the dog-hole they lock'd us in.—Conſider, he'll be coming to you with his letter preſently.

'*Count,* Am I deceiv'd? That ribband!—This, this is, perhaps, the very tower.—Now be propitious, heav'n!—My love, my Lodoiſka!— [*A drum beats the reveille.*

'*Varbel.* Here they are, as I hope to be ſav'd.—It's all over with us.

'*Count.* No, no, run back to our room a moment.'

ART. VII. *The Fall of Robeſpierre; an Hiſtoric Drama.* By S. T. Coleridge, of Jeſus College, Cambridge. 8vo. 37 pages. Price 1s. Cambridge, Lunn.

THOUGH, for reaſons which we have of late had repeated occaſions to ſpecify, and which are indeed ſufficiently obvious, we cannot

cannot approve of the practice of exhibiting recent political events in a dramatic form, we must do the author of this piece the justice to say, that he has been tolerably successful in his attempt to imitate the impassioned language of the french orators. Whether he have succeeded equally in his developement of the characters of the chief actors on this great political theatre, it may not, perhaps, at present be easy to determine. The plot of the piece being nothing more than a simple representation of a recent fact, needs not be decyphered. The concluding lines, spoken by Barrere, may serve as a specimen of the author's talent for dramatic declamation.

P. 36 —' The last worst traitor triumphed—triumph'd long,
Secur'd by matchless villainy. By turns
Defending and deserting each accomplice
As interest prompted. In the goodly soil
Of freedom, the foul tree of treason struck
Its deep-fix'd roots, and dropt the dews of death
On all who slumbered in its specious shade.
He wove the web of treachery. He caught
The listening crowd by his wild eloquence,
His cool ferocity that persuaded murder,
Even whilst it spake of mercy!—never, never
Shall this regenerated country wear
The despot yoke. Though myriads round assail,
And with worse fury urge this new crusade
Than savages have known; though the leagued despots
Depopulate all Europe, so to pour
The accumulated mass upon our coasts,
Sublime amid the storm shall France arise,
And like the rock amid surrounding waves
Repel the rushing ocean.—She shall wield
The thunder-bolt of vengeance—she shall blast
The despot's pride, and liberate the world!' D. M.

POLITICS.

ART. VIII. *The Origin, Progress, and Expediency of continuing the present War with France impartially considered.* By W. Gillum. 8vo. 70 pages. Price 2s. Miller. 1795.

MR. GILLUM assures us that 'a disinterested desire to exhibit in its true light and proper colours, the present situation of Great Britain, gives birth to this treatise.' After this, and many other similar professions of candour, he roundly asserts, that the enemy were not only the aggressors, but that our cabinet evinced a marked disinclination to the war, and that the french were in possession of two or three dutch fortresses before we interfered otherwise than by mediation.

'In this state of things, when we see on one side a principal ally actually engaged in the contest with France, and another most alarmingly attacked, the convention daily receiving addresses from the disaffected in this country (english addresses *nominally*, but no-

toriously manufactured in France,) and when we behold every attempt made to separate the people of this island from its legislature and government (distinctions they have since been fully convinced never had a shadow of reason for support) and this country bearing insults the most daring and unprovoked, will the impartial historian, when he recites these events to posterity be credited, when he states, that having given such gross and wanton affronts to this country, France declares war against England. The insulter challenges the insulted—how must the most feeble power feel under such degrading and exasperating circumstances! Had the british lion crouched and submitted, its spirit would indeed have been fled and departed! and it must have expected, like that in the fable, to have received the kicks, spurns, and assaults of every mischievous and contemptible animal! Britain's indignation is at length roused to its proper pitch; and her enemies have felt and will still feel the dreadful effects of her justly provoked vengeance. As she neither wishes to make, so she neither fears any adversary, and of cowardice and insolence she is equally incapable and ashamed.'

The nation is next congratulated on its successes in the East and West Indies; the failure of the duke of Brunswick's invasion is considered more as a political than a military defeat; our late 'checks' arise, it seems, from a want of concentration among the forces of the allies; the conquest of 'Corsica, accomplished in a manner so highly creditable to those who undertook it,' has already had an influence upon the fears and inclinations of many italian states; the disastrous shock the french navy received at Toulon will not soon be recovered; and in consequence of the glorious victory gained by lord Howe, it's losses are considered as irreparable: this, 'free from every imputation of impartial or unfair statement, must be considered the short but faithful narrative of our present military and naval proceedings.'

The author is not only a stout advocate for the continuance of the war, but the determined enemy of 'the seditious societies, who assail the constitution 'from the masked battery of reform,' and whose existence he most fervently implores government to annihilate. Thus Mr. G. commences his labours with a suspicious affectation of 'candour,' and closes them with the cry of 'persecution!'

ART. IX. *Farther Reflections, submitted to the Consideration of the Combined Powers.* By John Bowles, Esq. 8vo. 63 pages. Price 1s. 6d. Debrett. 1794.

MANY events of an astonishing and unexpected nature have of late taken place in France, but the author of the pamphlet now before us, (see also Analytical Review, vol. IX, p. 450; vol. X, p. 305; vol. XV, p. 226; and vol. XX, p. 431,) instead of perceiving 'any thing to retract,' in his numerous publications, finds 'that his principles are superior to occurrences.' Those changes indeed afford additional evidence of the magnitude of the present danger, of the necessity of alarm, and of the expediency of the measures he now ventures to recommend.

The

The *moderation* of the new rulers of France is conſidered as hypocriſy; to treat with them, we are aſſured, is impoſſible: 'they can act only to injure, they can ſpeak only to deceive, they can promiſe only to betray: and what is perhaps ſtill more deſerving of attention, they hold their power by ſo precarious a tenure, that their ability to perform does not exceed their ſincerity in promiſing.' In ſhort, while France is deſtitute of what Mr. B. is pleaſed to term 'a regular and ſtable government,' the war, 'with all its concomitant dangers, muſt continue; unleſs indeed it ſhould terminate fatally for civil ſociety.' Thus, according to this hopeful plan, we muſt either conquer or be ſubdued!

After a long eulogium on the *ancient* government of France, and an unqualified aſſertion, that the nation not only poſſeſſed a conſtitution, 'but that it had ſuch a one as was beſt adapted to the genius, the manners, and the habits of the people;' a feeble attempt is made to prove, that it's king was not in point of power a 'deſpot,' and that 'in the ordinary tribunals a peaſant was more likely, as ſuch, to be in favour with the judges than a noble!'

Notwithſtanding the author hints at the *treachery* of ſome of our allies, he ſtill contends, 'that the anarchical monſter muſt be pierced in his vitals,' and that arbitrary power muſt be reſtored as a bleſſing to the people. As the poles are no longer likely to impede the operations of the war, he invokes 'the illuſtrious princeſs,' who has 'ſet an example of energy to the reſt of Europe,' and has 'crowned her ſucceſs with moderation,' to lend her immenſe powers and ſuperiour genius in ſupport of the great and glorious cauſe of kings and civilized governments.

'But,' adds he, 'whatever may be the conduct of other countries—ſuppoſing (however improbable the ſuppoſition) that Great Britain ſhould, with all the ardour of her zeal, and with all the brilliancy of her example, be unable to hold the confederacy together, until its important object be attained, and be finally left alone in the conteſt—ſtill britons will contend ſingly, and manfully, for their rights, and for thoſe of humanity. Conſcious that united they are invincible, they will ſupply by their union and their energy the want of foreign aſſiſtance. In the midſt of all their difficulties, they will maintain and eſtabliſh that naval ſuperiority—that empire of the ſea, which is their natural inheritance,—on which alone they can depend for ſecurity—and which may prove the ultimate reſource of civilized ſociety. If, indeed, they muſt periſh, they will periſh ſword in hand—but they will not ſurvive their independance and their conſtitution,—nor will they forget, that THEIR acknowledgment of the french republic would be the certain prelude to univerſal anarchy.' S.

THEOLOGY.

ART. X. Θεανθρωπος της Καινης Διαθηκης. *Or, An Appeal to the New Teſtament in Proof of the Divinity of the Son of God.* By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordſhire. 8vo. 187 pa. Price 2s. 6d. Rivingtons. 1794.

AFTER the innumerable volumes which have been written on the ſubject of the divine nature of our Saviour from the days of Juſtin

Martyr to the preſent time, it may ſeem juſt cauſe of lamentation, that the diſpute concerning the perſon of Chriſt ſtill remains unſettled. At the ſame time, the unſucceſsfulneſs of former combatants in this field of controverſy muſt be owned to afford no very encouraging proſpect to new adventurers. The author of this appeal determines, however, to make another attempt to reconcile the diſcordant opinions of chriſtians upon this ſubject. Having remarked, that the contending parties have hitherto, on the one ſide, denied the ſubordination of the ſon to the father, and, on the other ſide, have denied his divinity, he expreſſes a hope, that he ſhall be able to ſettle the diſpute, by ſhowing that the divinity and the ſubordination, affirmed of Chriſt in the New Teſtament, are compatible with each other.

The piece conſiſts chiefly of numerous quotations from the New Teſtament in ſupport of the divinity of Chriſt, accompanied with explanations and criticiſms, agreeing, for the moſt part, with former writers on the trinitarian ſide of the controverſy. The author enters, too, into a pretty large diſcuſſion, upon the obligation of receiving, without further inquiry concerning it's reaſonableneſs, any doctrine which we find in divine revelation. The latter point the reader will perceive is only relevant to the preſent controverſy, upon the ſuppoſition that the doctrine of the divinity of Chriſt is found in Scripture. Of the details under the former head, it is impoſſible for us to enter into a particular examination. We can only remark, in general, that, when a text of Scripture will admit of different interpretations, it is certainly more conſonant to reaſon to adopt one which may be eaſily underſtood, than one which is either contrary to common ſenſe, or incomprehenſible.

With reſpect to the author's peculiar hypotheſis, it is briefly as follows: The Logos having exiſted from all eternity, God himſelf, the firſt ſupreme eternal unſubjected cauſe of all exiſtence, uniting with man's nature became incarnate, and in conſequence of this incarnation aſſumed the title of the ſon of God. In this ſtate appeared Θεανθρωπος της Καινης Διαθηκης, the God-man of the New Teſtament: and henceforth the Logos and human nature united became the ſon of God, with the ſubordination and ſubjection annexed to that character. How this notion, that the filiation of Chriſt commenced when 'the word was made fleſh,' can reconcile the contradictions which appear to hang upon the doctrine of a trinity in unity, and a God-man, we do not perceive. But the ſubject has been ſo often treated, and is ſo much exhauſted, that we may be well excuſed in diſmiſſing this work without diſcuſſing the merits of the queſtion. M. D.

ART. XI. *A Letter to the Analytical Reviewers; being an Examination of their Account of the Age of Reaſon, or an Inveſtigation of true and fabulous Theology, by Thomas Paine. To which is added, An Addreſs to the People of England.* By a true Briton, and a Graduate of an Engliſh Univerſity. 8vo. 73 pa. Price 1s. Rivingtons. 1794.

LITTLE is the cauſe of chriſtianity indebted to thoſe injudicious advocates, who would refuſe it's adverſaries a fair and candid hearing. To depreciate their talents, and load them with opprobrious appellations, is to give them an adventitious advantage, which they very well know how to employ in favour of infidelity. Had the former race of deiſts been treated in this ſummary way of contempt, we ſhould not now be able

able to boaſt of an impregnable bulwark around the ſacred encloſure, in the maſterly defences of revelation produced by our learned divines, in their replies to the writings of Collins, Tindal, Toland, Woolſton, and others.

With reſpect to Mr. Paine, we fairly acknowledged, what the attention he has excited inconteſtibly proves, that he poſſeſſed conſiderable talents; and being well aſſured that, whatever might be wiſhed, no work from his pen would 'paſs unnoticed into the gulf of oblivion,' we judged we were eſſentially ſerving the true intereſt of chriſtianity, as well as faithfully diſcharging the duty of *Analytical* reviewers, by giving a fair ſtatement of the leading arguments, or cavils, (be they which they may,) and calling upon men of learning and leiſure, who are profeſſionally engaged in ſupport of religion, to anſwer them. We could not ſuſpect, that any friend of religion would cenſure this open and impartial proceeding: eſpecially after we had explicitly declared our opinion of Mr. Paine's incompetency to the taſk he had undertaken; and had, through two long articles, given a full abſtract of the evidences for the truth of the chriſtian religion, in our account of Mr. Paley's ſeaſonable and excellent work upon the ſubject.—Our impartiality is, nevertheleſs, in this angry pamphlet, perverſely conſtrued into hoſtility againſt chriſtianity; we are ſtigmatized as the ſtrenuous advocates and avowed patrons of an heterogeneous maſs of abſurdity, as admirers of audacious blaſphemy, and in fine, as formidable opponents to our civil and eccleſiaſtical inſtitutions. To ſuch unſupported charges we can only reply by appealing to the public judgment upon the article in queſtion, and upon the general ſpirit of our journal: and this we do, with a full aſſurance of the approbation of the candid and liberal, as friends to the beſt intereſts and deareſt rights of mankind; and we are not ſo inconſiſtent and fooliſh as at the ſame time to expect the approbation of bigots and perſecutors, who would deter us from expreſſing our ſentiments on certain ſubjects by telling us, that theſe are 'matters too high for us, which by the laws of our country are placed beyond our authority.'

The pamphlet contains ſome obvious corrections of Mr. Paine's groſs miſtakes or miſrepreſentations, and, in the ſupplementary addreſs to the people of England, gives a brief ſtatement of ſome of the leading heads of evidence for the truth of revelation.

ART. XII. *Antichriſt in the French Convention; or an Endeavour to prove that ſome Part of the Prophecies of Daniel and St. John is now fulfilling in Europe. Addreſſed to all Mankind who believe in the Old Teſtament. To the Jew as well as the Chriſtian.* 8vo. 33 p. Price 1s. Cadell and Davies. 1795.

THE reader will not wonder, that this ingenious commentator on the prophecies finds the french convention to be Antichriſt, deſcribed by John under the name of the ſecond beaſt, and by Daniel under that of the little horn; when he is informed, that among Daniel's three firſt horns plucked up by the roots (ſee Dan. vii. 8.) he diſcovers the late king of France and the preſent king of Poland; and that in the eye of a man, beheld in the little horn, he finds an alluſion to the *telegraphe*. If the reader wiſh any further proof of this writer's ingenuity in applying prophecies, he may caſt his eye upon the following 16th and 17th verſes of the above ſtated chapter of Daniel, with the commentary. P. 28.

16. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

16. The national cockade is worn by all without diſtinction; even negroes are preſented with it, and are ſaluted with the kiſs of fraternity.

17. And that no man might buy or ſell, ſave he that had the mark of the beaſt, or his name, or the number of his name.

17. The civic card, the aſſignat, and certificate of civiſm, ſeem here to be pointed at.

ART. XIII. *Thoughts on the public Duties of private Life; with Reference to preſent Circumſtances and Opinions.* By Thomas Macdonald, Eſq. 8vo. 75 pages. Price 2s. Cadell and Davies. 1795.

THIS moral lecture, though it comes not from the pulpit but from the temple, is not deficient in orthodoxy. The author, like a true diſciple of Mr. Burke, declares himſelf a friend not only to old peculiarities, but to what he calls honeſt prejudices. He even places theſe among the rocks on which alone Britain can ſtand firm. He diſclaims the abſolute and excluſive ſovereignty of reaſon, and is of opinion, that the mind of the majority is only to be reached by the influence of reſpect or the force of habit. An extreme liberality of ſentiment he regards as at preſent the reigning affectation; and ſeems more inclined to check, than to encourage, the inquiry after truth. All ſuch free diſcuſſion of religious topics, as calls in queſtion the eſtabliſhed ſyſtem, he conſiders as the reſult of vanity or affectation; and even charges thoſe, who preſume to controvert the commonly received explanation of the Scriptures, as concealed enemies to revelation. In theſe aſſumptions, on which Mr. M. inſiſts pretty largely, we cannot accompany him: for we have no conception of the value of any principles, which are not founded in reaſon; we have no confidence in any method of producing happineſs, public or private, which is founded upon ignorance and prejudice; and we can diſcover no reaſon, why men who profeſs an unpopular and unprofitable ſyſtem of belief ſhould be hypocrites, rather than thoſe who embrace a creed ſupported and ſanctioned by public favour and emolument. We acknowledge, that profligacy and ambition are gaining the aſcendency amongſt us, and muſt preſently become paramount, if other manners do not counteract them. But we cannot be of opinion, that the way to correct this evil is to caſt an univerſal odium upon philoſophy, and to treat all, who think and ſpeak out of the beaten track, as enemies to ſociety. We will not do religion or chriſtianity ſo much wrong, as to believe, that their cauſe will ſuffer by free diſcuſſion; and we are ſorry to find a man of liberal education employing reſpectable talents in diſcouraging it. On moral topics Mr. M. makes many judicious and ſeaſonable remarks. Though he perhaps aſcribes more value to hereditary diſtinctions than in the eye of reaſon belongs to them, he fairly confeſſes, that in many caſes they have no other effect than that of placing the poſſeſſors on an elevated pillory, where they are fit objects for the indignation, deriſion, or honeſt deteſtation of mankind. That this is leſs frequently the caſe in England, than in other countries, he imputes, among other cauſes, to that taſte for *domeſtic life*, which has long very honourably diſtinguiſhed us as a moral people. P. 46.

'Certainly,'

'Certainly,' adds the author, 'whatever apprehenſions may juſtly be entertained from ſymptoms which ſeem to indicate that this virtuous diſpoſition (the ſure criterion of intrinſic worth) is on the decline, we have yet much reaſon to boaſt of a ſuperior portion of its influence. It is ſtill more general—leſs excluſively confined to the lower ranks of life in this than any other country of high refinement. For where are the rights and joys of *home* (that ſound of britiſh harmony which vibrates in perfect uniſon with the beſt and trueſt notes of happineſs) ſo well ſecured? Where are the intereſting relations of father, huſband, ſon, and brother, preſerved with ſuch conſtancy of attachment? In what country are the ſoft and gentle beauties of the ſex acknowledged with ſo much reſpect and tenderneſs? Where are they ſo little outraged by the tyranny of an affected and ſullen ſuperiority; or inſulted by that whining gallantry which is ſtill more expreſſive of arrogance and contempt? From our earlieſt days we are taught to conſider them as our ſofter ſelves. We love them with a faithful and honeſt affection. Our hearts ſwell with the generous delight of cheriſhing and protecting them, as the ſweet companions whom nature has kindly given us to beguile the hour of anxiety, and bear with ſmiling patience more than half of all the ills of life. From this delightful ſource it is that the endearing ties of ſociety are derived. They are perfect, as this is pure; and the idea of a common origin gives a warmth and tenderneſs to the friendſhips of family connection which endure for generations.'

Mr. M. draws a ſtriking ſketch of the character of an independent country gentleman, which concludes as follows: P. 53.

'If this intereſting character, with the influence which naturally belongs to it (compoſing the true "pith of the nation") ſhould ever be loſt—if it ſhould be ſuffered to evaporate in the vile affectations of that mongrel breed of gentry, who betake themſelves, for life, to the vapours of the town for relief from the enjoyments of the country—whoſe buſineſs it is to contract debts in folly, and bring diſgrace on the ſtation they would ſupport, by diſhoneſt delays of payment*: or in the ſelfiſh indifference of thoſe who may be denominated mere *eſtate holders*; whoſe ideas of connection with the country, and thoſe who live in it, amount to no more than the inveſtment and ſecurity of their money in the land they have purchaſed; or the receipt of a certain intereſt by the hand of the attorney who *manages* their tenants.—If it ſhould ever be the faſhion to *improve* the hearty and hoſpitable manners of the country into an awkward imitation of refined and high-bred apathy—If the fraud and villainy of the gameſter; the mercenary ſpirit of the land-jobber; or the political proſtitutions of the factious partiſan ſhould diſplace the ſolid principles and wholeſome habits of the virtuous and uncorrupted country gentleman, then indeed that ſaying, which no loſs of diſtant poſſeſſions, no accumulation of foreign diſaſter can ever warrant, might too well apply—it might then be ſaid with truth that "the ſun of England's glory was ſet for ever."

* I know not if there is any one thing in the whole circle of vitiated habits which compoſe the character of a mere *man of the town* more deſtructive of all reſpect for the rank and manners of a gentleman in the eyes of the common people, or more pernicious to their morals, than this abandoned practice; which drives him of courſe into a ſtate of dependence on his tradeſmen; diſtreſſes many an induſtrious family, and furniſhes the excuſe of neceſſity for all the artifices of impoſition.

'Nor can it be forgotten that the manners and principles of the great mafs of the people in the country are often *totally* dependent on the impreffions they receive from thofe of their lay-fuperiors who refide among them. For it is too notorious that a *refiding*, or (as it may not improperly be expreffed) an *effective* clergy is not every where to be met with. Nothing certainly is more lamentable than that grofs and palpable defertion of a facred duty which may be feen in the conduct of many individual members of the church. Nothing can afford matter of more wonder to thofe who feel with that reverence which is due to fo great and venerable an eftablifhment. Where is the true fpirit of eccleſiaſtical diſcipline, or *exemplary* promotion? Is it enough that my lords the bifhops are privately men of fanctity and good morals? that their charges to their clergy within their refpective dioceſes are well compofed, and well delivered: that they will not fuffer any grofs violation of decorum to pafs unnoticed within their immediate obfervation: that the clergy themfelves, collectively conſidered, with a view to the majority of their number, are a learned, valuable, and truly reverend body of men?—This is not enough. The exceptions are fo numerous; and fome of them difplay fo much infolent difregard of all decent terms, even of compromiſe, with ſociety, that religion is wounded in its vitals; and the church deprived of its juft influence in the cauſe of morality. It cannot be otherwife.—Shall the good man's fermon in fupport of the duties of fubordination, or the conſcientious virtue of pious habits, efface the ftrong impreffion which the idle and licentious worthleſſneſs or oppreffive baſeneſs of fome reverend profligate has imprinted in the minds of the people?—How is the poor curate, who toils and labours in rags for the lives of a ſtarving family, and the difhoneft eaſe of the bloated glutton, who lords it over him from fome diſtant reſidence—how is this poor and abject man to procure or preſerve the ſmalleſt portion of reſpect for an eſtabliſhment which tolerates ſuch humiliating and miſchievous inequality: ſuch deteſtable inſenſibility on the one hand; ſuch ſuffering and unmerited wretchedneſs on the other?—Oh! it is an evil too monſtrous for expreſſion; too flagrant for all patient conſideration!'

In the ſequel Mr. M. paſſes ſome free cenſures on the profeſſors of the law, and gives ſeveral examples of the fatal influence of an exceſſive avidity for gain upon the national character. The pamphlet is on the whole well written, and, notwithſtanding the defects pointed out above, contains many ſuggeſtions, which merit the attention of the public.

NOVELS.

ART. XIV. *Count Roderic's Caſtle; or Gothic Times, a Tale.* In *two Volumes.* 12mo. Pr. 6s. ſewed. Lane. 1794.

THE mind, as well as the body, loſes it's ſenſibility, or to borrow a faſhionable term, it's *excitability*, by the too frequent reiteration of ſimilar impreſſions; whence it becomes, in both caſes, neceſſary, in order to preſerve the ſame degree of irritation, to be continually increaſing the ſtimulating force. As in the uſe of ſtrong liquors, the ſame tone of hilarity can only be kept

kept up by perpetually increasing the quantity of vinous spirit; so, in providing the public with the gratifications of fancy, the works of fiction, that they may keep pace with the progress of fastidiousness in taste, must gradually ascend from the most simple exhibition of natural sentiments and passions, through every stage of splendid ornament, and wild extravagance. It is from this principle, that we account for the present daily increasing rage for novels addressed to the strong passions of wonder and terrour. The class of readers, for whom this kind of entertainment is provided, as if no longer capable of deriving pleasure from the gentle and tender sympathies of the heart, require to have their curiosity excited by artificial concealments, their astonishment kept awake by a perpetual succession of wonderful incidents, and their very blood congealed with chilling horrours.

For readers, who are arrived at this high state of ebriety, the novel now before us appears to be particularly well adapted. From the beginning to the end, it presents an uninterrupted succession of surprising and terrible adventures. Without allowing his reader time to breathe, the author conducts him from one gloomy castle, dismal dungeon, and dreary forest, to another; and delights to terrify him with hazardous enterprizes, hair-breadth escapes, and events so astonishing, that he is surprised to find them not supernatural. The scene of the tale is laid in Italy, during the reign of the lombard kings. The principal business of the piece consists in rescuing a princess from the hands of a cruel uncle, who had deposed her father; and conducting her through various perils to the arms of her hero. The incidents, though sufficiently extravagant, are numerous and well arranged; and the language is correct and elegant. Any detached quotation would not be understood, without forestalling the pleasure of perusing the whole by acquainting the reader before-hand with the plot.

ART. XV. *The Parisian; or Genuine Anecdotes of distinguished and noble Characters. In two Volumes.* 12mo. Price 6s. sewed. Lane. 1794.

THIS entertaining tale appears to be, as it pretends, founded, in part at least, on real facts. Those who are acquainted with the late history of the family of the duke of Orleans, of infamous memory, will probably be able to trace the resemblance between the narrative and several recent occurrences. The principal persons of the piece are mademoiselle d'Ogimond, daughter of the comte and comtesse d'Ogimond, and Laure, whose origin, and former residence before she was received into the comte's family, were enveloped in mystery. They had been educated from their infancy by madame de Germeil, who, when they are about eighteen years of age, brings them into England. Their first residence is in London in the spring. Here they are introduced to people of the first fashion, and, becoming objects of general attention, excite different impressions of envy and admiration. A breakfast and *fete champetre* given by lady Carbreon, and lady Lillingford's assembly, and faro-bank, are described with great

ease

eaſe and gaiety. A tender attachment between Laure and St. Ouin, with whom ſhe had been acquainted from her infancy, and who had left France to avoid the reſentment of the comte d'Ogimond for not aſſiſting in executing his villainous plots, furniſhes matter for the ſentimental parts of the ſtory. In an excurſion to Harrowgate, a young iriſhman, Fitzpies, is introduced to the party, and his vivacity and generoſity, through the remainder of the tale, have a lively and intereſting effect. On their return to France, they are ſtopped by a party of national guards, and carried before a magiſtrate, whoſe gouvernante diſcovers Laure to be the daughter of the prince de Lamare, whoſe death had been procured by the comte d'Ogimond, and the grand daughter of the comteſſe's mother, the ducheſſe de Brience; upon which ſhe is affectionately received by the ducheſſe, and forms a happy matrimonial connexion with the marquis de St. Ouin. The ſtory is written with great eaſe and vivacity, and is the more intereſting on account of the probably genuine anecdotes, which it relates.

ART. XVI. *The Myſtic Cottager of Chamouny: A Novel. In two Volumes.* 12mo. Price 6s ſewed. Lane. 1794.

THOUGH there is little novelty in this ſtory, it has the merit of keeping ſtrictly within the bounds of probability, and of being ſo contrived as to hold the reader's curioſity in ſuſpenſe, and agreeably to intereſt his feelings. The ſimplicity of the tale would, however, have had a better effect, had it been told in more ſimple language; the writer every where labours to enrich his—we ought probably to have ſaid *her*—deſcription with brilliant ornaments; and frequently loads the narrative with a long continued ſtring of metaphors. Of the former kind, the reader may take, as a ſpecimen, the following pretty phraſes: 'Sleep's magic fillet ſteeped in poppied eſſence loſt its power;'—'the parting tear fringed with gems the downcaſt eyelids;'—'the ſtarting tear, that gliſtened in his eye, reflected back the cryſtal pendant, that impearled the cheeks of his conductors.'

The following is a curious inſtance of an improper uſe of metaphorical language; it is the weeping confeſſion of a female penitent.

VOL. II. P. 130.—'Alas! the flowers of fancy, to my intoxicated ſenſe, exhaled more fragrant perfume in the deluſive paths of diſſipation, than in the tranquil ſhades of virtue and wiſdom, where a ſtraggling thorn though inflicting but a trivial wound, diſguſted, and determined me to turn to paths more ſeducing, and apparently devoid of thoſe injurious briars, where I too eagerly purſued the magic winding, nor paused to reflect on the length of my ramble, 'till I found myſelf in an inextricable labyrinth, ſurrounded by pernicious weeds, exhaling poiſon and infecting the very touch: I now ſhrunk with diſmay, and vainly endeavoured to retrace my wandering ſteps, but the intricacy ſubverted my deſign; no friendly clue was left to guide the wanderer back, and loſt to every hope of deliverance, my only remaining conſolation was to join the deluded group who ſoon ſurrounded me, and by their perſuaſive fallacy and advice I ſoon conquered my

my averſion to this deſtructive path, and dared to ſmile, like them, defiance at morality.'

The piece is not, however, written throughout in this affected ſtyle. The author ſometimes imitates, though very feebly, the tender ſimplicity of Sterne. Several original pieces of poetry, tolerably well written, are interwoven with the narrative.

SCHOOL BOOKS.

ART. XVII. *The Principles of Grammar, or Youth's Engliſh Directory.* By G. Wright, Teacher of Engliſh and the Mathematics. 8vo. 160 pages. Price 2s. Sunderland, Reed; London, Robinſons. 1794.

A NEW method of teaching the engliſh language is here offered to the public, as the reſult of twenty years ſtudy and experience, and as adapted, better than any former plan, to diminiſh the labour of the teacher, and increaſe the profit of the ſcholar. How far this high claim to public attention is well founded, it is our buſineſs to inquire.

The work conſiſts of three parts, which undertake to treat ſeparately on orthoepy, orthography, and grammatical analyſis. On orthoepy, or the various powers of letters, the author firſt deſcribes, with tolerable preciſion, the manner in which the ſeveral vocal ſounds of the alphabet are produced by means of the organs of ſpeech. He next attempts to aſcertain and diſtinguiſh the ſeveral ſounds, which are repreſented by the vowels and conſonants. As each written vowel, and ſeveral of the conſonants, repreſent more than one ſound, each diſtinct ſound is marked with a ſeparate number, and exemplified by words in common uſe The ſame is done with reſpect to diphthongs. From theſe examples general rules are drawn, to guide the learner in his pronunciation of other words. All this may ſeem promiſing in theory, but in practice is liable to material objections. In the firſt place, it is not an eaſy matter to determine preciſely all the diſtinct vowel ſounds. In this enumeration, the author's liſts are, in ſeveral particulars, deficient. He does not provide any diſtinction between the different ſounds of the vowel *a*, which occur in the words *was* and *war*; of the vowel *e* in the firſt ſyllables of the words *fellow*, *ſervant*; of the vowel *i* in the words *fillip*, *firkin*, *ſpirit*; of the vowel *o* in the words *dog*, *ſon*, *for*. Next, it is difficult to ſelect words, in exemplification of ſuppoſed diſtinct ſounds, which are perfectly ſimilar in ſound; at leaſt, Mr. W. makes frequent miſtakes in this way: for example, he gives as ſpecimens of ſimilar vowel ſounds the following pairs of words; *lad*, *laſs*; *grant*, *plant*; *prevent*, *pervert*; *moll*, *droll*; *fair*, *hair*; *heavy*, *fearful*; *oak*, *abroad*. Again, ſuppoſing all the vowel ſounds accurately diſtinguiſhed and exemplified, it is perhaps impoſſible to invent any general rules of poſition, by means of which a child may, in any caſe, know, at ſight, which of the ſeveral ſounds belonging to any vowel character is to be uſed; or if ſuch rules could be found, it would

would be much more difficult for the ſcholar to learn and apply them, than to catch the proper ſounds of words in his native tongue by imitation. We are therefore apprehenſive, that the firſt part of this grammar, upon which the author appears to have beſtowed much pains, will not be found ſo uſeful a guide in teaching the elements of ſpeech, as he expects. We are confirmed in this apprehenſion by remarking, that the author himſelf appears not to be, in his pronunciation, free from provincial vulgarity. Several proofs of this the reader may have already obſerved; and to theſe we muſt add the following; pronouncing the words *prude*, *tune*, as if written *prood*, *toon*; dividing the *ng* in *hunger*, *linger*, &c., as the *ph* is divided in *ſhepherd*; ſounding *ible* as if written *abil*; dropping the *w* in pronouncing *two*; ſounding *a* as *ya* in *garment*, *garden*; and in making *eight* and *ate*, *due* and *doe*, and the firſt vowel in *engliſh* and *mercy*, ſimilar ſounds.

The *ſecond part*, which is entitled 'Orthographical Rules and Diſquiſitions,' oddly enough contains only one ſhort chapter on ſpelling: it contains, beſides, a liſt, and merely a liſt, of the ſeveral characters of punctuation, and a ſet of rules for elocution, under the heads of accent and emphaſis. In theſe rules, the author confounds the two ideas of quantity and accent; the rules themſelves are ſuperficial and defective. The exerciſes for reading conſiſt of 'directions for an agreeable behaviour, fables, and ſtories:' certainly, as the author remarks, much better ſuited to the underſtandings of children, than leſſons from the Scriptures. The rules for behaviour are drawn up in eaſy, detached ſentences, and contain, on the whole, good and proper advice. Some of the directions, however, are very ſingular, and will not be thought quite conformable to modern notions of good breeding; for example: 'As ſoon as you enter the room where your parents and relations are, bow, and ſtand near the door till you are told where to ſit:—never ſit down till you are deſired:—begin what you have to ſay with, ſir, or madam;—when you ſpeak make a bow or curtſey, and when you have received an anſwer make another:—when you drink at table, bow to ſome one of the company, and ſay, ſir, or madam:—take off your hat when any great perſon paſſes by, *though you do not know him*; it is a reſpect due to his rank; when ſuch a one is going the ſame way ſtand ſtill till he has paſſed by you.'

The *third* part, which treats of the parts of ſpeech, is drawn up judiciouſly and conciſely. The principal rules are diſtinguiſhed from thoſe of inferiour importance by a larger type. This is ſo much the moſt correct and uſeful part of the work, that we are almoſt inclined to compare theſe ſheets to the ſybilline leaves, and ſay, that one third would be more valuable than the whole. The grammatical part, printed by itſelf, would be a very acceptable introduction to engliſh grammar for the uſe of ſchools.

We are ſorry to remark, in a work intended as an engliſh directory, words not engliſh, or not uſed in their proper ſenſe, and clauſes of ſentences not grammatical: for example, the word *finiken* uſed for *finical*; *learn* the ſcholar, for *teach* the ſcholar; the

the cant vulgarisms of *mother-naked*, *whinging* and shivering; and the expressions, 'it *don't* matter;' 'if *any* of them *are* cross, be you civil, *his* churlishness will disgrace *him*.'

We have been thus particular in our account of this grammar, because we think it of importance to the public, that the exact merit of books, offered for general use in schools, should be ascertained.

ART. XVIII. *An Easy, Short, and Systematical Introduction to the English Grammar. For the Use of Schools.* By a School Master. 12mo. 66 pages. Price 9d. bound. Boosey. 1794.

THE fundamental elements of English Grammar are here given concisely and correctly. The author has, judiciously, adhered very closely to the plan of bishop Lowth's excellent grammar. For young learners, a short and easy manual of this kind is certainly preferable to a more comprehensive system. The cheapness of this publication, and the neat manner in which it is printed, may also deservedly recommend it to public attention.

ART. XIX. *Hebraicæ Grammatices Rudimenta, in Usum Scholæ Westmonasteriensis; Diligenter recognita, et non nullis necessariis Regulis, aliisque Additamentis, aucta: ad promovendum Linguæ Sanctæ privatum Studium præcipuè accommodata. Curavit et edidit Thomas Abrahamus Salmon*, A. M. *Coll. Wadh. Oxon.* 8vo. 83 pages. Price 2s. 6d. Dilly.

THIS Hebrew Grammar, for the use of Westminster school, was originally drawn up by the learned Busby, and afterwards revised and improved by Friend. Various additions from Buxtorf, Bythner, Leusden, and other eminent grammarians, are by the present editor incorporated with the work. In selecting and forming the rules, he has omitted such as he thought of little value, and retained only those which appeared to be necessary for learners. Some of the former rules, with their elucidations, are enclosed in brackets. As far as to the end of that part of the grammar which treats of nouns, the pronunciation of the Hebrew words is given; many new examples of the rules are added; and through the whole the hebrew words are accompanied with a latin translation. An appendix is subjoined, containing, 1. The opinion of Bellarmin concerning points: 2. A table of numbers: 3. An enumeration and explanation of the tonic accents: 4. Notes respecting the conjugation of verbs: 5. Rules for the investigation of certain peculiar roots: 6. A celebrated chapter of Bythner *De Aramæismis*, or concerning the chaldaicisms and syriacisms which occur in the Old Testament. The work, in the present improved state, appears to be not only adapted to the use of schools, but well suited to the purpose of facilitating the private study of the hebrew language. D. M.

ART.

MISCELLANEOUS.

ART. XX. *By Authority. The Declaration and Confession of Robert Watt, written, subscribed, and delivered by himself, the Evening before his Execution, for High Treason, at Edinburgh, October 15, 1794. Attended by the Rev. Dr. Baird, Principal of the University of Edinburgh; and the Rev. T. S. Jones, one of the Ministers of Lady Glenorchie's Chapel.* 8vo. 33 pages. Price 6d. Edinburgh, Bell and Bradfute; London, Robinsons.

FOUR days previous to his being 'absorbed into eternity,' when he expects his soul to 'travel over the vast expanse of the heavenly Jerusalem,' Robert Watt, a prisoner in the gaol of Edinburgh, sits down to write the present narrative. 'In his early youth,' he says, 'he exceeded his companions in juvenile follies, but he was always an enemy to swearing.'

'My convictions,' adds he, 'were exceedingly strong; so that I would in the space of two hours be three or four times at prayer, drowned in penitential tears. I have always found that my penitential joy was in proportion to my contrition for sin. For a long space of time I was not a day (if I remember right) without assurance of a saving interest in Christ; and at times, my feelings and views were more like a heavenly, than an earthly inhabitant. On such occasions I had inexpressible discoveries of the infinitude and holiness of God, and of my own vileness. I wondered, admired, adored, lamented, and rejoiced at one and the same time. No sooner did my convictions take place, than I was, as it were, compelled to allot some particular hours every day to reading the Scriptures, meditation, self-examination and prayer. These hours I found to be the life of my soul. I learned, from experience, that faith must be the gift of God. That I could as soon take up my personal residence in the sun, as truly believe in Christ, or fix my heart on him in the exercise of faith. This unbelief and treachery of heart, drew tears of sorrow from my eyes.' We also learn, that he was strongly tempted by 'satanical suggestions,' to despair and suicide, &c.

Watt next tells us, that he arrived at Edinburgh in the year 1786, and soon after got into business there. In 1791, or 1792, he became a member of the society of the 'friends of the people:' and he readily confesses, that he was influenced by his 'ambition' to carry on 'a secret correspondence with Mr. Dundas and the lord advocate;' but he does not mention, although it came out on his trial, how much money he received, in order to betray the secrets of his coadjutors. He asserts, that several persons, who appear to have been poor ignorant mechanics, were sent 'at different times through the country, to sound the public mind and to give instructions;' and at last we are told, that 'there remained almost nothing to do, for the execution of the whole, but a visit to England and Ireland by intelligent and confidential persons.'

Here follows the visionary outline of the projected revolution, as laid down by this fanatic, who at last fell into the very snare, which he had laid for others.

'The first movement was intended to be made in Edinburgh, London, and Dublin; while every town throughout the kingdom, were in readiness to act, according to the plan, on the very first notice which was to be given by couriers dispatched by express. The nature of the plan was this—A body of men, to the number of four or five thousand, were to be assembled in a place to be fixed on. These were to be armed with pikes, guns, grenades—to be properly divided with proper leaders. In regard to Edinburgh, these were to be placed at the Gælic chapel, head of the West Bow, Tolbooth, or head of the High-street,—that when the castle soldiers came out, they might be surrounded. In order to prevent bloodshed, means were to be used to gain as many of the soldiers as possible over to their side. The regiment was to be enticed out by companies. But, previously to this, the magistrates, lords of justiciary, commander in chief, and many others in town, to be selected, were to be apprehended; but to be treated, in every respect, becoming their station in life, and detained till the mind of the ensuing convention, or rather parliament, was known. There was no intention whatever to put any to death; but if found guilty of oppression and injustice to the patriots, to share a similar fate with them, viz. transportation.'

Whatever may have been the designs of Watt, or his motives for drawing up this paper, we think it was highly indecent to publish it at the period when it appeared; as the conduct of the convention at Edinburgh, of which he was a member, was said by the crown lawyers to be intimately connected with that of the gentlemen then under trial for high treason! ó.

ART. XXI. *Letters on Emigration.* By a Gentleman lately returned from America. 8vo. 76 pages. Price 2s. Kearsleys. 1794.

IT is the evident design of this publication, to throw all possible discouragement in the way of emigration to America. Every real difficulty is magnified, and every probable advantage either imperfectly stated, or wholly kept out of sight. In the passage, the adventurer is threatened with being half starved. After his arrival, he is taught to expect expensive and poor entertainment, and many vexations from the insolence of landlords, and from the want of comfortable accommodations. He is threatened with unforeseen trouble and hazards in his purchase of land and settlement; with alarms from indians, dreary solitude, unhealthy seasons, and other inconveniences, if he devote himself to agriculture; and with the danger of *wanting employ* in other occupations. We by no means assert, that emigration is unattended by difficulties and hazards; we only complain of this writer, for not having given a full and impartial statement of the advantages and disadvantages of the undertaking. Those who wish to gain real information upon this subject, will do much better to consult Mr. Cooper's Letters.

ART. XXII. *A congratulatory, political, admonitory Epistle to the Prince of Wales, on his intended Marriage.* By Publicola Verax, a Student of the Inner Temple. 8vo. 40 pages. Price 1s. Parsons. 1795.

THE

THE author of this pamphlet, in no very courtly ſtyle, preſumes to offer 'advice,' as well as 'congratulation,' to the heir apparent. He felicitates his royal highneſs on being 'about to become a uſeful member of ſociety, an active citizen,' but he bluntly adds, as 'you cannot love the woman you are to marry, you muſt marry the woman you are to love.' The following is a *lecture*, very diſſimilar perhaps to any thing ever delivered at Carleton Houſe: 'Hitherto your life has been a blank, marked neither with extraordinary virtues, or deſpicable, much leſs deteſtable vices; neither adorned by the ſplendor of talents, nor diſgraced by want of ability; more prone to idleneſs and diſſipation, than to ſtudy and ſerious reflection; glutting rather than gratifying the groſſer paſſions; killing rather than enjoying your time. Nothing, however, beſpeaks any manifeſt error in your heart, or in your head. All the good about you is your own, the bad is other people's. More care in your education would have made you both wiſer and better. Had your preceptors (and it would have been an eaſy and meritorious taſk) given you more taſte for the cloſet than the ſtable, you would now have felt more attraction amid legiſlators in the ſenate, than among gameſters at Newmarket. Inſtead of the chances at play, you would have been ſkilled in the conſtitution of your country. A knowledge of hiſtory would have taught you to trace effects to their cauſes, and to have diſplayed a greatneſs of mind upon all, and particularly the moſt urgent occaſions; nor would theſe have been the only bleſſed effects of a proper education. The riſing youth, on whoſe manners your example has made no inconſiderable impreſſion, would have envied your virtues, and emulated your attainments; inſtead of Bond-ſtreet loungers, midnight rakes, horſe jockies, and mighty Nimrods, our legiſlators would have been politicians; their daily inquiries would not have been how does the prince wear his hair? how does he tie his cravat? how does he blow his noſe?

'No, they would have aſked what does he think of the expediency of ſuch a meaſure? does he admire the writings of ſuch a philoſopher? how does the important events of ſurrounding nations occupy his ſpeculative mind? does he admire more that part of our conſtitution which originated in the inſtitutions of our ſaxon anceſtors, than that which was brought over by the norman conqueror? has he not been lately improving himſelf in the knowledge of commerce? does he not admire the doctrines of the author of the wealth of nations? does he not conſtantly converſe with men of the firſt abilities the country can produce? is he not the guardian of virtue, and protector of talents? in ſhort, is not his whole time occupied in improving himſelf, and promoting the happineſs and welfare of his country? On ſuch ſubjects, there would have been ſome merit in taking the lead of faſhion, and ſtamping the taſte and manners of the age. But it is never too late to learn; and the preſent is always the time for beginning.

"*Dimidium facti, qui cæpit habet.*"

'He who has it in his power to do much harm, has it alſo in his power to do much good; and this is exactly your caſe. No time can be more adapted to this great and important change, than that which exhibits you as a new man. The ſyſtem of your life is now about

about to suffer a complete revolution, why not the system of your manners?"

The author, after this, advises the prince to beware of certain vulgar and dangerous errours, which have lately become fashionable at our court, and seem to have been countenanced by our rulers: such as, that all government is intended for the good of the governors; that the governed are licentious, and prone to anarchy and rebellion; that nothing but the strong arm of power can quiet the turbulence of their spirits; that the magistrate is in greater security from terrour, than from affection; that corruption is necessary to the well being of government; that it is the interest of a prince to enlarge his prerogative, and set the voice of the people at defiance; to weaken and annihilate the public spirit; and above all, "that princes are privileged to kill, and that numbers sanctify the crime."

He views with horrour 'the pestilential calm of despotism;' mankind, he thinks, are too patient and forbearing, 'for there is not a single instance in the page of history, where a general insurrection of a whole nation has not been delayed at least half a century longer than it ought.' Good and salutary measures, he affirms, can always be carried on without the aid of 'corruption,' but bad ones cannot, therefore it is deemed 'necessary,' by those interested in perpetuating abuses: 'a proposition too monstrous for an ingenuous mind to contemplate with temper.'

After congratulating the prince of Wales, as being 'the heir apparent of a limited, not an absolute monarchy,' and having therefore 'a greater chance to survive the wreck of monarchies than any prince in Europe;' the author reminds him, that the alliance he is about to form, adds a link to the perils that surround him, as 'it may rivet the dangerous and woeful chain of german connections more closely to the british crown.'

The fair princess, whom he is about shortly to lead to the 'bridal bed,' is advised to obey the commands of holy writ, "to leave her father and mother, and cleave unto her husband:" and her intended husband is warned against the repetition of any thing that may give just cause of offence either to her or to the nation; for, adds he, 'nothing disgusts the middling and thinking class so much, as a depravity of manners in their rulers, and the observation of a french emigré, of considerable *ci-devant* distinction, on seeing you enter a public room too much under the influence of Bacchus, "*Voila qui fait les democrats*," carries with it more good sense and truth than people in general are aware of.'

ART. XXIII. *A Letter to the Inhabitants of the Parish of Christ Church, Spitalfields; touching the probable Causes of the late Tumults, and other public Calamities; and humbly suggesting a rational Plan for composing the Minds of the discontented, and establishing permanent Tranquillity; presented to Daniel Williams, Esq. resident Magistrate, and Chairman at the late General Meeting of the Association for the Preservation of Peace and good Order, held for the Purpose of swearing in such special Constables as might then offer*

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THE author of this pamphlet is angry, that the light of the sun is taxed, and that Gresham College is converted into an excise office. His rational plan for preventing dissention is, that the great should cease to oppress, and the poor to be licentious, and all unite in adopting and adhering to pure christianity. The society of *Sympathetic Philanthropists* appears, as far as we can discover it's principles and rules through the mass of words in which they are enveloped, to be a laudable, voluntary association, for the relief of poverty and affliction. D. M.

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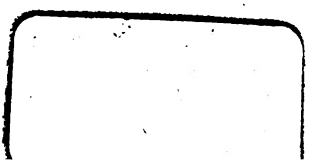
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